A

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OF

ORIENTAL MANUSCRIPTS

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BY THE

REV. WILLIAM TAYLOR.

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Observe Taylors philosophy

p 23

Continued from the first volume

~~xxiii~~ Jxiii

Magical.

Something must be allowed as to the reader's apprehension with respect to this term. Tales of magicians, and enchanters contain much of imagination; and usually much that is exaggerated. Magic, in connexion with astrology, is commonly regarded as coming to Europe with the Moors into Spain; from Africa, and ulteriorly from Arabia. Tasso seems to identify magic with the Saracens. And, to the present day, if any thing magical is concocted for the press, the chief actor is a dark stranger who talks Arabic, and practices his rites only at midnight; drawing circles around himself, for self-defence, and evoking sable imps, or demons. The magic of the late Sir Walter Scott, in his Minstrel, is as absurd as his astrology in Guy Mannering. From want of definite ideas, the mind paints to itself its own notions on the subject. And perhaps every notion, or conception, or prepossession, on the subject should be laid aside; in order to a right apprehension, and appreciation of the matter as contained in the present volume.

There was more, on the subject, interspersed through the first volume (especially under the heading Miscellaneous) than was at once fully perceived, or understood. But it was so mixed up with other matter, as not to be well capable of being discerpted; had it even been fully known. It was felt right to postpone this article to the second volume—a little out of alphabetical order—because, there was not before enough, nor sufficiently well eliminated, to bear out the statements now to be made.

The collector of these books seems to have set out with inquiries, and in-gatherings on this point, and the one closely connected of the *Sacti* worship. The earliest numbering of books runs on those two topics to a considerable extent; which books are known in the Library as *mantra pustacams.* They relate to a subject little known, and less understood; and are usually indistinctly indicated, as *tantrica* rites. There is said to be a right hand, and a left hand way; the latter being an objectionable one. Prof. Wilson only occasionally hinted at the subject of the *sacti* worship, but left it disguised, or mystified: perhaps he knew no more than was communicated to him by cautious men. But, in the present volume, there are books with full details on magic, and *sacti* mysteries. The two are closely connected; but an endeavour will be made to discriminate; because though magic rites are uniformly con-

nected with the *sacti* worship, they are also connected with other systems, *Jaina* and *Vaishnava*; but more specially with the *Saiva* system-proper, or that which recognizes the masculine, and feminine energies in the works of creation; and with some preponderance to the masculine. The main characteristic of *Rudra* or *Siva*, being that of *Sancara* or the destroyer, malignant spells come more within the province of the *Saiva*, than either of the *Jaina* or *Vaishnava* creed. The *Jainas*, leaning over to the feminine energy, deal more in fire-offerings connected with spells, than the *Vaishnavas*; the system of the latter left to itself, being milder than others. But all classes, and all natives are tinctured with magical notions, and carry on such practices. Native doctors of all creeds, deal in charms, and spells. Native servants of all kinds, use them. It is of importance that Europeans should be on their guard; that they should be aware of the evil, and of its extent. In this point of view the collection is a public benefit. And with regard to such as wish the regeneration of India it is desirable that they should know the subjects with whom they have to deal, and, what kind of recondite opposition they have to contend against. Astrology was before pointed out, as one obstacle; magic is another one.

The more formal operations of a *religious*, that is, magical kind are connected with fire-offerings. Previously, the locality selected whether by day or by night, is to be purified by exorcism. A binding the guardians of the eight points of the heavens is a necessary part of the ceremonies; and it is this perhaps which gave rise to, or is connected with European tales of the magician drawing circles around himself, standing fixed, arms crossed, turning round with eyes directed to different quarters, and connected sounds muttered. The binding those guardians not to interfere is a muttered spell. Fire-pits are made to represent the sun, moon and planets. They are to be posited properly with respect to the points in the heavens. Suitable offerings to each one are provided; and such as are consumable are burnt by fire. The favourable influences of the planets are then supposed to be brought down to the fire-pits, and to aid in the operations. Possibly this is the true explanation of stories of witches bringing the laboring moon down to the earth; with poetical and fanciful absurdities. It is not the moon, but its influences brought down; by simile, as the rays of the moon may be concentrated, by a lens, on any given spot of ground. But, besides spells to the planets, there are others addressed to mystic and invisible beings; a variety of names of such appearing *passim* in detail. In this

part the essence of the magical rites more properly consist. The spell so addressed has two parts. The *yentra* or diagram which varies greatly in form, with reference to the being addressed, and the object intended to be accomplished. Destructive spells of the *Saiva* kind are marked by the *sulam* or trident of *Siva* pointing outwards in varions directions. Some *yentras* are square, or square within a square; circles, triangles, irregular polygons; and these inscribed, or circumscribed with reference one to the other; some are in form of animals; some with human form; and these last are usually deadly in intent. The proper diagrams must be drawn with attendant ceremonies. Next, to each power invoked there is a peculiar letter, usually syllabic: known as the *bija*. This is all potent as to that power. Other syallables are inserted in other places, devoid of known meaning; usually very harsh in pronunciation. These different syllables are to be whispered, muttered, or otherwise sounded, a prescribed number of times; often very many. When the operator is tired, as it may well be supposed is the case; then an act of intensitive meditation is to follow. The mind retraces the whole operation; fixes attention on the diagram, which represents the power invoked, considers all that is known of such power; and adds the longing wish that the rite may succeed, to produce the *ishta siddhi* or accomplished desire. So far as known, with this act, the operation ends.

But, in some spells, hairs, feathers, bones, different herbs or roots, called at particular times, as midnight, the new moon, or an eclipse, are used; and in others cruental sacrifices of birds or animals; and last, not least, lumps of human flesh, or *sacrifice* of whole human victims in past times; said to be no longer practised. Less malignant, but deadly in intent, is the making an image to represent any one wrought against; sometimes taking a stone, with a like typical reference; or, with ceremonies like the above, digging a pit, burying the image, or the stone; sitting over the spot when filled up; muttering the syllabic spells a great number of times; and returning often to the spot to repeat the spells in the expectation of successful fulfilment.

In matters less formal, but more common it is a practice to use certain materials, many of them very disgusting, which are contrived to be administered to people in their food, or drink, or with presented betel, chunam and areca. The mingling up is attended with spells, and the administration, if direct, is accompanied by them. This practice is universal; and details of objects appear throughout, and other medical books. All persons of any influence should be on their guard against such malpractices.

While books, whether palm-leaf or paper, containing those spells, have been held in the hand, and attention has been directed to the various diagrams and figures, often very badly drawn, a perception of puerility, or else of extreme senility, has been produced. It was difficult to refrain from emotions of contempt, for these supposed powerful, but apparently powerless things, like a dead snake, with its head cut off. But on a little further, and after-consideration it appeared that such perception, or emotion was not quite the correct decision. An illustration, by analogy, may be permitted. It must be remembered, that what is here termed magical is, by the native practisers, deemed religious: they are doing acts of worship, and appealing to their gods by such proceedings. Now then, take a comparison, that touches only on one point: the English liturgy is contained in a book which many regard aright; by a greater number perhaps it is looked on, as a book, with contempt, and this may arise from irreligion, or difference of religious sentiment. As a book, such may be the case; but let any such despiser attend a Cathedral service when the ritual is decently conducted, and with all attendants of rank and dignity, and pomp of circumstance. Is contempt then possible? Not so in reality; it may be feigned, or expressed, but it will not be real. If the attendant be a patient observer, an impression of grandeur, and solemnity, and awe will creep over the mind, and imprison its idler faculties. A something indefinable will be experienced; and, at the lowest, the individual will feel that, for the time, he has been breathing an atmosphere, not that of this world. Such—but on the opposite scale, may be the effect on the mind of the operator in the dark mysteries of magic; and how far such operations may extend in the invisible world, who can tell? Let no one be offended by the above analogy; there is only one point of contact intended; which is, the difference between a rubric, or *tantra*, and a prayer, or *mantra*, when seen in a book, and the entire effect of a ritual, to both eye, and ear, in its solemnization. If the analogy be still deemed inadmissable, then consider the scene of Shakespeare's witches in Macbeth; simply read over, and with ludicrous ideas of the hags introduced, the language almost excites risibility; but it has been understood (never seen) that the exhibition on the stage produces a dim feeling of horror, and in a manner freezes the blood of spectators. In the magical rites, now treated on, it does not appear that there are spectators; unless it may be members of one family, or accomplices, equally interested in the performance. Besides himself therefore the effect must be traced, as far as may be, into the invisible world. Here then we have two classes of

minds to deal with. "The Sadducees say, that there is—neither angel, nor spirit; but the Pharisees confess both." With the absolute sceptic, conviction is hopeless. Such as admit angels and spirits, will also admit that both are of two classes, good and evil. Now such spells, as are at present under notice, are not directed to good spirits; though some other precative forms used by heathens possibly may. But the object of magical rites is uniformly sensual, or covetous, or ambitious, or malignant, or destructive: such as bad angels and spirits delight to produce or to foster. Now, such beings becoming accustomed to certain signs and sounds and symbols; and perceiving the intent, may promote it by means unseen and unknown to us. The sonorous, or harsh, crashing, clanging, discordant syllabic letters may be intelligible music to them; and the matters offered: even the hair, blood, or flesh of victims may appease, or gratify them. If not—and if magical practices are a mere nonentity, wasted on the unconscious air, how can we account for an almost universal faith in such things, and an almost universal practice of them. The Egyptian priests used magic rites; the Babylonian* hierophants did so. Arabians practised them. They were common in Phœnicia; they crept into Judea†. They pervaded Greece: the Mysteries were connected with magic. The barbarous northern tribes used such rites. From a very modern work (Harris' account of an embassy to the Court of Shoa in South Abyssinia) it is seen, from one of the tales introduced, that rites to the spirits of the deep, such as described above are practised there. Europe, though a garden comparitively, is not to this day thoroughly weeded of magic and magicians. Throughout the length and breadth of what is known as India, such rites have been immemorially practised; and are still every where common. If there had been absolutely no sucess, even if there had not been a large preponderance of success over failure, such things would not have continued. Of what use to practise, what uniformly or most commonly issues in failure? It results that these rites must have prevailingly succeeded; and, as the objects to be accomplished are often beyond unassisted human powers, it follows, that supernatural agency must have concurred. There seems a reality in the charge of "having dealings with powers of darkness." And a very strong argument is superadded to others of the importance of weaning the minds of Natives

* 2 Kings, chapter xvii, v. 17.

† Layard, in connexion with his excavation on the site of the Tower of Babel, has much matter of this kind; and he exhibits copies of counter spells, in Hebrew; made use of probably by unwilling captives in self-defence.

wholly from such customs; turning them to a pure language, and ennobling them by teaching them to rely on the Providence, and all-sufficiency of God, the wise, the beneficent, the ineffably pure; as their best stay, support, and surety. The writer of the foregoing remarks, during a long residence, and all sorts of exposure, among natives, good or bad, benevolent or malignant, has relied on no other aid; and has hitherto found it to be, in times of peril, as at all other times, a sufficient security.

Medical.

In so far as the books of this collection are concerned, there is a much closer connexion between this section and the foregoing one of *magical*, than could be desired. As far as we know, such was the case in the earliest ages. A document written nearly two thousand years since, classes *pharmacopeia* (rendered "witchcraft") with *eidololatria* or idolatry, and various other malpractices. This very word *pharmacopeia* was adopted both by the London and Edinburgh Colleges, for their lists of *materia medica;* of course with inoffensive meaning. Anciently it would appear to have borne the sense of sorcery; or the use of herbs, roots, simples, called at particular times; and mixed up with other ingredients; to be used for the purpose of stupifying, bewildering, fascinating, drawing over to any evil, or sensual purpose; and no inconsiderable portion of medical science, as contained in this catalogue, is directed to like purposes; as may be seen under the term *vasyam* in detail. There is also observable a connexion with astrology; and a still more close relation to magic, in reference to spells: the *bála chicasa* or exorcism of evil spirits, supposed to possess very young children, is a regular part of the medical art; as well as spells used, with medicines, in the abovementioned objects of enticing, or drawing over to any particular purpose. It would seem from such accounts as are given by European medical writers, that the state of medicine in the middle ages, in Europe, very much resembled its present state among native practitioners in India. Some paragraphs in Dr. Willich's Lectures on diet and regimen, chap. 1, may be referred to as defining what is meant; they might be quoted, in illustration, only for a dash of caricature, which rather injures their value.

With so much of remark on defective, or censurable portions of the native medical art, it may be stated, on the other hand, that as

the different books underwent examination, and brief notation, an impression was left; to the effect, that Europeans have not properly understood or rightly valued the better portions of native medical knowledge. A noble exception exists in the *Materia Medica* of the Hindus, by Dr. Whitelaw Ainslie, whose work would bear the being edited by an Orientalist, and reprinted. So far as I know, allusions to the subject by Europeans appear to treat native practise as sheer ignorance, or mere quackery. Much of European art turns on a knowledge of anatomy, necessary to surgeons; but not so needful in minute details to the healing art. In anatomy the natives are sadly deficient; but in a variety of curative matters, they are not inexpert. In diagnosis, prognosis, and the remedial portion of their art, I have thought, I perceived much deserving commendation. I do not pretend to medical science; and therefore can only give an opinion with great diffidence. The theory, and the better part of the practice of native doctors, would seem to assimilate very much with those of Galen and Hippocrates, so far as scattered notices of their works may enable a sciolist to judge. The natives are not ignorant of the doctrine of temperaments; but seem to leave out the sanguine. Their uniform theory that all diseases may be traced to excess, or irregularity in wind, bile, phlegm, gives somewhat of a peculiarity to their system. It would perhaps be desirable, that large portions of native medical books should be translated with care. The practice of European physicians in India seems very much based on rules and prescriptions framed in Europe. But the two climates differ so much that the same practice cannot be always safe in both. While it is admitted that there are cases beyond native skill, it must also be admitted that there have been cases wherein native practice has succeeded, when European skill had failed. I am in possession of details; but they would be out of place here.

It was noted during examination, that books in the Sanscrit language are incomparably the best; and, next in order, are those Telugu books, that are versions, or paraphrases, of Sancrit books, and professedly based on such books. The Tamil language possesses among medical works of another order; most of them spuriously ascribed to *Agastya*. None of these occur in the 1st and 2nd volumes of this work; but there are several to be classed in the 3rd volume. It is believed that the theory and the practice in these Tamil books, differ considerably from those of remotely northern books; and it is the Tamil rule which guides native practitioners that speak the Tamil language. The rules are folded up in obscure and difficult *sutras;* and the system, if thought

worthy of being brought to light, could only be educed by the aid of men well versed in this system; who would give the recondite meaning in plainer and more paraphrastic language.

In addition to the practices adverted to in the 1st paragraph of this heading, truth demands that matters of a still darker shade be not omitted. It is believed that native practitioners of a lower order deal freely in the matter of procured abortions; and for very trifling remuneration. Native feminine virtue is not severe, if the rules of caste are not transgressed; and it is rendered less so by the facility of procuring abortion; either from native midwives or doctors. Occasionally however, the unhappy female pays the forfeiture of life, for her fault. Another dark shade is the use of poison. When editing the larger portion of the late Dr. Rottler's Tamil and English Dictionary, my attention was excited by the multiplicity of terms employed to denote preparations of arsenic: many of them such as would raise ideas of a curative or beneficent character. Such terms induce a suspicion that all is not right in native practise; and many minor incidents have occurred to confirm the doubt. A commission to inquire into the state and practise of native medicine, might develope things terrible or disgusting; at the same time it would place the good portion of native practice on a better basis than now; and it might suggest useful hints and improvements to the Pharmacy of Europe, and to the practice of European Physicians throughout the entire extent of British India.

Mimamsa—Ritual, and the *Pancha rátram*.

The *Mimamsa* is properly either the earliest, or one of the earliest of the six schools of philosophy. As such, it was divided into two parts; the *púrva* or *Jaimini carmam*, and the *uttara* portion ascribed to *Vyasa*. *Jaimini* was one of the writers of the *védas*; his productions relating to sacrifices and ritual. His system would seem to have been entirely confined to the traditional doctrine and practice of sacrifices, without theoretical speculation; and it may be, without thoroughly comprehending the rationalé of cruental offerings. The custom was adhered to, as a rule; and it was made a condition and a means of benefits in futurity, as well as of many temporal benefits; and in particular, it was looked to as an unfailing cause of procuring offspring, to otherwise childless kings. The simple origin being lost sight of, the subject became magnified and exaggerated; so that some great sacrifices were

made enormously expensive. If any one will look into the Hebrew records concerning the dedication of the first Temple, it will be seen to what an extent animal slaughter was allowed to proceed. That was as wide a departure from the simple original, as any one recorded in the *Rámáyanam* or *Bháratam*, or other books. *Vyása* in the *uttara mimamsa* struck the first blow at this system. He reduced the sum and substance of the *Védam* to a metaphysical system, contained in five hundred *sutras;* being the mystical *Vedantam*, or end of the *Vedam*. This substance was pantheism; and it is not classed in this work under the heading *Mimamsa*, but under the generic divisions *Vedanta* and *Advaita*. The rise of *Baúddhism* gave the most effecutal shock to the old system of sacrifice; grown cumbrous; loaded with heavy expenditure; and as to use, by common people, impracticable. *Mádhvácharya* adhered to the system of *Jaimini;* and *Sancaráchárya* opposed it. Though the practice of sacrifices has grown obsolete, yet several books commenting on the sacrifices mentioned in the *Vedas*, or giving rules and regulations, thereto pertaining, are contained in this great collection; and such are chiefly classified in the first volume of the present work. The assistants employed were found disposed to apply the term *mimamsa* to all obscure books, treating on the subject of ritual, sacrifice, or ritual in general. It was found convenient to adopt the word in a sort of modern sense of wider import than the primitive term. Hence the phrase *mimamsa* or ritual occurs, but discriminatively; for all ritual is not strictly *mimámsa*. There need be no charge of confusion, where the transition is easy and gradual. Sometimes *Pánchá rátram* has been separated, but more commonly classed with ritual and *mimamsa*, in its looser sense, as the root, stem, branches, blossoms, are, after all, but one tree. Any little diversity of plan, arose in part from each distinct syllabus of arrangement having been made at different, and occasionally distant times. The work is so extensive that it could only be taken in detail. To go through the whole work of examination before the classification of any particular portion was attempted, might possibly have been more systematic; but it would have been discouraging to the operator, and dissatisfactory to employers. And the difference is but trivial. The *Mimamsa* a source; the Ritual a channel diversified by islands; the *Páncha rátram* subsidiary streams.

The *Mimamsa* needs no further details; but the *Páncha rátram* requires explanation, because it has practically become a sort of supersessional system. The *Saivas*, proper, never favored animal sacrifices; partly because their system opposed one that greatly favored cruental

offerings; and partly because oxen were often slaughtered; whereas, the bullock being made the vehicle of *Siva*, rendered the whole of that tribe of animals, in some sense, sacred. But when I was looking over the various books that treat of festival observances, there appeared great reason to conclude that, the *Saivas* were the first to give to the festivals of many days continuance, common to all, an addition of pomp and parade and circumstance, to please the multitude. It would seem probable, for it cannot be positively affirmed, that the *Vaishnavas* observing the success of that scheme, became both jealous and emulous. As an illustration, when the sports of *Krishna* became extensively popular, the *Saivas* got up various sports of *Siva*; and these, however incongruous, the gudgeon-people greedily swallowed. Even so, in medio-æval times, some *Vaishnavas* finding sacrifices losing their hold and becoming obsolete, or impracticable, invented a system termed the *Páncha rátram*, intended to make a pompous ritual, supersessional to sacrifices; and, by ascribing the same to *Vishnu*, to mark it as their own. Suitably enough it was traced backwards, as to origin, to a period of perfect darkness. During the *Manu*'s flood, *Vishnu*, as *Náráyana*, floated on the waters; and then during *five nights* of that dark period, he was fabled to have delivered to *Satyavrüta* and the seven *rishis* the dogmas of the *Páncha rátram* (five nightiad) as an authoritative rule. This rule was not implicitly, and universally received. In the McKenzie collection there is a book which classes the *Páncha rátram* with *outer* or heterodoxical sects. Other writers opposed it. A class of purist *Vaishnavas* are said to have separated from others on this account; and to have refused fire and water, intermarriages, or other relationships, or civilities. On the other hand there is a modern book (Vol. 1.) by a *Brahman* at Conjeveram, entitled, " a hook to take out the thorn from such as deny the *Páncha rátram*." The modern system of the *Vaishnavas*, after the deifying *Ráma* and *Krishna* became very different from the ancient one: the *Páncha ratram* also gradually gained an ascendency; from its pleasing the vulgar, and promoting the rule of *Brahmans*. The very modern dispute at Conjevaram, between the *Vadagalas* and *Tengalas* (or northerns and southerns) obliterated the remains of the other controversy; and at the present time, and in the Peninsula, it is believed that ritual observances, at festivals, of *Saivas* and of *Vaishnavas* very much resemble each other; the former adhering to their old customs; the latter having a modern revelation, ascribed to remotely past time; so as to justify themselves. The two systems are brought into tolerable comparison at Conjeveram. One somewhat exceeds

the other in popularity, expense and glory; simply because of wealthier, or more numerous votaries. Both fain would be equal, or rather the inferior would like to become the superior, in every thing. It has been understood, from creditable eye-witnesses, that when *Siva* goes out in procession from great Conjeveram, *Vishnu* comes forth in state from little Conjeveram to meet his compeer. And then the numerous *Brahmans* on either side, instead of civilities, honors, and courtesies, heartily revile, abuse, execrate each other, and the pretensions of the opposite deities likewise—*Arcades ambo.*

With reference forwards to the headings *Saiva* and *Vaishnava*, it may be remarked that there is a strikingly close resemblance between the ritual observances of *Brahmans* in India, and those commanded under the Levitical law. The sacrifices observed were of varoius kinds, and have various names in both. They varied according to the festival, or the occasion. By reference to Numbers, chap. 7, it will be seen that the offerings and sacrifices, at the first setting up the Tabernacle, were expensive and limited to princes, or heads of tribes: though less expensive than the like matter at the dedication of the first Temple. Such offerings are known in India only traditionally; but they are so known. The ceremonial uncleanness caused by the death of father, mother, or other near relative, is similar in both. Accidental defilement did not disqualify for eating the Passover, and it does not impede the eating at a *Sráddha.* The *principle* of ceremonial defilement, by issues, by menses, by casual contact, as also in reference to eating, and to vessels used at meals, is one and the same. The *punyahavasanam* of the *Brahmans*, or purifying things and places by sprinkling over them consecrated water, is one and the same. The reference upwards may be to Mesopotamia or to Egypt: if so, it best pleases any one; but, at all events, the ritual ceremonials of the *Brahmans*, bring them into connected relation with early people, not Grecian nor Roman; but outside of India; and lead to the belief that all their very early traditions and records relate to other lands, or localities, than India now so called.

Palmistry.

Any notice of this heading would demand apology, were it not perhaps connected with the origin of a singular body of people, the wandering gypsies; whom the French term Bohemiens, and the Turks, Zingaries. This latter word is evidently a corruption of the Sanscrit

sringara, signifying paradisaic, ornate, amorous. The gipsey language has been traced to a Hindu origin. Palmistry, their peculiar *science* in Europe, is in India a regular branch of knowledge; but the practice is generally regarded, in the Carnatic, as belonging to the *Curavan*, masc.: and *Curatti*, fem. These are Tamil terms, applied to an aboriginal race, not *Hindu* of northern origin; but *autochthones* of the south. These, like the gipses, lead a nomadic life, and their habitations are equally frail. They are the fortune-tellers of the south, and are very frequently introduced in romances; especially those termed *Kora-vánchi*. The Palmistry found in books (as is this collection) seems above their level; but it has a surprising coincidence with the like *science*, introduced to Europe from Arabia. It not only dwells on the marks on the palms, but on warts, moles, size, and shape of the different visible members, shape and height of person, length of arms and feet; and draws inferences from the whole: instances of which are are occasionally specified in the Catalogue. The term *Sámudrica-sastram* is however mainly derived from the lines on the hand, or Palmistry proper. There is abundance of ridicule on this, and the kindred topic of astrology, in Butler's Hudibras; which, from its popularity gave a tone to English opinions. To apply the Baconian tests of analysis, and experience might be possibly wiser. I have long been of opinion, and before I saw the contents of this collection, that such a heading as *Sómatoscopy* might be introduced to our Encyclopedias; and if well filled up, might be curious, interesting, and useful. Almost all persons act upòn occult sympathies or aversions; which possibly could be reduced to rule. I would advert to the ingenious speculations of LeBrun, a great painter, as an illustration. In gathering materials, from all sources, the contents of the books termed *Sámudrica lacshana* might be of service; and not be wholly and altogether worthy of contempt.

Pauranical.

So much has been written on this topic by others, that little comparatively need be stated here. Abstracts of several *puranas* were furnished by Prof. Wilson, to the Bengal Asiatic Journal. He translated the *Vishnu puránam*, and published it in Europe. A full translation of the *Bhágavata puránam* exists in French, as of the *Hari vamsam* also, which might more properly be regarded as an appendix to the *Bhágavatam*, than to the *Bháratam*. Discussions on the age of

the *Puránas* have occurred. Prof. Wilson thought the *Váyu puránam* one of the oldest, but maintained their general modernity. On the subject of the four first, as usually classed, he was remarkably silent; and he classed the *puránas* himself in a different order from that one most common. The order usually in the South of India is—1. *Matsya*, 2. *Curma*, 3. *Varáha*, 4. *Vámana*, 5. *Brahma*, 6. *Vainavam (Vishnu)* 7. *Bhágavatam*, 8. *Siva*, 9. *Linga*, 10. *Báuddhica*, 11. *Naradiya*,* 12. *Gáruda*, 13. *Brahma-kaivartta*, 14. *Kánda (Scánda)*, 15. *Marcandeya*, 16. *Agneya*, 17. *Brahmanda*, 18. *Padma*. Of the last, the one half is *Vaishnava*, the other half *Saiva*; but the two parts are seldom together, and one of them is rare.

The *upa-puranams*, or minor works, as reckoned in the South, are —1. *Usanam*, 2. *Capilam*, 3. *Cáli (Kálica)* 4. *Sanatcumara*, 5. *Sambhavam*, 6. *Siva tanmam (Devi Bhágavatam)*, 7. *Sáuram (Aditya)*, 8. *Durvasam*, 9. *Nandi*, 10. *Narasinha*, 11. *Náradiyam*, 12. *Parásaram*, 13. *Bhargavam*, 14. *Angiram*, 15. *Maricham*, 16. *Manavam*, 17. *Vasishta lingam*, 18. *Várunam*.

The *Saivas* have twenty-eight sacred books, termed *ágamas*; which, with them, supersede most of the *Puránams* and *upa-puranas*. It may not be amiss to specify the titles—1. *Kámicam*, 2. *Yogasam*, 3. *Sindhiyam*, 4. *Káranam*, 5. *Achitam*, 6. *Tipattam*, 7. *Sucumam*, 8. *Jagattiram*, 9. *Anjumán*, 10. *Suprabhédacam*, 11. *Vijayam*, 12. *Nisvasam*, 13. *Svayambhuvam*, 14. *Analam*, 15. *Viram*, 16. *Relaravam*, 17. *Makutam*, 18. *Vimalam*, 19. *Chandra nyánam*, 20. *Vimabam*, 21. *Purotgitam*, 22. *Lalitam*, 23. *Chittam*, 24. *Sandána sarvottam*, 25. *Paraméśvaram*, 26. *Kiranam*, 27. *Bhédam*, 28. *Vatulam*. These books are rare, and very little known. Parts of them very probably occur in the Catalogue, under other names: the 22nd and 28th are known to be of the *sacti* kind.

The *Padma puranam*, the youngest of its tribe, presumes to rank its predecessors under the three classes of *Sátvica*, *Rájasa* and *Támasa*; or qualities of goodness, passion and darkness. It is no great authority perhaps; and the distinction could only subserve native sectarial views. They are more usually distinguished as *Vaishnava* or *Saiva*. The *Matsya*, *Curma*, *Linga*, *Siva*, *Scánda*, are considered to be *Saiva*, the *Agni* medium, and the remainder *Vaishnava*, or leaning that way. Various portions of *puránas*, some complete copies of two or three, and *upa puránas* complete or incomplete, are to be met with in this collection.

* I think this duplicate may be of *Siva* origin, to exclude the Bhagavatam always reckoned as the 18th, in Northern India.

The *Puránas* generally profess to give an account of the origin of the world, and all existing beings and things; they are remarkable for an extravagant chronology; and they usually give lists of kings of the solar and lunar pedigree, which must be taken *quantum valeant.* This remark may be illustrated by a modern instance. It is demonstrable that, in the southern *Pándiyan* kingdom at Madura, the kings and people were *Bauddhists* till the time of *Arri martana;* when his Minister introduced the *Saivas;* on a rough estimate about the year 7 or 800 A.D.; and the *Saivas* did not get the ascendency till the time of *Kuna pándiyan* (hump-back), whom the *Brahmans* then named *Sundara* or beautiful; a circumstance not older than A.D. 1000. Yet, some short time after, the *Brahmans* drew up a local *puránam*, with long genealogy of *Pandiyan* kings, the first one termed *Sundara*, and identified with *Siva*, and then descending through their long periods of the *Krita*, *Treta*, *Dwapura* and *Cali* ages—all pure fiction; and what the *Brahmans* did there, their predecessors may have done with regard to the solar and lunar pedigrees. Such kings probably did not rule in India Proper; but the lists may have been imported from Egypt. The whole mass of native legend and chronology has some reference to antediluvian times; but definitely begins with the Manu's flood, the subject of the *Matsya puránam.* Thence we have to educe downwards the above four ages; regardless of the extravagant periods assigned to them by pauranical fiction; by some supposed to be astronomical. I do not possess Talmudical learning; but, from such scattered notices as I have gathered, I should be induced to conclude that the Talmud, with the two Targums or commentaries may be accepted as tolerable prototypes of Hindu *puránas:* they are equally extravagant, and equally veracious. One circumstance bearing on the subject I may be allowed to state. In 1835, I published a translation of a Tamil M.S., the beginning of which is taken from the pauranical geography. In section 3 of the translation, the *dwipas* are specified; *Maha meru* in the centre; around it *Jambu dwipa;* then the other *dwipas*, and their seas, "Outside in a circular form around these is, *Chacra vali-giri* (or wheel-chain mountain), and to the east of that is, *Udaya-giri* (sun-rising mountain), where the sun rises; and, proceeding to the west, sets again." Sometime after this publication, I met with a copy of a very old edition of Lightfoot's Horæ Hebraicæ; at the beginning of which the author gave an extract in Hebrew, of what he considered to be a curiosity; but withal not professing thoroughly to understand it. From his explanations, his account of Talmudical geography, and a little attention to the document

itself, I was surprised to find it tantamount to the contents of the above section. The mountain on which the Temple once stood, occupying the position of *Maha meru;* the Holy land around it, in the center of the earth, the place given to *Jambu dwipa;* the other countries of the world lying beyond; and the whole encircled by the identical chain of mountains from behind which the sun rises, and behind it again sets. The modern edition, (1822) which I possess of Dr. Lightfoot's works, does not contain that piece; why omitted I know not: the old book being borrowed, was returned after perusal. In Europe there are distinguished Hebrew scholars: and my main object is to indicate to them that a careful comparison of Talmudical lore, with the contents of *Hindu puranas*, may reward the toil.

The *Puranas* afford indications of like hostility of a religious kind, between *Vaishnavas* and *Saivas;* as of old, between subjects of the kingdoms of Judah and Israel. The above is a notable instance in the *Vaishnava* portion of the *Pádma puránam*, classing the *puránas* of a *Saiva* kind as coming under the quality of darkness; that is, ignorance and malignity. The *Saivas* are rather more adroit in endeavouring to twist all alien popular works to their own system: as for instance, in the *Adiyátma Rámáyanam*, and *Dévi Bhagavatam* (q. v. in loc.) as also in the *Siva karnamrṛtam* and *Siva lîla*, to rival *Krṛshna.* A counter re-action probably produced the *pancha rátram* (*ut supra, Mimamsa*). A *Saiva* at Madras, a few years since, printed a book, describing himself in the title page, as one who knew no other god than *Siva.* Like indications in detail will be found under the headings POLEMICAL and SECTARIAL *Puranas* local, or MAHATMYAMS. A few further remarks on these may not be superfluous. Prof. Wilson observed concerning them, that they usually pretend to be taken from some of the larger *puránas;* but, on search, are not found therein. In no country was literary forgery carried to a greater extent than in India. Literary men, and especially *Brahmans*, like the Cretians of old are æi-pseustai: sometimes there is a self-denying magnanimity; the author seems to care nothing for himself, if his work may but float under the sanction of some great name or person to whom it is ascribed. It may be seen *passim*, how liberally the various *mahatmyams* are stated to be taken from different *puranas.* Another remarkable characteristic, is the bold, lying audacity of such legends. As for example, in the Madura *puránam*, the statement that the *Vedas* are old and obsolete books, and that the substance of the *védam* and of true wisdom consists in worshipping the *lingam*, in the great pagoda, at that place. In the *Sri Rangha mahat-*

myam, that the goddess manifested in the Cauvery river, obtained the boon of being equal to the Ganges. In the *Parhani-purânam*, that the carcass of an unburied thief being torn to pieces by vultures, one of these birds being scared, when flying over the *pushcarnni* pool, let fall one of the bones into it; which forthwith sprung up in the shape of a (very rare) blue lotos-flower; and, by virtue of the bone touching the water, the soul of the thief was beatified. In the *Saiva* legend at Conjeveram, that *Subrahmanya* took *Brahmā* roundly to task; and confined him in prison, himself undertaking the work of creation. In Tripety legend that the hill is a peak of *Maha meru*. In a variety of instances, it is asserted that the most malignant of sins; that is, the murder of a *Brahman* can be washed out by bathing in a pool. A great variety of other cases will appear, on a slight perusal. Mendacious boldness, equal to that of Tetzel in Germany, is a prevailing characteristic. The three kings at Cologne, and the lying legend at Loretto, are quite in harmony, as to abstract character, with abundance of local *purânas*. To assert any thing that might give the place *the go;* and might bring in money or offerings to *Brahmans*, to stickle at nothing attended with such results, seems to be the general rule. The *Brahmans* are vastly superior to the common race of people; and they have carried their presumption thereon to extravagant bounds. They are not overtly, but in reality "the kings of the east"; and a mystic influence attends on them; more easily discernible, than admitting a perfectly satisfactory solution.

ROMANCE—*Historical*.

This term was adopted in consequence of there being several books, and ancient ones too, that could with difficulty be reduced under any other specific heading: as containing too much of history to be mere romance, and too much of romance to be history. As a distant illustration, some of Shakespeare's plays, and some of Scott's novels, may be adduced. There is romance that is not history; according to the notion of "an ancient sage philosopher,"

"Who swore the world, as he could prove,
Was made of fighting and of love.
Just so romances are, for what else.
Is in them all, but love and battles?"

The theory thus announced that the world is made up of fighting and of love, is usually exemplified by the historical romance. It is not

easy to class the tales of *Harischandra* and *Nala*, when separate, otherwise than as the main productions to which they belong as episodes. But these episodes relate to a particular species which natives term *ulai*, in which the principal character passes from prosperity to the depths of adversity, and is again restored, or raised to greater prosperity: the book of Job is a connected example. In such pieces, man is not degraded to a mere fighting animal; but is represented as passing through severe discipline, by the malice of adverse powers; yet still under the protection of Divine Providence. Books strictly of historical romance, are the *Bháratam*, *Rámáyanam*, *Mágham*, *Kerala ulpatti Párasu Rama vijayam*, *Krṣhna raya vijayam*, and the like. The *Hari vamsa* partakes of this, and of the *pauranic* character.

It would be scarcely worth while to add more, were it not for the extraordinary influence exercised by the *Rámáyanam* and *Bháratam*, and the two chief heroes therein, *Ráma* and *Krṣhna*, down to the present day. The *vedas* diminish into distant, and diminutive specks in comparison; and though the *Brahmans* have not forgotten to commemorate the *Vámana* and *Narasinha avatarams;* yet the influence, now a days, is exceedingly feeble in comparison. It is difficult to see any thing, in either of the two leading characters, to raise them to the rank of divinities; except successful heroism. Of the two, *Ráma* is the most interesting: in the character of *Krṣhna*, what person, with right intellectual and moral feelings, can see any thing to approve. Hence, it was with some degree of wonder that I read Colonel Tod's remark in his big book, that the character of *Krṣhna* exercised a softening, and humanizing influence on the fierce chiefs of Rajpootana. Are they at all softened, or humane? Illicit love finds its patron-god in *Krṣhna:* but then the general tendency of such pursuits is to harden and deprave. Such an attachment as that exhibited by *Ráma*, softens and humanizes; and, upon the whole, enobles the mere man. *Ráma* might pass very well as superior to the common herd of kings; but his character has weak, unfortunate points, if set up to be worshipped as a god.

As regards the name *Ráma*, it is Hebrew. The great Hebrew patriarch bore it. His primal name *Ab-Ram* signifies *pater upsistos*, or *pater excelsus*. It occurs otherwise in names of hill towns, and in the Mosaic genealogies; and the circumstance of Cush being made the father of *Ráma*, and *Ráma* having two sons, named *Cusa* and *Lava*, attracted the attention of Sir W. Jones; though nothing possibly can be thence extracted,

The birth place of *Ráma* of the *Rámáyanam*, is definitely fixed to *Ayoddhya* (the modern Oude) and he must be regarded as belonging to India proper. With reference to his parentage, it is given to *Dasarat'ha*, by his wife *Kausilya;* yet it is observable that the Brahmanical author of the *Rámáyanam* seems loth to allow a god—or *Vishnu*—to proceed from a *Cshetriya* father. *Dasarat'ha* is an old, worn out king, with four wives, and without any son. By advice, he prepares for a great sacrifice; and sends to fetch a young *Brahman*, who had been living eastward in Thibet, with his father in a hermitage, never having seen a woman. He is then affianced to a wife, daughter of a friendly king; she has the range of *Dasarat'ha's* private apartments, and her husband with her. The young *Brahman* is the chief operator in the sacrificial rites; and, at a particular part of those rites, *Vishnu* issues from the flame, bearing a vessel containing the *payas* (curds) which is to be given to *Dasarat'ha* and his wives, to eat. After their doing so, all his four wives became pregnant with sons, who partake of divinity in the proportion of the shares eaten by the several *mothers;* the favorite wife *Kausilya* having received the largest portion, and *Ráma* had, in consequence, more of divinity than his brothers. The enigma is not very dark; and any one much less blackguard-like than Voltaire, when bending attention to the Hindu scriptures, might be inclined to give the parentage of *Ráma* rather to *Ṛshi Sṛnga*, than to the effete *Dasarat'ha;* it is not clear that the author did not intend to convey that inference, from his dark similitudes. Be that as it may, the character of *Ráma* as a lover, and as a husband, is exemplary, up to the period of his loss. A denial that *Lanca* is the same with Ceylon, has been made by me. The reason is partly because (astronomically and geologically) "*Ráma's* bridge," and the lowland of Ceylon must have been deep below the level of the sea at the time indicated, however reduced; and, partly that the high ridge land running down from the *Vindhya* range to the neighbourhood of Madras, must have presented islands just as well adapted to the scene, and very much nearer to *Ayoddhya* and to the wilderness-abode of *Ráma* and *Sita*. That the whole affair is the mere invention of a poet, grounded on some slight and trifling circumstances, is not entirely improbable. But the subject, being challenged, may be left *sub lite* for the present. After *Ráma's* victory and being crowned at *Ayoddhya*, his weakness and injustice appear in dismissing the wife, for whom he had fought so well, and bringing herself and her two sons into doubtful circumstances, in the hermitage of *Vālmiki*. Hence, the *Brahmans* discourage the reading the *Uttara-Rámáyanam*, and would

fain destroy it. The poet *Bhavabhuti,* sensible of that injustice, brings in *Ráma* self-accusing, sorrowful; that is, *Vishnu* incarnate, repentant. But *Ráma* is never, in early pieces, made unfaithful or unchaste; which is *Ráma* versus *Kṛshna,* or *Vishnu* contra *Vishnu.* The two *Rámas,* moreover, are brought together in dispute and contest; and the younger *Ráma* is made to conquer the elder; that is, *Vishnu* conquers *Vishnu.* This may suit with the poetical *alancáram;* but it is suicidal, in western ideas, to the claim of divinity.

With regard to the name *Kṛshna,* it is observable that after leaving out *na* (borrowed from the name *Narayana*), the remaining letters are the same as the *Krush* of the Hebrew name of Cyrus, in the book of Isaiah. Cyrus is latinized from the Greek spelling *Kuros* of Xenophon; but the Greek, the Hebrew and the Sancrit spellings, are as nearly as possible one, and the same. In the body of the catalogue, I have noticed a strong coincidence between the account of the infancy of Cyrus, as stated by Herodotus, and the infancy of *Kṛshna,* as narrated in the 10th book of the *Bhágavatam.* I do not know that the same has been noticed by others. Early writers were occupied with silly analogies to the appellative of the founder of Christianity. Etymologically there is none; because the Greek guttural represented in *Ch* is not found in the Sanscrit *k*; in meaning there is none; and *Kṛshna* is a proper name, but *Xristos* is an appellative. In fact, there is only one slight resemblance; yet Christ did not kill Herod: and, in every other sense, the analogy fails. But the account given by Herodotus of Cyrus is, that Cambyses and Mandane being married, and the latter pregnant, her brother, then reigning, had a dream, which was interpreted to mean, that his nephew would kill him, and possess his kingdom. On this account the infant, when born, was given over to the king's herdsman, with orders to kill it. The herdsman's wife took compassion on the child; and, in its place, exposed her own child. The young man grew up among cowherds, as one of them; and as the child of the woman that saved his life. In process of time, he killed his uncle—came to the throne—and, after unexampled victories, was slain in an unprovoked expedition against the Tartars: the queen of that country cutting off his head, and casting it into a tub full of blood, that it might be glutted, with what had been the owner's delight. Many of the parallel circumstances, in the 10th book of the *Bhágavatam,* are so closely similar, as to induce the impression, elsewhere stated, that the writer of the *Bhágavatam* must have known the accounts of the infancy and life of Cyrus, the greatest of warriors in the earliest

ages. There are some correlative circumstances. Mandane has a meaning in Sanscrit, synonymus, in mere meaning, with *Mohini: Dévaki,* the Sanscrit name of the mother of *Kr̤shna* is evidently titular, as if implying *mátá* by ellipsis. The name of the father of Cyrus is given to the uncle of *Krïshna.* In the Greek word Cambyses, the final *es* is dialectical. *Cambusa* and *Camusa* in Telugu, and the Sanscrit *Camsa,* are the same name. *Kr̤shna* was vulnerable only in his heel, and came by his death ingloriously, from the chance arrow of a wild hunter. In a legend of some considerable antiquity, it is stated that *Siva* (the destroyer) appeared to *Kr̤shna* and delivering a skull, which he carried, charged *Kr̤shna* to bring it back filled with blood. *Kr̤shna* accordingly, in his wars, filled it to the height of several palm trees. Close analogy is not intended; but here and there a little seems more than accidental.

A few circumstances would indicate that the *avatara* of *Kr̤shna* was outside of India proper. I shall state them. Prof. Wilson in his translation of Cashmirian annals expresses an opinion that the *Pándavas* were rulers in Cashmir. His reasons may be seen on reference. As some confirmation, I note that one of the titles of *Arjuna* is *Part'tha,* or the Parthian. *Kr̤shna* thence derives one of his titular names: *Part'tha sáradi,* or "the car-driver of the Parthian," is the name by which *Kr̤shna* is worshipped at the great pagoda at Triplicane, Madras. Further, the site of *Dwáraca,* the capital of *Kr̤shna,* is unknown. Traditionally, it was swallowed up by the sea. The modern name of an island on the Gujurattee coast is quite secondary. There is a tendency to affix modern or local sites to ancient and foreign stories; even as a Javanese poet transferred the *Kurucshétram,* and the war of the *Pándavas,* to the island of Java; and, for ought we positively know to the contrary, the *real Kurucshétram,* near modern Delhi, may have only been a locality by accommodation, for bloody battles under Haic, or other worthies, in Parthian Armenia.

Still the current of modern writ, and of verbal tradition is so strong in favor of *Mat'hura* (hodie Muttra) and the neighbourhood of the *Kálinda* or *Yamuna* (hodie Jumna) river, as the scene of *Kr̤shna's* boyhood, youthful sports and love adventures, that its participation therein, in some way or other, is not to be denied. It is observable that Cyrus has nothing specially of that kind recorded concerning him. In the romance by Xenophon, on the trainingof Cyrus, nothing particular of that sort is contained. One might almost suppose that two characters have been blended together, to make up one god: the epitome

of the world as to love and fighting. But the matter must be left in its own uncertainty. It is cause for surprise that the worship of *Krishna*, under various names or titles, is so general and so influential.

There is a romance concerning *Arjuna's* pilgrimage southerly; made up of illicit love, with an elopement and marriage; and after a lapse of years, fighting with his illegitimate son; which romance originates with an old Canarese poet, expanding a passage in the *Bháratam*. Other romances, some of them ancient, run into the class of Tales; and are usually so classified.

There are some analogies which have induced me to suspect a connexion between the Iliad, and the *Bháratam*. Homer confessedly wrote and sang disjointed rhapsodies, which were put together after his death. He gave a definite scene of action, marked by two rivers, on the shore of a part of Asia Minor; but whether any such town as Troy ever existed has been debated with some eagerness, and critical acumen. It seems to me not impossible that some very early tradition was carried by Colonists in different directions, and made use of by two great poets, each one after his own fashion with some resemblance; and of course with great variations. In the way of general resemblance *Dritarashta* answers to Priam; *Duryodhana* to Paris; *Draupadi* to Helen; *Dherma raja* agrees with Menelaus; Achilles combines something of *Krishna* and *Arjuna*: like the first, he is vulnerable only in his heel; Ajax agrees with *Bhîma*; Diomedes has a counterpart in *Śahadéva*; and like similitudes may be traced in other personages. If there be any thing in such a conjecture it would follow that, the true scene of the original transactions was neither Asia Minor nor India, but in some distant country, situated between the Tigris and the Araxes.

SACTI.

It is simply astonishing that from a primeval difference of opinion as to the mode of existing things, whether caused or self-subsistent, should have resulted wide-spread division, wars, persecutions, human sacrifices, and a system of worship, such as comes under the present heading. It is well known that "the beginning of strife is as the letting out of water;" and a difference once begun with human passions and pride-working thereon, will account for almost every thing. Still, on this particular point, there is ground for wonder. The simple question once was, whether God made the world, or whether it made

itself; and, as a self-existent divinity, ought to be worshipped. The subjugated opinion still exists in various countries; cowers in secret, veils itself under equivocal terms; and operates, as its votaries suppose, to their common advantage.

There is some reason to trace this system up to ante-diluvian times, and to *Casyapa*, the father of *dévas* and *daityas*. The name was not unknown to the Greeks; but they made him a female, under the name Cassiopeia, and placed this female among the constellations. There is more certainty in looking either at the origin or revival of the system soon after the Deluge, *'Atri* was one of those who escaped on that occasion. This name was also known to the Greeks; and the *Atrides* of Homer was not so strictly the son of *'Atri* as one of the race of *'Atri*. The son of *'Atri* was *Chandra*, from whom the lunar line, a pedigree, is derived. By an illicit amour with *Tárà* the wife of *Vṛhaspati*, he had a son named *Budha*. A son of *Vaivasvata Menu*, " child of the sun," and at the head of the solar line was changed as stated, into a female, named *Ila*; being married to this female. *Budha* had a son named *Purúruvas*, with whom the fabulous and heroic period commences. Now the above names *Chandra*, *Tárà*, *Vṛhaspati*, *Budha* signify, it is true, the moon, the zodiacal chain of stars, the planets Jupiter and Mercury; and hence an astronomical enigma was educed, or supposed by Wilford and others. I have somewhere remarked that if an astronomical enigma, it must mean that the planet Mercury was once a satellite of Jupiter, attracted from its orbit by our moon; and, falling towards the sun, found an orbit around it, as the planet Mercury. But did the early hieroglyphists travel so far? and is it not likely that as much violence is done by this supposed enigma, as the reducing Terah, the father of the patriarch Abraham, to an astronomical sign, or constellation; which one of that school was bold enough to assert. Does it not seem at once, more probable and reasonable, that such names were assigned to mortals as titles of honor, added to their common names? whatever those might have been. We cannot very well own the hero-*Purúruvas* as a son of stars and planets; but his grand-mother might have been called Stella, and his father Mercury, or Hermes: a name very familiar with Egyptians and Greeks, as a demi-god teacher. The main, point, however here is the transformation of a son of *Vaivasvata* (or Noah) into a woman. Hindu Paúranic records declare that on this son a curse from *Siva* and *Parvati* rested, to the effect that he should become a woman for the crime of intruding on their privacy. The reader will meet with frequent reference to this curse in books, catalogued in the present work. The

Mosaic record declares that a curse from Noah rested on a son of Ham, for the father's fault. Now it is among the Hamite posterity, that the system under consideration chiefly existed; and in a country named after the said son of Ham the practice of offering human victims in sacrifice; and of mothers, kissing, coaxing, and then killing* their own children before the altars of Baal, Ashtar, or Molech, prevailed to a degree beyond the customs of other nations. It is declared in the Mosaic writings that, for crimes of this deepened dye, the land was purged; and it is declared also, that when the executioners of vengeance joined in like crimes (*vide* Psalm 106, v. 34—42) they were themselves remanded for punishment. Hindu *puránas* and the Mosaic record agree as to the above specified curse. The question is, whether the mode of operation by change of sex, as stated in the latter, is a hieroglyphic, or a simple reality. The Greeks, and Ovid from them, fabled a Tiresias, of bi-fold sex. The name, which is without meaning in Greek or Latin, when brought to the test of Sanscrit, is resolvable into *Tiru*, a name of *Lacshmi*, or simply *sacred*, as a prenomen, and *Isi*, (Heb. *ishi*, Egyp. *Isis*) a lady; mostly used with reference to *Parvati*, a personification probably of Egyptian origin. The possible fact of transformation, when Divine power is in question, cannot be denied; yet still it seems more reasonable and consistent with the style of ancient hieroglyphical writing, to regard this alleged transformation as a hieroglyphic for a change of opinion in religion; by substituting a feminine power in creation, rather than a masculine energy. In this case, the liberty must be taken to make *'Ila* the grand-daughter of *Vaivasvata-menu*, and a son (became by transformation a daughter) of Ham, corresponding, in the first state with Canaan on whom the curse rested: who hieroglyphically changed, became the heresiarch of the new, or possibly revived opinion; for it would seem to have existed before the Deluge. To show cause for the liberty so taken, an illustration may be borrowed from that neighbourhood, and not many hundred years later. "These daughters are my daughters and these children are my children;" † though in reality grand-children. Be this as it may, up to this *Ila* appears to be traceable the renewal, or the commencement of a religious sentiment on the mode or causality of Creation; dissentient from a traditionary and primitive opinion; and still dissentient wherever it exists

* See Bryant's Miscellanies; especially a paper, entitled in Greek—*Anthrópothusia kai teknothusia*, quarto edition 1767, page 267; and the Apocryphal book of Wisdom, chap. 12, v. 3—6, 11.

† Genesis, chap. 31, v. 43.

from the received opinion as to one self-existent, eternal, independent Mind, (termed El or Elohim in the Mosaic writings) causing the existence of matter ; or, as some have supposed, operating on pre-existing matter to produce the world and the universe around us.

The human mind when letting go primeval tradition, or when left to itself, would become embarrassed on this great question. An absolute nothing is an impossibility. Reasoning thereon, acute minds, without external aid, might easily come to infer the self-existence of matter ; and that is almost the same thing with the next proximate conclusion ; one that makes matter, existing by itself, evolve itself into varied forms, possessing an inherent spontaneity ; somewhat as the human body carries within it, an inherent sentient soul. We know that some modern writers, among ourselves, have recognized only the body and the sentient soul ; excluding, or not caring to recognize, the *mens immortalis.* Can it be therefore denied that ancient speculatists might deny any thing beyond matter, and its own inherent energy. This was the grand Eastern system of philosophy ; modified into varied forms, as the *Vedantam,* the *Sánc'hya* atheism, the system of *Buddha;* and, in the main, the modern *advaitam.* The *Nyaya* school opposed the ancient atheism, and the *Visishta advaitam* opposes the modern form. The *Sacti* or feminine energy system pervades, or is connected with all the atheistic forms. It is by a process of hieroglyphics that the feminine terms and symbols are employed. I have elsewhere noted that the term *negative* power might be used, as in electricity ; only that it might be confounded with a very different system, which recognises a negative causation in philosophy* and morals. We have, however, most properly to take the *sacti* system of the female energy, just as we find it ; and with its own symbols and phraseology.

The learned reader should satisfy himself as to the wide-spread mention of *'Ila* as a name, in the records of early antiquity. The researches of Bryant, in his Ancient Mythology, contain a mass of learning ; and, if that work be glanced over, it will be seen that he proves this name to be originally foreign to Greece ; traces it as giving names to various places in Syria and other countries ; but particularly adduces a wide-spread tradition as to this name in Greece. The Greeks were known by a derivative term.

The tradition just adverted to is equally wide-spread over India. Many of the *purânas* and various romances or tales, have statments

* See an Essay on Divine Equity and Sovereignty, by Rev. E. Williams, D.D., of Rotherham.

or allusions, more or less direct on the point. As names of places, there is Ellore in the Northern Circars, Ellichpore in the Mahratta country, and the Ellore near Dowlutabad, famous for sculptured caves. The *sacti* system is not in India, traced up to the name, except by allowable inference; but it is so traced by Greek writers: the Greeks, very many of them, holding this system of religion. The so-widely-spread name argues an extraordinary degree of influence. With the exception of such traces as are afforded by such writers, I am not aware of any one else so dating the origin of this system. I submit, it with diffidence, to the reader's better judgment. It is a system unknown, except to a portion of mankind, who have always agreed to keep the matter in detail among themselves, as secret as the Greeks kept their mysteries.

The researches of Mr. Layard at Nineveh have shown, to myself at least, that this was the religious system of the Assyrians; otherwise plain beyond denial, from the language of the Hebrew prophets. It is a pity that the word Assyrian has come to us latinized. Xenophon in the 1st book of his Cyropædia, mentions the Assurs, as conquered by Cyrus. In all references to that people, in the Greek Septuagint, the spelling is Assur. The Hebrew always has Ashur; except when another synonyme is used for Assyria, and either Aram or Shur for Syria; being the *suras* and *asuras* of Sanscrit *purânas*. The *suras* or *dévas* held the ancient opinion; the *asuras* held the dissentient dogma. More than one of the Hebrew prophets terms the people of Nineveh, *Yónîm*, sufficiently expressive without comment. In Jerem. chap. 25, v. 38, as Bryant has correctly noted the word "sword" (Vulgate Columbæ) is in the original *Yônâh;* and Assyrian is the proper translation. In chap. 44, v. 17, et seq: "the queen of heaven" is not the moon, but the celestial Venus of the Greeks, the *Ashtar* of the Assyrians, and *Astarte* or *Ashtaróth* of the Phœnicians—met with it would seem in these manuscripts, by the name *Aschar.* The prophet Nahum, whose *phillipic* was specially against Nineveh, has in chap. 2, v. 7, a singularly sarcastic passage; being, like many Sanscrit poems, capable of two readings; one, as given in the authorized English version, and another one is—"And the goddess shall be led away captive, she shall be fetched up, and her female retinue shall lead on, as with the plaint of *Yónîm* (or *Assurs*) beating their bosoms." The prophet Jonah (Heb. *Yónâh*) excited extraordinary attention in Nineveh; not contempt, as might have been anticipated; because he bore the name of the goddess, venerated by the *Assurs;* the ordinary rendering of the word Jonah by "dove,"*

* Conf. Hosea, 11, 11. They shall tremble—as a *Yónah* out of the land-*Ashur*.

misses to account for such an effect; but the name was given to that bird secondarily from a fancied resemblance; on which Bryant's Analysis may be referred to. It will then be seen that the sense of "dove" is quite secondary and subordinate. In that secondary sense also, the Grecian mythology appears to make the car of Venus to be drawn by doves.

From Prichard's Analysis of Egyptian Mythology, it is plain that this system was known in Egypt; and, I think, Wilkinson's recent researches confirm the point. The temple of Jupiter-Ammon (which Belzoni sought for, with great pains, and little fruit) was not, I think, dedicated to Jupiter, but to his *sacti;* known to the Greeks as Juno. We find this name Ammon in very familiar use in Southern India; evidently a foreign word; for the termination is the common masculine form in Tamil; whereas, the word always means a goddess. The very old Tamil has numerous identifications with the Greek; and, it may be thence be presumed, with the Egyptian. According to Bryant, certain persons in Egypt termed themselves Ammoneans; forming a confraternity, which he understands of his favorite Hamite posterity. They were probably worshippers of the female energy; who have taken care always to be known to each other.

In Phœnicia, and specially at Tyre and Sidon, this kind of worship was practised, and it appears to have been followed at Ashdod, Gaza, Ashkelon and other places southwards. As these last people were among the most ancient antagonists of the people of Israel, the two systems were thereby brought into contact and hostility. The masculine 'Il, as a name of deity among the Hebrews, and the feminine *'Ila* as a name of deity among other nations, may be regarded as indices of two irreconcileable systems. This appeared when one of the kings of Israel married a princess of Sidon; and when she introduced her own country-worship to a deity named Baal: this orthography does not correctly represent the Hebrew letter *ain*, and *Bahl* is nearer. This word runs throughout the *sacti* system, as may be seen in detail by reference to the catalogue. In consequence, I suspect, that the usual* rendering by "lord," however well supported by learned names is not accurate. In Sanscrit it designates what is *young* or youthful, and it does not stand alone; as in *Bála Sundari*, and the like. The literal rendering

* In the sense of *lord* or *husband*, the word is masculine in Hebrew—the feminine *baalah ;* the plural is applied to all false gods; *baal shalisha* looks like a translation of *Bála Tripura :* the question is, whether *baal* was not an imported word, confounded with a native word of like sound, when spoken.

of that title, is "the young handsome female." But a hostile system might take the first word, caring nothing about a complete meaning. In this point of view it is not so properly a Hebrew word, but a word foreign to that tongue; if indeed the Hebrew, Chaldean, and Sanscrit, can be properly termed foreign to each other. In the above specified reginal introduction the system was for a short time triumphant; but at an earlier period it came in by stealth. Hiram, king of Tyre, sent workmen to aid in the building the great Temple at Jerusalem; and these persons found themselves in the midst of a people who, with an extraordinary degree of zeal, were attached to a system, in no wise, accordant with their own. Hence, perhaps, the traditional statement of their forming themselves, into a band, or brotherhood, for mutual aid and defence; and it is probable that with them the system, for a time, vacated that part of Palestine. After its subsequent short period of triumph, above adverted to, it met with an overthrow, as signal as that of like worshippers in modern times, in Southern India—as at Kalyana, at Warankal, at and near Conjeveram, and at Madura: in all equally cruel, equally disastrous. But the system was not thereby exterminated, among the Hebrew people; it revived; and, with more or less of open avowal, was continually practised. Let the Biblical student in particular, look at the minor Prophets, in chronological order; and notice the detestation expressed against Bethel (perverted), Baal, Samaria, the Phœnicians, and Assyrians. In truth, those early books cannot be fully understood, without reference to this system and some knowledge of its character.

In Greece, the system was peculiarly prevalent. The term Ionia, with its derivatives, is sufficiently expressive; but the subject runs throughout their literature. Bryant (not knowing very well what he was about) made all the search needful: I refer to his statements. They helped me, so much the better, to understand some of these Sanscrit manuscripts, on the subject. By the Greeks the use of wine, even to intoxication, on some occasions, was deemed a sacred act; so it is among the *sacti* worshippers in India. The Grecian mysteries were in all probability, the secret rites of this system, and connected with human sacrifices. Equally secret, according to intention, are the rites of the *sacti* system. *How* the books which are catalogued in this second volume came into other hands, than those of professed votaries, I do not know. *Libri traditi sunt;* but their being where they are, is certainly a betrayal of that which was never intended, by any one of the writers, to be other than concealed and sacred mysteries.

Apart from the above reference to Bryant's Analysis, any labored detail of proofs, and authorities may be spared; they would be out of place here, and could only appear pedantic. A little illustration may be quite as convincing. The Society of Arts held their *séance*, some time since, in the Old College Hall. One day, coming to my office, I saw the floor of the room adjoining, strewed with pasteboard lithographs; and the one uppermost seemed to be an Indian subject, from its great resemblance to parts of the Elliot marbles, on which I had them recently been at work; as also to sculptures on stone-pillars common on banks of tanks, or under trees by the road-side. On looking more closely, instead of the *lingam*, usual in this neighbourhood, I saw it was the *Yóni* (the superficial appearance, in medical language, of the *labia pudendi*) and guarded overhead by a five-headed *cobra-capella;* the worn appearance of which indicated great antiquity. It was termed at the foot "the Greek honeysuckle;" and I presume might be taken for a copy of a genuine Greek original. The conclusion is obvious, that such was the ancient mode of worship in that country. I have seen it stated that the figure of Pallas in the Acropolis at Athens, termed the Palladium, was merely a very ancient sculptured figure of a serpent; rather, as I conclude, of a serpent-canopy, guarding an emblem of the female energy; and this designated by the name of Pallas (a dialectic of *Baal* or *Bála*). Other names of the feminine energy, corresponding in reference with *sactis* of Hindus, were Juno, Venus, Ceres, Hecate, Proserpine, Artemisa, and various others. The worship in the great temple at Ephesus the—"*megále hè Artemisa*"—of the Ephesians, was undoubtedly of this kind and character; and if the Biblical student will look a little attentively at the epistle of that name, he will find it to be specifically directed against practices which come under the heading of *Sacti* worship.

Among the Latins, the system would seem to have had but a limited range. The rites of the *Bona dea*, and the worship of *Vesta* were undoubtedly of this description. On the modified worship of later times there is no need to enter.

What this worship is, may be briefly stated. The reader is referred for details to the catalogue, and more particularly under the heading *Sacti*, in the 1st and 2nd Family, in the present volume. In brief, the female form, and especially the distinctive sexual member, are worshipped as emblems of the universe, or state of things around us in the world, regarded as of spontaneous production, or self-existent; or as typical of primitive, and eternal matter; whence are evolved all

existing forms of being, with various shades of acknowledgment, more or less of an active agency inherent, or superinduced. Temples of this worship are built semi-globular, so as to imitate the pregnant female abdomen. The *Sanc'hya* system of atheistical philosophy and the *Buddhist* system of material theology, are related to the *sacti* system; but are distinguishable, and not the same. This system emanates from the *Saiva* creed, but is extended to some degree among *Vaishnavas*. The rites are secret; and *mantapas*, attached to temples, so as to admit many people, have two entrances, each one with double doors, capable of being securely closed, against intrusion. In acts of homage, whether in house or temple, the *tantra* rites are used; that is, diagrams of varying forms with syllabic sounds, educed from inscribed letters. In some cases, the naked female form is employed; with especial direction to what is termed the maternal member. The use of wine, ardent spirits, opium, bang, and flesh, is not only permitted in these rites, but is highly recommended; and any one intoxicated, in such services, performs a high act of homage. A "removed woman," considered by all others as unclean is, with this sect, in the highest state of perfection and purity; and the *semen virile* is declared to be the purest of fluids; as such, in some acts of homage, it is directed to be swallowed, as a most acceptable offering. Blood is offered; and, in some cases, drank. "Their drink offerings of blood" are among the most shocking things; but lumps of human flesh, the hairy scalp of human beings, are other portions; and human sacrifices have always belonged to this class of worshippers. The objects to be obtained are *quicquid cupiunt homines* expressed by *ishta siddhi*, or the accomplished purpose; and are as sensual, malignant, and in a word devilish, as thought can imagine. The Bengal sepoys, of the Brahman caste, were almost all of them of this kind; and the tendencies of the system, as developed by those mutineers, can hardly receive more impressive illustration.

Saiva.

There exist minor variations under this term, as may be seen in the catalogue; but after excluding the *Vira Saiva*, other differences turn on the degree of liberality shown to *Vaishnavas*, and other sectaries. The system of some *puránas*, first made known to Europeans, specifies a sort of triad, *Brahma*, *Vishnu* and *Siva;* as representing the creating, preserving or reproducing, and the destroying energy of Deity. The

Vayu puránam considers the names to represent the *rajasa, sátvica,* and *támasa-gunas,* or qualities in Deity; and it is quite common in popular works to ascribe the *rájasa* quality to *Bráhmá,* the *sátvica* to *Vishnu,* and the *támasa* to *Siva;* against which last, the *Saivas* protest. The above system in not in harmony with all the *puránas;* and it is not the system peculiarly *Saiva;* which treats the personification *Brahma* with extreme contempt, denies the equality of *Vishnu,* and maintains the sole supremacy of *Siva.* This view must have been of some antiquity; seeing that the *Bhágavatam* tries to meet it, and maintains the union and equality of the three personifications: in at least one place *Brahmá* is introduced; and made to declare that there is no division, or difference between himself, *Vishnu,* and *Siva.* I am not sufficiently well acquainted with the contents of the *Rig, Sama* and *Yajur védas,* as to know precisely the extent of authority given by those primal documents to the *paūránic* system. As far as appears from these manuscripts, the chief reference is the *Rudra prasnam,* as regards *Siva*; and the *Purusha sūcti,* as regards *Vishnu;* these two chants are of continual use. The genuine *upanishadas* state, I believe, nothing about the triad, and treat of the deity as *Para Brahm.* In modern times, and in the Peninsula, the disputed point is—who is *Para Brahm?* Some say *Vishnu,* and some *Siva,* and the discussion has at times been managed with heat and animosity. The votaries of *Subrahmanya* in the extreme South, hold a peculiar opinion, recognizing five *Rudras,* and a *Sadà Siva,* apparently substituted for *Para Brahm.* But the *Saiva* system, as held in the Peninsula, is one which maintains the supremacy of *Siva,* with the inferiority of *Brahma* and *Vishnu;* a rival system to that of *Vaishnavas;* and one intolerant of the *Jainas,* whom the *Saivas* exterminated.

This system did not always exist in the Peninsula; but was introduced earlier than the *Vaishnava* system. It did not always exist in North India. From some foreign source it first came to Benares, and Colonel VansKennedy gives a full translation of the legend of *Divódasa* the king, or chief, who first established the system at Benares. It existed at Ougein in the time of *Vicramáditya,* a little before the commencement of our era; when precisely it came to Benares, cannot be exactly determined; probably, not many hundred years previously. From what foreign source it came perhaps cannot be positively determined; but some approximation to a conclusion may be made. Various indices (see ASTROLOGICAL) point to the country around Babylon as the one whence, at least, the *Vaishnava Brahmans* proceeded. Its other name *Seshach* is a very familiar one in Hindu Mythology. But there

is nothing to mark the *Saiva* creed as native there; such as traditional, and very ancient worship of what is termed in Sanscrit the *matsya avatáram.* But from a very ancient and authentic document, it appears that captive foreigners* were brought away from their own land, and located to the North of the aforesaid neighbourhood; and this too at a time, which by a rectified chronology corresponds with the beginning of the *Cali-yugam* or period of peculiar sorrow, distress, and calamity, in the reckoning of the *Brahmans;* that is between 7 and 800 years anterior to our common era. These people were led away from the country of which Samaria was the capital. This word is taken from the Septuagint; but the Hebrew word is Sumroo, appearing to be none other than *Sumeru,* a very familiar word in *páuranic* mythology. They had a secret worship;† and their practices were akin to those of the Phœnicians, as adverted to above under *Sati.* They had "two calves" as "molten images" of deity. This fact refers our attention upward, to the great national schism under Jeroboam. He established two calves; one north at Dan, which, at the outset, was the most popular; and the other in the extreme south at Bethel; to which a large hierarchical establishment became added. Jeroboam imported this worship from Egypt; where he had long resided, for his personal safety. The like kind of image, also‡ borrowed from Egypt, had been used at a much earlier time; but then was treated in a very summary§ manner. The question arises whether the people, in those several cases, were so stupid as to worship mere calves? The reply may be aided, by looking at the state of the case in India. *Nandi,* the vehicle of *Siva,* is a small sized bull. Throughout the manuscripts in this work frequent mention occurs of *Nandikésvara,* or *Basavésvara;* both words implying divinity. In various sculptures and paintings, *Siva* with *Parvati* is represented as seated on a young bullock, so small that it might be termed a calf. The image of such a calf *couchant* in plaister, on a brick and plaister pedestal, is always placed outside the gate of every *Saiva* shrine; the face looking towards the door; and, as if waiting to receive the deity. There is a class of people who go about leading a small bullock (of the kind familiarly termed "Brahmany bull"), fancifully caparisoned; and to these small bulls the people present offerings of food, or money, on the ground of their being sacred to *Siva.* But in all these cases, the bullock-vehicle is quite secondary, and the homage rendered secondary also. I conclude

* See 2 Kings, chapter 17, verse 6.

† See v. 9, and v. 17.

‡ Exodus, chap. 3, v. 4

§ v. 20,

that the molten calves as above, were of this kind—hieroglyphical indices of the presence of an invisible deity; the latter in reality worshipped. However gross are other symbols or figures of idols, the *Brahmans* consider them needful for the vulgar; and the people, if intelligent, say they do not worship the symbol, but the deity represented thereby. It does not appear from any overt statement, that the *phallic* worship was introduced by Jeroboam; but there are some names used not well defined, or understood; and the terms "shame" and "abomination" seem to cover such things by metonymy. I am warranted, I think, in concluding that the worship introduced by Jeroboam, and continued down to the captivity of the ten tribes, was a copy of the Egyptian worship. The Egyptians had their bull Apis (from descriptions given, it was of the like breed with the "Brahmany bull") to which divine honors were paid, as to *Nandikésvara;* but, like the latter, I presume secondary, as the vehicle, a visible token of the presence of an invisible deity. The accounts of Egyptian mythology, *via* Greece, are cloudy, and unsatisfactory. Let us suppose that accounts of Hindu mythology had terminated with the close of the eighteenth century. Then, though statements, during its course, are as full, and varied, and as particular as statements by Greek writers, concerning Egyptian gods; yet they would have been miserably defective, or erroneous as guides to future and remote ages. When looking through Wilkinson's valuable modern researches, the conclusion forced itself on my conviction that ancient authors had not given an adequate clue to the meaning of Egyptian sculputures and paintings. One of the idols, is by Wilkinson, named SEB; which, in common spelling, is precisely the Bengali mode of pronouncing the name *Siva.* That however, from size and position, was but an inferior god. *Siva* has a thousand names, and this one (with the exception of warring against the *asuras*) is the household, domestic, ordinary name. We read of the *Siva-lîla,* or amorous sports of *Siva:* but not so of *Sámbu, Sancara, Mahadéva* or *Rudra;* which convey other ideas, more august, or terrible. From Prichard's Analysis (mainly following Jablonski) it is apparent that Osiris was, by Greek writers, made to combine the character and qualities, which the class of *puránas,* first adverted to, in this article, ascribe to *Brahma* and *Siva;* but then, this is no more than is given, by other *puránas,* to *Siva* alone; and the *Saivam* of the Peninsula is now quite as high, in its claims, as any attributes ascribed to Osiris. The First Cause, the cause of all things, without equal, without superior; in a word, Supreme. Monotheism cannot go higher. Osiris and Isis correspond with *Mahésvara* and

Uma; and then we come to the *Phallic* worship; though with differing legends as to origin, and neither one correct—the true one being indicated in the commencement of the article SACTI *(supra).* Next, Horus and Harpocrates correspond with the sons of *Siva* and *Parvati* (nominally) *Subrahmanya* and *Vignésvara* (otherwise *Kartikeya* and *Ganesa*). Harpocrates was weakly,* and defective in members; *Ganésa* is lame, and more subtle than powerful. There are many other names, as Cneph, and the like; but are they different? from such names as those co-synonymes of *Siva,* above specified, designating character and office rather than separate existence. To derive Osiris from the Coptic is *retrorsum;* but if O might be the aspirated Greek article (a close connexion in the earliest times subsisting) and *siris* may be taken as a spelling, by the ear, for *siras;* then we have, *the* HEAD: that is the Supreme. The word with dialectic variation only, ran through all the most ancient languages, for prince, or chief. OSIRIS *was* the chief of the Egyptian deities. In that mythology we find the most ancient schism composed, by the union of the male and female energies. This is a characteristic of the *Saiva* system proper; represented by the united symbol of *lingam* and *yóni.* The *sacti* system is a branch of the *Saivam* in *India;* but it differs from it only as to the degree in which the feminine energy is preferred, or the feminine symbol alone adopted. All attempts to trace the *Vaishnava* system (if ever made) to Egypt, have failed, and must fail; but the coincidences between the mythology of Egypt, and the *Saivam* of India are so strong, so decided, the system being *comparatively* modern in India; as to lead to the conclusion, that the origin of the *Saivam* was Egypt. By what channel? is the next question. I have pointed out a channel; that is, brought from Egypt into Palestine by Jeroboam, about 1000 A.C.; transplanted to the country between the Tigris and the Euphrates, about 700 or 800 A.C., and thence, possibly—for here the chain of historic evidence is defective, working its way to Benares, in the time of *Divodasa,* and thence southward to the Peninsula; the latest transit on record being, a large migration of *Saiva-Brahmans,* from Benares to the neighbourhood of *Srí Sailam;* drawn thither by *Pratápa rudra;* for particulars of which, see my report on the Elliot marbles. The view which I have taken may be summarily rejected, with contempt; it may be despised or ridiculed; but, I submit, that it cannot, with calm and careful examination, be disproved. And for a book which I have made use of

*See Prichard's Analysis, chap. 2, where another name is *Phonerates,* hellenized; but said to be explained by the Coptic *Phoch-rat,* meaning club-footed or lame.

I ask in this place, for nothing more than its being a historic record, carefully and faithfully preserved; and as being, at least, of equal authority, with Thucydides or Livy, or Hindu *puránas.*

It may add a particle of weight to the conclusion drawn, if I refer to 1 Kings 12, v. 32. "Jeroboam ordained a feast in the 8th month, on the 15th day of the month, like unto the feast that is in Judah." This was an act of sectarial opposition. The months being lunar, the 15th day was the full moon, on which all great *Saiva* festivals fall. *Siva* being *Sóma nát'ha* "the moon-lord." The festival in Judah referred to, as opposed, was in *Tisri*, the first month of the civil year, but the seventh of the sacerdotal year, with which last, the *Brahmanical* reckoning corresponds. In the 7th month there were three solemnities, on the 1st, the 10th, and from the 15th to the 22nd day; the last is most probably referred to; the feast of weeks, and the greatest season of rejoicing. The following 8th month corresponds with the *Brahmanical* month *Asvayíja*, and the festival on the 15th corresponds with the great *Saiva* festival, the *Nava rátri*, of nine days continuance, to which the *Vijaya dasami* a 10th day is added, to commemorate the victory of *Devi* or *Durga* over the *asuras.* The 15th day of the 8th month is stated, v. 33 *(supra)* to have been "devised of his own heart;" that is, not by the authority which had appointed the 15th of the 7th month. It is most likely that he brought the time of observance with him from Egypt; as the events commemorated, were anterior to the Mosaic institutions. It is well observed, by Leslie, that institutions of this sort, handed down through a long succession of ages, are among the strongest of historical testimonies. And the fact that the *Saiva Brahmans,* now in India, commemorate annually a great festival, at the same time of the year, that a like festival was observed for more than two hundred years by the ten tribes of Israel, previous to their dispersion, seems to me a coincidence much more than accidental.

At some risk of being thought tedious, I would advert to the use of *vibhúti,* or ashes of cowdung consecrated. All in India know the prevalence of this discriminative mark of the *Saivas*; and the catalogue *passim* contains evidence of the importance attached to this *vibhúti,* and of the extraordinary virtues ascribed to it. In the article of death, a portion of the ashes is given to be swallowed as a *viaticum;* and, during life, its use removes all sin. Now in the book of Numbers, chap. 19, there is a precept, that a red heifer (the much be-praised *Capila* of *Brahmans*) should be carefully selected. The chief *sacerdos* was to take this animal outside the camp to be sacrificed; and then

wholly burnt, including the dung; cedarwood, hyssop, and scarlet, were to be thrown in, and the whole consumed to ashes. The *sacerdos* was rendered ceremonially unclean, by so doing; so was the person that gathered the ashes; but the ashes themselves were to be laid up in a clean place, and kept for use; "it is a purification from sin." The use, and the great importance (a neglect involving the penalty of life) may be seen in the remainder of the chapter. So matters continued for five hundred years. After the lapse of that period, when Jeroboam introduced a sort of *Saiva* schism, the state of the case was altered. As the image of a calf was made the emblem of deity, and as such, worshipped, a female calf could be no longer killed and burnt; but "the dung" might; this was expressly a part of the original purifier. Hence possibly, the supernatural power (*vibhúti*) ascribed to cowdung ashes, when consecrated. The *Brahmans*, who are great dissemblers, and have carefully sought to conceal their true origin, no doubt have invented a *pāuranic* legend about *Siva* (who, at least, as a divinity, is but a mere hieroglyphical personification) but *there*, as above indicated, is probably the true origin of the miraculous *vibhúti*.

TALES.

After making all allowances for tastes, predilections, antipathies, and the like, it appears to me only just to state that the collection is peculiarly rich in this portion. An "Eastern tale" has become as familiar to the mind, as tales of Provençals and Troubadours, were a century or two since; as if the sunny south and east were the regions proper to this kind of invention. Such is the case, as it would seem, and to a large extent. However, the tales in this collection are quite of a different order and style of composition from Johnson's Rasselas, Collin's Eastern eclogues, or the more recent tales of the Genii, by Sir C. Malet: these last carry an imitation of Arabian extravagance to an extreme, bordering on the ridiculous. We have to do in this catalogue with classes of people distinct from Mahomedans, and their languages; and, as it seems to me, of better conception, and management. Such tales as the *Vasu charitra*, and very old *Cátambari* are of a superior class; but there are tales in poetry, or prose, or both mingled, of all kinds, good, bad, or indifferent. The difference of ideas, of imagery, of illustration, of plot and development, from any thing usual in the west, struck me much; and there is, I think, a new world to be opened to the lovers of fiction,

romance, and idealities; if good translations should ever be made of the better portion of these manuscripts of this class. Of the morality of fiction of any kind, a continuous series of invention, false fabrication, and real lying, I have serious doubts; but these are of general application, to east or west. On the propriety of any one allowing his, or her time, and mental faculties to be so occupied and dissipated, I have my own very decided opinion. That tales are every where, more or less of a loose and licentious character, must also be admitted. These eastern tales often go beyond European license, in such particulars; and there are some which would not be tolerated, unless by Socialists, Mormons, or the like kind of hopeless beings. By consequence, nothing can be advanced in commendation of works of this class, without great circumspection and discrimination. If the principle of fiction be considered allowable; if richness of fancy, and embellishment are admired; if people delight in love-scenes, description of the persons of hero and heroine; if painting of the passions creates interest; if even trickery and debauchery, when clever, and set off with advantageous accompaniments, do not want for amateurs; then there is abundance of matter to be supplied from the stores of a people whose tendencies, as regards the masses, have always been in such directions. The *Brahmans* have been very little concerned in this lighter kind of literature; and very severe lampoons on *Brahmans* are contained in it. The multiplicity of copies of some tales has caused remark, in the body of the catalogue; and it is best left alone here. I do not know of any thing great or noble, attempted to be painted in this kind of composition. Men and women are allowed to have more refined instinct habits and passions, than brutes; but still it is the animal-man that is concerned. Occasional legends of spirits imprisoned in human bodies; and released by the body being slain; or a transmigration story following a spirit when inhabiting very different kinds of bodies, are exceptions perhaps; and such as distinguish these works wholly from western productions.

TATVA—*Metaphysics.*

There is a class of writers, making a pretension to divine knowledge, which may require a little explanation. Guided by the *garbhópanishada* it offers a theory of generation and conception, with regular stages as to growth of the fœtus in the womb. After birth, the human body and interior faculties are divided and subdivided. There

are ten different pulses, ten kinds of *prána*, or vital air, and the *Saivas* mark six places of the body where *Siva* dwells, and the *Vira saivas* have so much caricatured this last point, that others sometimes designate them as the *shad st'halattan*, or six-place people. The *tatva* mystics allegorize all the aforesaid divisions, interior faculties and the like; and consider this *spiritualizing* as an important part of religious knowledge. *Tatvam* properly signifies, that which exists, or is truth, and it is applied to deity; sometimes designated simply *Tat* (or that) to wit, *that* which is. Thence, by applying this term to this sort of metaphysics, its votaries arrogate to themselves truth incontrovertible. Their anatomical positions are not always strictly accurate; and their theories of airs, pulses, nerves, and the like, may be disputable. There is a tendency to deify the creature; and because "man is fearfully and wonderfully* made," therefore, he is something divine. Led on by such philosophy, the *Bŏuddhas* had their ascetics rising to divinity. The *Smartas* have their notions of refined man as one with deity. The *Vira Saivas* have their *moveable-symbol* of deity in every devotee. When the system does not issue in such extremes, it bears an appearance of senility. There is an affectation of knowledge a semblance of profundity; but, after all, there does not appear any thing much more important than Moliere's philosopher: indignant with his distinction on the terms *form* and *figure*, as applied or misapplied to a chapeau. There is some use in its teaching us what unassisted reason can do, and how far it can go; but whether it makes a philosopher wiser than a clown, may be questioned.

In consequence of seeing a marginal note in one of the books, referring to an English poem by one of the two Fletchers, I procured it, and found as stated, that the "Purple island" meant *man*, from the purple fluid flowing in his arteries and veins. The members of the body are therein allegorized; the faculties of the mind, and the various affections, or passions, good are evil, are described, under metaphor and parable. Had the author known Sanscrit, he might have put *Tatvam* at the head of his title; as some divines of his age were fond of putting Greek or Latin words as their titles. Quite in keeping with that poem, there is one, or more than one copy in the collection of a poem which describes the human body as a fortress, with its gates, walls, towers, garrison, besiegers, strong and feeble points of defence, and the like. I have also read in English something of the kind in an allegory of a

* The Biblical student will find something like a reference of this system, in Psalm 139, v. 13—16.

Porter left in charge of a nobleman's castle; who, by slow degrees and approaches, betrayed his charge to thieves. The moral of the *tatva* system leads on to stoical pride; otherwise not bad. There is nothing absolutely bad in Horace's *homo integer vitæ scelerisque purus:* yet the whole runs on to bombast. So on Epictetus, it was written:

> This god-like self sufficient mind,
> Which in its own enjoyment blest,
> Defies the woes, or sorrows of mankind
> To shake its undisturbed rest—
> Is it not poor, weak, impotent, and blind?

Theological.

Except perhaps a few of the oldest and better *upanishadas,* there is no book in the collection, containing theology unmixed with baser material. Still traces of this subject often occur, which I could not fail to perceive; even as a miner may follow a vein of gold, though it pass through common or base stratifications. As noted, under the heading of *Upanishadas,* the theology of those early books when genuine is monotheistic. As shown under *Vaishnava,* the triple personification of *Brahma, Vishnu,* and *Siva,* emanates from the dogma of one Being distinct, and Supreme; and it probably derives from an early tradition of a threefold hypostasis in the Deity. As shown under *Saiva,* the *Saivas* acknowledge only *Siva* as the one supreme. The *Smartas* hold *Brahma, Vishnu,* and *Siva,* to be co-equal, and consentaneous; but their head acknowledged the *Para Brahm* of the *upanishadas.* Generally, the Hindu theology is monotheistic; and, except among the *Smartas,* monarchical: the sabaistic personification of the *Vedas* being quite subordinate. The divine honors paid to *Subrahmanya,* in the extreme south, must not be forgotten; nor the general homage to *Vinayaca* or *Ganesa,* as the patron of learning; but these are only manifestations of *Siva;* and like the *sactis, Sarasvati, Lacshmi* and *Parvati,* which are resolvable into their male heads, so all these are resolvable to *Náráyana* or *Para Brahm.*

That vulgar opinion and common practice are grossly mythological, admits not of a doubt. But I have to deal with written books, and isoteric doctrines. These appear to me, as I have stated, monotheistic, and mostly monarchical.

The existence of a Divine Being is received: and there are works controversial against speculative atheists, that denied such

existence. The attributes of Deity are stated rather by negatives, what God is not, than positively what he is. But I noticed here and there a work approaching more to the positive statement. The poetical fancy of affixing to Deity, one thousand and eight names, or one hundred and eight names for devotional repetition, according as the service is to be long or short, obscures this subject with rhetorical bombast; but I believe that the Attributes, as recognized by Christian theology, are discoverable; except perhaps love, and certainly except spirituality.

For, in creation, the dogma supposed derivable from the Scriptures that God created all things out of nothing by his word, is not held by Hindu writings. Matter is made to be inseparable from Deity, co-existent, co-eternal; and thence all the heart-burnings, and exterminations, connected with the *sacti* system: the *sacti* being personified matter, or NATURE. And *generation*, not absolute creation, is the Hindu mode of expression. This arises from the metaphorical genius of their language: for instance, chemical affinity is, with them, sexual union and the union of words, by the permutation of letters, has the like epithet. I have read Granville Penn's reference to the Regius Professor Lowth, and the Professor's reply, without being fully satisfied (as possibly the Professor himself was not) that the Hebrew word *bárà* signifies, to form out of absolute nothing. Allowance must be made for the insufficiency of language. And so the Sanscrit which signifies either to *be* or to *be born*, leads on to equivocation. It is sufficient to state that the superior *Hindu* theology recognizes the operation of Deity upon matter; while the inferior maintains spontaneous development; or Matter evolving itself, and fashioning itself into existent forms.

The existence of angels, though under obscure metaphorical terms, is recognized by Hindu theology. And, in this particular it is needful to correct a singular misstatement made by some European writers, that the Hindus worship three hundred and thirty millions of gods. In their fancy for numerical classification (as the Greeks had their seven sages, seven wonders, &c.), they enumerate thirty-three crores of celestials, using the plural of *deva*, a god; but this is no more than is done in the book of Psalms, in the word *Elôhim*, without any one charging the writer with worshipping many gods. I do not think this matter goes higher up than the *puranas*. *Vishnu* has a paradise which is peopled with choristers, and other celestial attendants. *Indra* has a paradise, and to this belongs the said thirty-three crores; modelled

much after the manner of the court of a *Hindu* monarch ; and including courtezans, as well as courtiers. I am not aware that the *Védas* or the *upanishadas* have treated on this subject. But the *Saiva ágamas*, are very full, and particular. The word *gana*, or company, is used. The number of *ganas*, and of individuals in each company is stated. *Ganésa* is lord of companies, and he is put at the head of all. There is a very singular coincidence between this ouranology, and that held by old school men, such as Thomas Aquinas, and others later; and such as the Jesuit Beschi put into Tamil, for the edification of natives: whence they gained their minute enumeration of the exact number of "thrones, dominions, principalities, powers," &c., it may be hard to say; but that the discrimination, ingeneral, existed among the Hebew doctors, is clear from the names; and from the known fact that, like *Hindus*, they recognized seven heavens, or upper worlds. The reader will please to recollect that, in this reference, the Sanscrit *devatah*, the Telugu *devandlu*, and the Tamil *deverkal;* is to be understood of angels, in the sense of the Psalmist, "I have said ye are *gods, &c.*"

The present deteriorated and corrupt state of mankind, is admitted by Hindu books; but the four ages are hieroglyphical and poetical; as much so as Ovid's golden, silver, brazen, and iron, ages. That man was once pure is theological, by tradition; that he degenerated by regular and set gradations, is poetical and fanciful. It belongs to the *Puránas* which, though styled old, are comparatively modern productions: The retrograde steps do not seem to me to harmonize (otherwise than as hieroglyphs) with the grand doctrine of fate or predestination, as designated by the highest meaning of the word *carmam*. This is connected with the metempsychosis: and the present state of being, in various grades or conditions, is the result of a decree passed upon conduct, in a preceding birth, or state of existence; while a future state of being, is the result of a decree to be passed, at the close of the present state. Man, now, is capable of *merit* and *demerit;* and, the higher the degree of merit now, the greater will be the reward; and *vice versa*, as to *demerit*.

The *Cali yuga* seems in truth rather to relate to the political degradation and general misery of a particular people, than to abstract theological dogmas. If we accept it in the sense of man's ruin, then comes in the doctrine of sacrifice. This has been handed down traditionally; but the original reference seems to be lost. The doctrine of expiation waned before the theory of propitiation alone. Sacrifices came to be regarded as of extraordinary merit; not offered as a culprit, suing for

pardon; but, as a royal benefactor, purchasing gifts, posterity, dominion. Then came a comparison of the modes of merit, whether by sacrifices, by penance, or austerities, and by *gnánam*, that is *gnosis* or knowledge. Sacrifices, or ritual service, designated by *carmam* in a lower sense of the word, is now regarded as the lowest stage; penance as higher; and the *Smartas* hold knowledge to be the highest stage, to wit, a knowledge that the soul of man is one with deity, and that good and evil are alike of divine causation.

Thence proceeded the wide departure from the old Hebrew doctrine of sacrifices, as expiatory and propitiatory. One view of the Christian system places penance and austerities, and the doctrine of merit, just where placed by Hindu writers: another view abrogates human merit, and requires *bhakti*, or fiducial attachment, faith in an atonement: a doctrine not entirely unknown to Hindu books. *Carmam, bhakti, gnánam*, being three modes of service. At the same time anything like a Mediator, and an atonement, in the Christian sense, is now unknown.

According to the higher dogma of *carmam*, judgment is a continuous act; always proceeding and determining the states of mankind in the way of punishment or reward. The destruction and renovation of the world (as in 2 Peter, 3, 12, 13), is a common dogma. The *Vaishnavas* look for a tenth *avatára;* which has many points coinciding with the second advent of Christian divines.

The grand doctrine of *mocsham* or cessation of *carmam*, or the law of fate, in predestinating to future births, demands some further consideration. All *Hindu* books profess to look to this prime desideratum as the grand, and final end of human existence. Even the *Sanc'hya* system of atheism still recognizes this, as the great end of human being. *Bauddism*, which is better, since it obscurely recognizes *'Adi Buddha*, as an intelligent First Cause, holds the like view; but under the term *nibutti*, Sanscrit *nivirtti* (or *release* from transmigrations). The common, and popular Hindu notion recognises *Sverga*, or the paradise of *Indra*, as a lower and sensual paradise; the heaven of *puránas* and poets. The *Vaishnavas* have *Vaicont'ha*, as the paradise of *Vishnu;* and they use the term *Vaicont'ha gati*, the bliss of that heaven. The *Saivas* use the word *Cailasa*, and speak of *going to*, or *obtaining Cailasa;* but they describe three grades, as *nearness*—*likeness to*—and *union* with *Siva:* to which Howe, a Puritan divine, has some striking similitude from the old schoolmen. But *mocsham* is properly the attainment of the *satya-lóca*, the highest of the seven heavens, or upper

worlds, and the presence of *Brahm*. A common popular notion of *Vaishnavas* identifies *Vishnu*, as *Náráyana*, with the sun of our solar system; and makes that his paradise: to go through, or by way of, the sun is the road to the *satya-locam*, or *mocsham*. The *Saivas* appear to consider the *sauchya* or *aikyam*, as a blending with deity, losing all personal identity. The *Vira Saivas* (see that heading) amplify the dogma into six progressive ascents; *aikya st'halam*, being the highest. The question, whether the *Bauddhist nibutti*, and Brahmanical *mocham*, mean absolute annihilation has been mooted: annihilation it cannot be, since the soul is still considered as existing *in*, or as a part of Deity. The language used implies a loss of personal identity, but perhaps it ought not to be strained, on such a theme. The difference between their views and ours may not possibly be material. To notice the similarity is of more importance here, than precisely to discriminate the difference.

But it is impressive to note, that all other than sensual men appear to hold the body as a prison and punishment; birth, as agony; and continued transmigrations, as evil. The whole creation groaneth and travaileth together—waiting for—the REDEMPTION—in which word* (here, and in 1 Cor. 1, 30), we may perceive a rabbinical sense, and one coinciding, very nearly, with *mocsham*. *That* is the grand consummation, the supremely desirable attainment. WE (some of us at least) profess the like; and I confess that I have been sometimes indirectly reproved by these heathen books. There is an amazing difference as to the nature and allowance of means; but in the *end*, at all events, we substantially agree.

On the opposite dogma, Hindu books are very full and particular. There are seven *infernas*, or lower worlds; the highest of which is *Pátala*, a world of snakes; and the lowest *Naraca*, a place of darkness and ordure. Details are minute and painful; for instance, in one of the books of the *Bhágavatam*—in this minuteness is to be found an objection. The Christian revelation describes futurities of both kinds under impressive, but more general terms; and in this, as in other points, is better adapted to be a system universal among mankind.

If I have not erred in this brief summary of the *theological*, as I have not at least intentionally; and, if the reader will consult the articles *Saiva*, *Vaishnava*, and *Upanishadas*—may I not ask, on the whole, have

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* In the original Greek *apolutrósis;* which *in loc;* is translated by the Sanscrit *nivirtti*, or release, as that is deemed the synonym of *mocsham;* or, in *Pracrit*, *mukti*.

we not come to India to find a system, which came hither eastward, very similar indeed to one which travelled westward, towards our forefathers, from some common locality; and is there any common centre more likely than the *árya bhumi,* the *áretz hakadosh* of Palestine or Judea?

Vaishnava.

This term, as already partially intimated, may be taken as indicating a three-fold progressive state of belief and practice—the first is the simple and primitive system; the second is with the addition of herolatry, in the persons of *Ráma Chandra,* and *Kṛishna;* the third, with the further addition of the *Pánchu rátram;* on which, see *Mimamsa, supra.* Sir W. Jones, the first successful inquirer into *Hinduism,* made known to the world the *Vaishnava* system under the second place; his *Pandit* being a devotee of *Kṛishna.* That distinguished writer left open the inference, that such is Hinduism, at large; as the common religion of one homogeneous people. Bishop Heber was the first to announce that the Hindus are not such a people; and he did so, not without surprise, though he was forty years later than Sir W. Jones. The two clever men had different objects in view. Sir W. Jones evidently started on a sceptical basis, as a disciple of Voltaire. His object was to beautify or magnify the Hindus; or, where he could not do so, to excuse them; and this by endeavouring to ally their faults or follies, with those of Greece: there then existing, in Europe, a strong prepossession in favor of Greece, from its sculpture, painting, poetry, oratory, and especially heroism at Marathon, and other places. The silence of this great and influential authority on the *Saiva* system, is remarkable; a slight casual mention of *Siva* and *Durga,* or *Parvati,* was deemed sufficient; though the orgies of the *Dúrga-púja* at Calcutta, were patent to his observation. Either he could not, or would not go beyond his *Pandit's* leading strings. If willing, he could not have explained the *Saiva* system, without depreciating his favorite Hindus. On the other hand, Colonel VansKennedy of Bombay, some thirty years later, got hold of a *Saiva Pandit*: he is just as silent on the *Vaishnava* system; but his book is the best known authority on the *Saivam,* not from his assertions, and occasionally glaring falsehoods; so much as for his translations, which have the appearance of being faithful: and a horrible picture some of them give. This gentleman, when starting on a like career of comparison with Egypt and Greece, freely criticised Sir W .Jones; declaring that, when he wrote the Essay on the gods

of Greece, Egypt and India, he was not sufficiently well acquainted with Hinduism: such was the best, if not only apology; but it does not atone for misleading; and, in the case of such a man, leading a following host astray. I have stated above (under *Saiva*) my opinion, that Egypt is the source of that religious way: with equal conviction, as to myself, I state that the analogies of the *Vaishnava* system are not to be traced to Egypt or Greece; and it is very far from having been at any time, a system homogeneous with the *Saivam*.

In the Peninsula at the present day, the worship of *Ráma* and *Kṛshna* chiefly prevails. The case of Conjeveram is an exception; a warlike form of *Vishnu* having been there devised, in consequence of an extensive extermination of the primitive inhabitants of the country. The *Vaishnava* system is more modern in the Peninsula than the *Saiva* system. Traditionally, the *Srî Permattúr* temple is said to be the first *Vaishnava* temple in the south; at all events it became the most famous; though smaller than the temple at *Sri-rangham* near Trichinopoly, and much less resorted to than Tripety, a shrine of *Govinda* or *Kṛshna*. The system had to struggle with the *Saiva* system, previously introduced, and not always with success. The twelve *Aluvàr* or Rulers, were mostly plain men; who, with great zeal, led the way in the first establishment of the system. By their followers they are next to deified; but some of them were grievously lampooned by their adversaries. The most remarkable of these *'Aluvar* was the latest, whose Tamil name is *Yempramánar*, but better known by the Sanscrit name *Rámanujáchárya*. These twelve men composed the works known as *Tiru morhi*, or "sacred word;" being matters from the *Vedas*, transfused into Tamil in a very obscure and foreign idiom. The *Sri villiputtur Aluvár* in the Southern Pandiyan country is next in fame. His battles were with the *Saivas* there; but *Ramanūja* effected a revolution, as regards the *Jaina* religion, in Mysore. It was bloodless. *Ramanúja*, caused an inscription to be recorded, declaring that, the difference between the *Vaishnava* and *Jaina* system was not material: and so, under color of union, the *Jaina* system was superseded; whereas the *Saivas*, in other localities, exterminated both *Bauddhas* and *Jainas*.

In the far north (in the division termed *Gāuda*, by distinction from *Dravida*), the introduction of the *Vaishnava* way is not marked by historical or legendary record, as in the case of the *Saivam*. It would seem to be more ancient than the latter; and in effect, *the* system anterior to the extensive schism caused by *Buddha*. Most of the *puranas* are of this class; the *Mahabharata, Ramayanam* and *Hari Vamsa*, were

by votaries of *Vishnu.* The collector of the *Vedas,* named *Vyasa,* is acknowledged to be a *Vaishnava.* To his pupil *Suta,* many *puránas* are ascribed, the latest one to the son of that pupil. The connection of these early *Vaishnavas* with Persia, or the region beyond it, is not perfectly clear; but there are too many traces (*v. infra*) to be merely incidental. The *Jyotishas,* or astrological *Brahmans* are mostly *Vaishnavas;* and under the heading Astrological (vol. i), is an argument tracing the astrology of this country to Chaldea or Babylon: they accord with the *G'hasdim* of the book of Daniel. In the Madras Journal of Literature and Science (vol. xvii, 1), is a paper by the gentleman at the head of the Presidency College, which mathematically traces a sidereal problem to a latitude and longitude N. W. of Madras; and agreeing sufficiently well with Babylon. In the *Uttara Ráma charitra,* the author *Bhava bhúti* introduces the father of *Sita,* and other primitive persons, and puts into their mouths language which Prof. Wilson translated according to the sabaism of the *Vedas,* but being doubtful he gives the original; and this is strictly consistent with the belief and language of ancient Hebrews. The Professor remarks on the killing of cows, for a welcome festival, as not consistent with modern Hinduism; but it was quite consistent with the customs of the old Hebrews. Next to the mathematical and astrological, the strongest argument is the fact that, the *Matsya avataram* or first manifestation of *Vishnu* is strictly that form of deity which was worshipped at Babylon, under the name *Oannes*; and the idol *Oannes* was half-man, half-fish; just as the said *avataram* is represented in some Indian sculptures. Prichard in his Analysis states just so much as his own conclusion. In effect, the legend of Xisuthrus as ascribed to Sanconiathon is substantially one and the same with, the statements in the *Bharatam* and *Bhagavatam;* concerning *Vishnus* appearance to *Vaivasvata* or *Satyavrüta,* and then piloting the vessel in the shape of a fish, a rope being attached to his horn. The adornments may differ; as two poets may differ; but the essential fact, commemorated at Babylon, and in northern and southern India, is one and the same. I may add a slightly inferential argument which, I would not introduce, if it stood alone, but it may help in company. The popular account of eclipses in India, of pauranic origin, is that a serpent (Sans. *sarpa,* G. *draco*) swallows the sun or moon at such times. We have *ráhu* and *ketu* (as planets) for the moon's nodes, or dragon's head and tail. From the Apocrypha we learn that, Bel and the Dragon were worshipped at Babylon. Bel is well known to be a name of the sun; and, as such, occurs at least once in these manuscripts (noted in loco).

The dragon (draco) might not so readily occur as identical with the serpent of which *Rahu* and *Kétu* are the head and tail; but here I am aided by the remark of an English writer, to the purport, that the moon in its orbit, passing from node to node, does in effect draw on the line of sun's path the figure of a serpent; and returning fills up the other side, so as to produce the figure of a Caduceus (such as was put into the hands of Mercury by the Greeks) having the head, body and tail of a serpent on a straight rod. The popular pauranic legend is by consequence of Babylonian origin: and since at Babylon they worshipped Bel and the Dragon, they worshipped the sun and the moon, or *Vishnu* and *Siva;* though the latter is subordinate, as in *Vaishnava puranas;* and not supreme as in Egypt, and among the *suddha Saivas* of the Indian Peninsula.

As regards the first or oldest system of the *Vaishnavas*, it is very nearly the one offered to the learned world, by Sir W. Jones, as Hinduism; only it must be detached from all reference to the three or four latest *avatáras;* that is, from *Parasu Ráma* to *Buddha.* The name of God as the synonyme of *Para Brahm* of the *upanishadas*, is *Náráyana;* the only one of the thousand names of *Vishnu* that cannot be tampered with, or *twisted* by *Saivas.* This name was rendered *moving*, or *dwelling in water;* and hence, by Sir W. Jones, a forced analogy with the RUACH ELOHOIM that *brooded* on the waters (Gen. 1, 2), and a variety of figures in his hymn to *Náráyana*, stolen without acknowledgment from the Christian scriptures, and applied to Hindu writings. *Nara* has more than one meaning, and it is unimportant to be particular; the páuranic hieroglyphic is, that from the navel of *Náráyana*, beneath the water, a lotos flower rose to the surface, and bore *Brahma* the Creator; who disposed or set all things in order, from *Maya* or matter, and handed over the preservation to *Vishnu*, and destruction to *Rudra*, both emanent like himself from *Náráyana.* Further, *Náráyana* is identified with the sun, or the sun is his dwelling, or most striking emblem. The name *Vishnu* is not used in that primal sense: all the adjuncts show that the idea of a man is blended with the term *Vishnu;* but afterwards identified with Deity. *Vishnu* was with *Satya-vrüta* during the deluge; but *Satya-vrüta* seems to have lent him a name *Vi-ish-Nu*, or "*the* man Nuh," by which the deity was known. The idea of a *sacti* did not belong to the original system. That was superadded, at a much later date by *puranas*, and, possibly after observing the effect produced by the *Saivite* dogma of a female energy. In the *Matsya avatara*, the eight persons that escaped the deluge *Satya-vrüta* and the seven *rishis* were all males,

by páuranic account; but in the next, or *curma avatara*, *Lacshmi* the *sacti* of *Vishnu* was produced from the Ocean; whence Noah's wife certainly came. We may disentangle the theology from the mythology, and hieroglyphic, and every idea "ridiculous" in the view of such writers, as Prichard;* and we then find the idea of one sole self-existent, and eternal Being; either existing under a threefold hypostasis, or manifested under a threefold operation; that is creation, preservation, destruction; and though the system recognizes *Maya*, or pre-existent matter, yet this, in the feminine gender is connected with *Brahmà*, or creative energy, not with *Narayana*, the Supreme. The system differs, therefore, but little from that of Hebrew Rabbis; which recognised One Supreme; but with three *sephiroth* or lights, the emblem† of which was a circle enclosing three yods. Another emblem was the letter *shin*: this engraven on a metal plate, or written on parchment, was placed on the forehead of votaries, and fastened behind; and this letter *shin* differed from the *nama* (or name) worn by *Vaishnavas* on their forehead, only by the addition of three dots (or yods) on the points of the trident.

The identification of *Vishnu* in the *matsya avatara* with the half-man, half-fish, of the Babylonian *Oannes*, has been above adverted to; but I refer to the heading VEDAS and UPANISHADAS, for my views as to the way in which Hebrew theology, and Chaldean sabaism came to be mingled together, and so imported to India by the *Brahmans*. Modern ethnologists write about the *Aryas*, and the *Arya* races; what do they mean? other than *Brahmans* and the *Brahmanical* race; for *Arya* is only another word, as a title, for *Brahman*; that is, *one pure*; and *Arya desam*, as applied by them to the mountainous Central India, is only a translation in terms, of ARETZ-HAKADOSH, or "the holy land" the centre of the earth, the *Jambu dwipa* of the *puranas*.

In this place, I propose to add a few observations towards an explanation of the five first *avataras* of *Vishnu*, or special manifestations of a power, assumed to be divine; but, in the present day, accepted by

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* On Osiris and Isis; whom he adds "some writers have ridiculously identified with Noah and his wife." But it so happens that Wilkinson (subsequently to the issue of that opinion) has given drawings of Osiris and Isis seated on the platform of an ark, with attendants; which ark used to be carried about in procession. Wilkinson must share in the ridicule, and he his fully able to do so. Osiris is so comprehensive a name, that it may be cut into three parts; one for *Brahmà*, one for *Vishnu*, one for *Siva*: hence it is possibly a synonyme with *Nárâyana*.

† See Maurice's Indian Antiquities; a work of no authority as to Hinduism, but of great use as to Hebrew comparison and affinities. Maurice was an ignorant puppy: who wrote in [illegible] No wonder [illegible]

Brahmans in a literal point of view, and by poets with their *alancaram*, or poetical rhetoric, magnified to hyperbole, and absurdity.

The first or *matsya avataran* is by common consent the Noachic deluge. If Sir W. Jones wrote the preface to Richardson's folio edition of Meninski's Arabic Dictionary, as there is all evidence, external and internal, to believe that he did, then this is full to the point. In that preface, the existence of the Deluge was denied; and the proof was referred to Hindu records, in preference to the Mosaic writing. On coming to India, early attention was directed to that point and Sir W. Jones was candid enough to record his conviction and conversion, by publishing a translation from the eighth book of the *Bhagavatam*, on the deluge, and another reference to the same as the *matsya avataram* from the *Gita Govinda*. Prichard, a physician at Bristol, one in nowise inclined to the ridiculous, in his Analysis of Egyptian mythology, identifies the *matsya avatara* with the flood, and the Babylonian *Oannes*. There are other witnesses; but two may suffice.

In the second, or *cūrma avataram* (according to the *alancáram* of the *puranas*) *Vishnu* taking the form of a tortoise, supported beneath the mount *Mandara*, with which the *devas* and *asurs* churned the milk sea, whence came up the nine jewels; the physician *Dhanuvantari*, the goddess *Lacshmi*, and last, not least, the *amrịta* or beverage of strength, named "undying." *Mohini*, or a personification of illicit love is connected with this *avatáram*. I was early of opinion that, allowing the extravagance of metaphor to go to the credit of other products, the discovery of the properties of the fruit of the vine was the main point involved. But after considering, and reconsidering the extreme hyperbole employed, I wavered; and, thinking the main pillar too feeble to bear the building, tacitly withdrew the opinion. I was first induced to revise that conclusion, by the perusal of Layard's researches on the site of ancient Nineveh. I found that the vine was regarded as a sacred plant; as such was represented in temples, and received a sort of divine honor. On one of the slabs extracted is the figure of a vine, on a sort of espalier-trellis; before it, the figure of a royal hierophant, holding a vessel evidently containing therein *amrịta*, or juice of the vine. The *asuras* (Assurs or Assyrians) were one of the parties in the first discovery; and are stated in Hindu books, to have derived their great strength from the use of *amrịta*. Afterwards, I perused Bryant's Analysis; and with his successful identification of Dionysios and Bacchus, with Noah, is connected a great extent of authorities; as to the sacred nature of wine with the

Greeks; the Bacchanalian sacred processions; and much other like matter. After this perusal, I could doubt no longer. It became perfectly clear that, in the judgment of Assyrians, Greeks, and other people, the discovery of wine deified the discoverer; and led on to acts of worship, in which the use of wine, even to intoxication, formed a part. In such views, hyperbole of the Hindu poets seemed borne out, by the *amṛita* alone; but certainly, when the discovery of gems, of medicine as a science, and of a goddess to rival the *sacti* of the *Saivas* are thrown into the scale: I retain no present doubt, and consider that any other interpretation, on equal evidence, is impossible.

In the third, or *Varáha avatara*, an *asura* named *Hiranyacsha* and *Somaca* (Assyria and Egypt were always related), stole the *vedas*, rolled up the earth as a mat, and hid himself with the *vedas* in the sea. *Vishnu* took the form of a boar; slew the *asura*, recovered the *vedas*, and bearing up the earth out of the water on his tusk, reanimated and reinstated the oppressed people. The allegory here also is immense and incongruous; but, being guided by the two preceding, and supported by the next one following, it appears that we need not be afloat among all nations, but must look simply to the Hebrew records disguised by their descendants, but simple in the original. Egypt worshipped the moon. *Somanat'ha* is a name of *Siva*. *Sómacásura* is the Pharaoh of the Hebrew writings; who grievously oppressed the *Beni-Israel*; made them forget their religion, and lose the observance of their sabbath; and was, at length, slain with his host in the Red-sea; from which the oppressed people were delivered; and soon after the LAW (or VEDAM) was given to them, with many miraculous accompaniments. The metaphorical language used is not *above* the subject, by any means: it is only strange, mixed, oriental. Admitting the facts, we must admit the majesty of the subject; much more so, might the people, and descendants of the people, immediately concerned.

In the fourth, or *Vámana avatara*, it is stated that *Vishnu* assumed the form of a dwarf; and coming to *Mahabali*, a *chucraverti* or universal sovereign, asked as much land in gift, as his foot could cover. The grant being made, the dwarf assumed the *tri-Vicrama* form; one foot being on the ground, another on *Mahabali's* neck; and, rising to gigantic proportions, he placed his third foot in the heavens. As *Maha bali* was a virtuous sovereign, he was not destroyed, but was made a king in the infernal regions. All this is, of course, hyperbolical hieroglyphic. Before attempting a solution, it may be noted that, in some of the manuscripts, the *Vámana jayanti*, or birth-day of the dwarf, is fixed on

the fourteenth day of the lunar month *P'halguni.* The three preceding *avataras* are not commemorated by *Vaishnavas.* The *Saivas* observe the *Siva rátri*, commemorating the distress of *Siva* in the second *avatára;* and this, according to Bryant, was also commemorated in Egypt. But the fourth *avátara*, from its great importance at the time, still retains a faint commemoration in India. We find from the book of *ha-dassah*, that is, " the *dasi*" or slave girl, otherwise Esther; that the day fixed for the general slaughter of the Hebrew people, and the one on which they subsequently obtained deliverance, was the thirteenth day of the lunar month *Adar*, corresponding with *P'halguni.* In this, there is a marked coincidence as to time. The occasion was a great one; and it is commemorated by the descendants of the " captives of *Juda*" as the festival of *Purim*, that is, of lots; and it is one of their greatest festivals. If in India, we find the " outcasts of Israel," then circumstances may have impeded the more solemn celebration; and time may have worn out the impression first made. Let us consider other points of comparison. *Maha bali* was a universal sovereign. Ahasuerus of the Greek Septuagint, *Artacshashta* of the Hebrew, probably *Ardaschir* of the Medes and Persians, ruled over one hundred and twenty-seven provinces, from India even to Ethiopia; or from the western bank of the Indus to the Caspian sea; and southwards down to the banks of the Tigris: that is, quite a sufficient extent of dominion. A dwarf is by no means an unsuitable emblem, for a little slave girl; brought into the royal palace merely on account of her great beauty; from no more honorable motive than Circassians were taken into the harem at Constantinople. There was a request made. A foot of land is a standing place. And the request of Esther simply was that she, and her people, might occupy the ground they stood on, without being cut down by the sword, where they stood. No riches, honors, or possessions were sought, besides this one simple gift. On the request being granted, and the before-devoted people allowed to defend themselves, and slay every one that assaulted them, the once insignificant dwarf exercised a power of no small magnitude, throughout the aforesaid one hundred and twenty-seven provinces; symbolically putting a foot on the neck of the royal authority, or order previously issued and unchangeable, " to destroy, to kill, and to cause to perish," men, women and children, in one day; the aforesaid thirteenth of Adar. The third foot placed in the heaven, may be a symbolical allusion to the hanging of Haman and his sons, on an unusually lofty gibbet of 50 cubits, or 75 feet high; which Haman had prepared for his chief victim, *Mahabali* was not killed, and of course

Ardaschir was not ; but the making him, at the natural close of life a king of *Pátála,* is the utmost that could be conceded ; considering his drunkenness, injustice to his first queen, his subsequent licentiousness ; and, were there nothing more, for the extreme levity of consigning an entire captive people to a cruel death, merely at the solicitation of a favorite, and boon companion. In this analogy, I have not strained the Hindu *alancáram ;* but have rather exemplified it ; and the reader is left to judge of its correctness.

In the fifth, or *Narasinha avatára,* we meet with a king of golden-form *(Hiranya cusipu)* who had a son named *Prahláda ;* one who was a devoted servant of *Vishnu,* and much celebrated for his piety, and many amiable virtues. On these accounts, and especially as being a votary of *Vishnu,* his father hated, oppressed, and persecuted him. At a time when *Prahláda's* life was in danger, *Vishnu* burst from one of the pillars of the palace in the shape of a man-lion, killed the tyrant and drank his blood. Now for the matter of the persecution of the true religion in its votaries, we know that Nebuchadnezzar set up a lofty golden image, or of golden form, on the plain of *Dura,* and commanded all to worship it. Three Hebrews refused, and were, with great fury cast into a furnace heated to extraordinary intensity, by the royal command. But we must look futher on, another forty years for the proper development. Darius is latinized ; the Persian word is *Dara,* and this was applied to gold coins (as in France, a gold coin was termed a Napoleon). Darius was enticed into an indiscreet, and unjust proceeding, by the enmity of certain Satraps, against Daniel, who fully answers to the character of *Prahláda.* As next to the king in authority, he might, by a Hebrew idiom, be termed his son. Daniel was cast into a den of lions, and remained there for a night ; being taken out the next morning, unhurt. His adversaries were then cast in a body into the den, and their bones were broken, their blood and flesh consumed by the lions. When I first read Layard's researches on the vicinity of ancient Nineveh, I felt an intuitive perception, that the site of the man-lion *avatara* was not in India, but somewhere in the neighbourhood of a country in which the pillars of king's palaces were made in the shape of a winged lion, with a human face ; yet, I should not have ventured on the explanation given, unsupported by previous conclusions. Sir W. Jones fixed on Nineveh for the site of this *avatara ;* but too far N. W. and too early ; there being nothing in the fate of Nimrod similar, and no just comparison arising from the overthrow of the tower of Babel ; any identification of *Prahláda* being wanting. It is to be observed that

this occurrence, in my view at Babylon, was twenty years earlier than the event *(supra)* under Ardaschir at *Shushan* in Media, the modern Armenia. But the overwhelming importance of the latter event, as affecting an entire people, probably gave it precedence, in order, to the instance of an individual, however distinguished; while his high place and character, and his representing the religion of his countrymen probably, secured him the distinction of being recorded as a special *protégé*, in a singular and very distinguished manifestation of Divine Providence.

The sixth *avatara* is that of *Párásu Ráma*, and it brings the *Vaishnava* system to the purlieus of India. *Jamadagni* was a *rṣhi* or sage; who with his wife *Renuca* and his son *Ráma*, lived in a sort of hermitage, in some place north of India. The wives of such sages were *pati vrüta*, pre-eminently chaste; and so cold, that ice did not melt when held by their fingers. If it did, that was proof positive of libidinous thought at least, if not more. One day *Jamadagni* sent his wife to a river to fetch a block of ice; and, on her bringing it, it was found to be partially dissolved in her hands. In great wrath the sage commanded his son to strike off her head, which he did with *(párasu)* an axe. Some women of the villagers *(paras)* interposed, and *Ráma* struck off their heads likewise. The sage, repenting his rashness, proposed to restore his dead wife; but, in the hurry of the moment joined her head to a pariah's body, and the head of another *para* to her body. Hence the Pariahs worship *Renuca* as a goddess. *Jamadagni* had with him the cow, *Cáma dhenu*, or cow of plenty, which a neighbouring chief or king coveted; and, on its being denied, took it by force. The *rṣhi* sent his son *Ráma*, who fought with the powerful king (having a hundred arms) and in a severe combat lopped off his arms one by one, with his battle axe; whence the name *Párasu Ráma*. Not only so, but he exterminated all the *Cshetriyas*, or soldier tribe, and gave their lands to *Brahmans*. The *Kerala Ulpatti*, and the *Kerala mahatmyam*, add to the legend, that *Párasu Ráma* demanded from the sea a further domain; which was granted to the extent that, he could throw his battle axe. Standing north at *Gokernam* (near Goa), he threw his axe a distance of forty *yojanas* or four hundred miles; and, to that extent, on a parallel with *Gokernam*, the sea retreated. He placed fishermen on the recovered land, and made them semi-brahmans. He returned to *Haicshétram;* and thence afterwards brought a colony of pure *Brahmans;* disgracing and displacing the former colony.

This legend seems to have a back reference to Joshua, the war-

like leader of the Beni-Israel; who slew many *Cshétriyas*, or chiefs of villages or towns, yclep'd "kings;" and divided their lands among his followers; and this is recurred to in the name *Hai-cshetram* (or town Ai). But the real locality was very different. It would appear that the precursors of the *Brahmans*, towards India, were not military men, but sages; here and there a wanderer, who separated from his tribe, and wended his way easterly; followed by others, gradually, in greater numbers. Such was the case also in the Peninsula. Its first explorer was a *Brahman*, named *Agastya*; and thence in course of time, the millions of *Brahmans* now holding the serfs in subjection. The tale of the ice points out a northern track; as for example, from the banks of the Tigris, by way of Bokhara, or Samarcand, to Thibet, and thence southward into India. There are said to be no pure *Cshetriyas* now in India; the Rajpoots and others claiming the title, being spurious. But in reality the entire hieroglyphic legend of *Brahman, Cshetriya, Vaisya* and *Sudra*, demands scrutiny. There are now only two, the *Brahmans* above, and the *Sudras* under their feet; though there are such as term themselves by assumption *Cshetriya-putras;* and others who term themselves *Vaisyas;* but merely because they are traders.

A very wide-spread legend makes the two *Rámas* cotemporary. I do not here enter on the *avataras* of *Ráma Chandra* and *Krishna*, but refer back to the heading, ROMANCE historical. These altered the old *Vaishnava* system into herolatry; and, as such now, it chiefly subsists around Madras; and in various other localities. The *avatara* of *Buddha* for a considerable period, caused a revulsion of another sort; as making a naked mendicant greater than a king. I have treated on that subject elsewhere, and do not here enlarge. The final *avatara* in the shape of a horse, so much resembles like prophetic statements in the Hellenistic Apocalypse, that there can be no dispute, on minor points, where all substantially agree.

If the foregoing premises are correct, the *Vaishnavam* is originally old Talmudic Hebraism; modified, in passing through Chaldea; and still more greatly modified on the plains of India.

VEDAS AND UPANISHADAS.

It may be well to preface what I may have to state, on this heading, by an extract from some papers supplied by the Honorable Walter Elliot, Esq., as follows:—

"The *Rig* is the first in rank among the four *Vedas*. Its name is

derived from the verb *rich* " to laud," and contains hymns and prayers, for the most part encomiastic, or laudatory, addressed to the elements of nature, or the regents or deities who are supposed to preside over them. The collection is divided into eight parts (Ogdoad) called *ashtacas* or *chanda*, each of which is subdivided into as many lectures *(adhyayas)*. According to Mr. Colebrooke, another mode of division also runs through the volume, distinguishing ten books *(mandala)*, which are subdivided into more than a hundred chapters *(anuvaca)*, and comprise a thousand hymns, or invocations *(sukta)*. A further subdivision of more than two thousand sections *(varga)* is common, it is suited to both methods, and the whole contains above 10,000 verses, or rather stanzas of various measures. The composition of successive chapters and even of entire books of these hymns, is attributed to a single (that is distinct) author, and invocations too, addressed to the same deities, hymns relating to the like subject, and prayers intended for similar occasions, are frequently classed together; the reason of which is explained by Mr. Colebrooke. Some passages of the *Vedas* are in the form of dialogue, and in such cases the interlocutors are alternately considered as *Rishi* (saint) or " he by whom the *mantra* is spoken," and *Dévata* (deity) or " he who is therein mentioned." Prof. Wilson is of opinion, that of the four *Védas*, the *Rig* is the most ancient; and, in support of this view, he states that parts of this *Veda* are found in each of the others. This fact has also been noticed by Dr. Stevenson, who considered that most, if not the whole of the verses of the *Samavéda* are taken from the *Rig*, and on search he found it to be the case. It is therefore not very unlikely, as he thinks, that a similar inquiry would give the same result in regard to the others. Mr. Colebrooke also had long before observed that many passages of the *Yajush* have been found to be identical with passages in the *Rig*: and to this cause probably, it is, that the *Puranas* ascribe unity to the *véda*, as it originally existed. This arrangement, or recurrence of passages, seems to have been made either capriciously or to suit particular services; for the compilation is nothing more than a miscellaneous collection of sacrificial hymns.

" The number of *Sanhitas* of the *Rig véda*, is reckoned in the *Puránas*, as sixteen. Other authorities reduce it to five. In the *Muktikópanishad*, ten are enumerated as belonging to the *Rig veda*; and the number of its *sac'has* or branches is said to be twenty-one.

" *Sanhita* or *Sayumhita*, signifies a collection of prayers, invocations, or hymns: and every such collection belonging to one *Veda*, is entitled its *Sanhita*. The *Sanhitas* constitute the *Sac'has* or branches

of each *veda.* The arrangement of the *Sanhitas* is in a liturgical form, containing petitions addressed to the sun, moon and stars, to fire, earth, and water, to *Indra, Yama, Vishnu, Rudra,* and other deities. The prayers are partly homologatory, partly doxological, and partly supplicatory. In them the different gods are invoked to accept the sacrifices offered, or to confer the blessings sought for, and are regaled with laudatory ejaculations setting forth their excellencies. They are therefore, in this respect, no better than any pagan scriptures. The *Sanhitas* supply a good clue to the real paternity of the *Vedas.* These hymns are, as has been noticed elsewhere, the devotions, for the most part of some particular *Rishis* expressed in some particular metres; and addressed to some particular deities, specified in the prayers themselves. The names of the *Rishi*, metre, and god, for every hymn, are inscribed at the head: hence it is an easy matter to ascribe the origin to its proper source. In this respect, one cannnot but observe the resemblance between them and the Psalms of David; some of which likewise bear names inscribed at the head of the compositions. [The tune, or metre is also occasionally given]. *Brahmana,* signifies divinity, and under this general head is included every portion of the *Vedas,* besides the *Sanhitas.* According to *Jaimini's* definition "whatever is not *mantra,* is *Brahmana.*" "This comprises precepts which inculcate religious duties; maxims which explain those precepts; and arguments, which relate to theology," (*Prasthanabheda* apud Colebrooke). The characteristic sign of it is, that it very generally contains the particle "so" *iti* or *itiha*; while that of the *mantra* is the pronoun "thee," either expressed or understood, "(thou) art." It is on this account that such passages of the *Brahmana* as narrate a story—for instance, that of the nymph *Urvasi* and the king *Purūravas* are, designated *Itihasas.* In a more general view the *Brahmana* is practical.

"*Upanishada* is the name given to the tract containing the theology of the *Veda,* embracing the argumentative portion. In a more general sense it may be viewed as speculative, compared to the *Brahmana,* which is positive divinity. Some of the *Upanishadas* are parts of the *Brahmanas,* properly so called; and others extant in a detached form. The *Upanishadas* are for the most part short, and are commonly mystical and obscure. They are considered to be later productions, striving to harmonize the detached and isolated maxims of the *Sanhitas* and *Brahmanas,* into a consistent whole. The ordinary enumeration of them is said to be 51; and there are others bearing that name, which are considered to be spurious. In the *Mukticópanishada,* the number

of the principal *Upanishadas* is said to be 108, which is borne out by the *Mahavákya Retnávali.* A list of them is given by Mr. Elliot, in the Journal of the Asiatic Society of Bengal, Vol. xx, No. VII. The whole of the above 51 *Upanishadas* were translated into Latin, by Anquetil du Perron, and published at Paris in 1801, in 2 vols., under the title of " Oupnekhat, seu Theologia et Philosophia Indica." As his translation was made from a Persian version, undertaken by order of Prince Dara Shekoh, it is considered to be as unintelligible as the original Sanscrit. The *Cena Upanishada* of the *Sáma véda*, the *Ishōpanishad*, and the *Kuthopanishad* of the *Yajur veda*, and the *Mundookopanishad* of the *Atharvana veda*, were translated into English by Rajah Rammohum Roy, and printed at Calcutta separately; and at London, unitedly in 1832. These were likewise translated into French, and also into German, with the addition of the *Vrihadaranyakam*, by M. Poley, and printed respectively at Paris, and Bonn. Other versions, &c. are enumerated by Professor Gildemaster, in the " Bibliothecæ Sanskritæ specimen."

It is stated above, that the *upanishadas* are intended to mould the *sanhitas*, and *brahmanas* into one consistent whole. From this statement by a learned Native, I am constrained to differ. My information on the subject of the *vedas* is confessedly not extensive; but, such as it is, it leads me to conclude that the three first *vedas* are sabaistic, or relate to the worship of the sun and planets, the elements—fire especially—the *asvini cumara*—and a few other personifications; while it is plain from the *upanishadas*, contained in this collection, that they recognize no special divinity in such objects, but almost uniformly acknowledge one Supreme Being, by the name *Para Brahm;* and a great portion of the mystic theology of these later appendices treats on the mode by which men under severe penance, may raise themselves to various degress of approximation towards the nature of the divine Being: according to them the *parama amsa* is one who is superior to mortality and a deity in human form; not very dissimilar to the attainments of a *buddha* according to the *Bauddhist* system. The recognition of Deity however is decided; and as far as I have seen, that Deity is monarchical. As I have elsewhere observed *Vyasa*, after the collecting the three first *védas*, could reduce their substance to the pantheism of the *Brahma sutras* or *Vedantam*, and did so; but the *upunishadas*, are much later compositions, and not so reducible. They teach the doctrine of one Supreme.

The date of *Vyasa* is a point of some consequence. We need not consider him as *chirán jivi*, or immortal, and reappearing at distinct

† Adhuc sub judice lis est, said Horace — on whom Taylor has improved!

intervals; but may leave that fiction to the *Brahmans.* As the son of *Parásara,* and collector of the before-scattered fragments of the *Vedas,* he had a definite chronological existence. The date of *Parásara* is said to be fixed, by his recorded observation of the place of the colures, to 1391 B. C. How far the observation was accurate—considering the probable imperfection of instruments, and the very slow motion of the colures, and possible error by refraction, not understood—may be justly doubted.

On the imperfection of astronomical instruments, and the consequences, it may be sufficient to refer to Vince's quarto work, or to Herschell's little duodecimo in the Cabinet library. A striking instance in the former was Dr. Bradley; who, after immense care in observations on the nutation of the earth's axis, on coming to a small difference at the end of twenty years, ascribed it entirely, to error in the instrument; right or wrong must be left *sub-lite.* Next, the motion of the solstitial points being extremely slow (about 1½ degree in a century), a small error of observation would tell greatly as to number of years. Nautical men always allow five degrees for refraction. If this be an element in the case, and not understood by *Parásara,* it at once reduces the 1391 B. C., to about 1000 B. C. And if *Vyasa* could be placed thereabouts, every object that we have in view would be answered. For then, the three first *vedas* would have been collected by 900 B. C., and a foreign people brought in about 725 B. C., would have been able to compare the vedaic sabaism with the theology of their own country; and to write corrective appendices, if they judged it needful to do so. The doctrines of the better portions of the *upanishadas* are not dissimilar to those of the Essenes, a very retired, and rigidly ascetical sect among the Hebrews. If such persons were among the first captives from Palestine, they would be able to read the *vedas.* I am supposing that *Vyasa* collected them in Mesopotamia, or north of the Tigris—and they would approve, or disapprove as they found occasion. To supersede them might be impossible; but to attach modifying appendices, in more modern language, would be both possible and probable.

I am not unaware that *Vyasa* is stated in the *Mahábhárata* to have been born on, or near, the banks of the Ganges. But that is an exceedingly accommodating river: the Godavery is held to be the Ganges; the *Caveri* river is mystically the Ganges; and by credible authority of local *puranas,* the Ganges flows into many bathing pools which they celebrate; and the Tigris also would have every requisite

for the Ganges, if its real name were forgotten, or concealed. The language of the three first *vedas* is not the language of the *Mahábhárata* or of the *Rámáyanam*, which are among the most ancient Sanscrit works. What it is, I hope to be able to indicate ; but, at present, let it be Scandinavian, rather than the language in which *Cáli dasa* wrote.

As regards the *At'harvana vedam* it is more modern, and more like the Sanscrit language. It contains the *Tantra*, or magical rites and ceremonies: it is very much on the *sacti* system ; and, in the worship of *Cáli*, deals in human sacrifices. It would seem to have been the work of *Saivas* : and *Vyasa* was not such. So also among the *upanishadas*, there are some which appertain to the fourth *veda ;* and are of the female energy class ; and some use the names of *Ráma*, *Hanuman*, and *Krishna ;* marking modernity ; and a wide departure from the primitive dogmas, whether of oldest *védas*, or older *upanishadas*.

If these latter were brought to India proper by early colonists, coming by way of Thibet ; then, with them, they would bring the sanction of venerable antiquity, and received authority, to be impressed on others. That Thibet was the road, appears probable from the oldest alphabets in the extreme south of India, having a Thibetan impress ; and *Agastya*, the inventor of the first southern alphabet, was an acknowledged native of that country ; as well as from the fact the oldest inscriptions in northern Sanscrit could not be read until M. Csoma de Koros came from Thibet, having there learnt its language ; and at once helped the savans at Calcutta to come at the meaning of letters, that looked something like *déva nágari*, without being such.

There still remains one consideration ; which is, how the sabaism of the older *vedas* and the theology of the oldest *upanishadas* came to be reconciled ; for they do not appear at a glance to be accordant. This union was evidently effected by means of astrology ; once all-prevalent in Chaldea ; and still all-prevalent throughout India. If the captive Hebrews came under its influence, and found it capable of giving them influence over others, and so aiding their subsistence in foreign lands, it follows that they would receive the sabaism of Chaldea with so much the less of reluctance ; and, in proportion as they received it, the purer theology would wane. When hieroglyphics led on to statues, and images being formed, and symbolically worshipped, the theology of the *upanishadas* (except with an occasional *Sancaráchárya* or *Rámanúja*) of course would become speculative only, and very little known. Such is the case at the present day. The *vedas* are honored, in a few of their

formules, little understoood : the *upanishadas* are merely the shadow of a great name.

I have thought it might not be amiss to give specimens of the *Veda*-language, in the *Jonesian* orthography, used for eastern words, in this work. As I cannot pretend to skill of selection, I have taken one specimen *ad aperturum libri* from each one of the three volumes of Prof. Max Muller's edition of the *Rig veda Sanhita.*

Navami mricha máha

Tam vra vájesu vájmam vájayásaha sata krati
Dhanamanda sátaye.

Tam vra vájesu vájmam vájayásaha—sata krati dati sata—krati—
Dhananàm danda sataye.

Dasami mricha máha

Yo rayo-davanir mahuntsu paraha mrinvata saklù—
Taramā dandáya gáyata.

Yah—rayeh—rivatih—mahān—su—páraha sunvatapa
Sakhà—tasmâi dandaya gáyata.

Volume I., p. 83.

Tattrâisha sukre prat'hama

Yo jàta prat'hami sana khándevò devan kratunà parya b'húshat—
Yasya sushma dodasi ab'hyasetàm nrinnasya maha sa janasa danda—
Yah játa ráva prat'hamah—manakhan—devah—devan—
Kratuna—pari—ab'hushat—
Yasya—sushmat—rodasi dati—ab'hyasetàm—nrinnasya—mahā—sah—janasha—danda.

Volume II., p. 469.

Vrishasi devò vrishab'hah prit'hivya vrishà sundhumàm vrishab'hah stiyánàm—
Vrishna ta dandur krishab'ha pipáya khadù rase madhapeys varaya—
Vrisha—risi divah—vrishab'hah—prit'hivah—vrishah—sindhunam—vrishab'hah— stiya nàm
Vrishne—ti—danduh—vrishab'hapipáya—k'handuh—madhu—peyah—varéya.

Volume III., p. 949.

It will thus be seen that the composition is evidently designed for measured intonation, by more than one person; and with recurring alliteration (as to words and letters) of a peculiar kind. The accents marked, I know not how to give: but from books in the Catalogue, specifically on the right intoning of the *vedas*, I made out the usual

accents; that is, the acute, barytone, circumflex-rising, circumflex-falling. These the Greeks used, which made their speech musical in the ears of foreigners. Many years ago, when at school, I noticed such alliteration in the choruses of Grecian tragedies; but, on looking again, they do not seem to me similar to the above. The reader may judge from two specimens.

Oudeis tòn agathòn zòn kakòs
Eukleian aisc'hunâi thelei
Nónumos, ó pâi, pâi—ós-
te kai su pagklanton ai-
óna koinon eilôu

Electra l., 1089—1092.

————eith'ho Kullanas,
Anassòn eith'ho Bacc'heios
Theos naiòn ep' akròn oreòn
Eurēma dexato nump'han
Elikōmiadòn, &c.

Œdipus Tur. l., 1123—1127.

If read aloud, a resonance is very perceptible to the ear. In the last extract—" Bacchus, god of ships on, the mountain peaks," illustrates a remark above, under *Vaishnava.* I believe it is one of the passages adduced by Bryant.

There are books carefully and well preserved, which are probably quite as old as the *Vedas;* and I notice in them greater similitude as to rhythmical consonances, than in any other productions that I know of. For example—

Mi ghamoghàh nehuddàr bakkodesh—
Noràh t'hihlot'h nyasheh—p'hele—
Namit'hà yiminkà t'hiblányemò haretz—
Nakhit'ha bihasdikà nyam—zu gáhálit'hà
Nihalt'hà binyaz ká el—nireh kadshekà
Shamanyu—nyaminyu—nyamim—Yirgaz ruz—
K'hil hakhaz Yushbi—phelásheth.

Exodus, chap. 15, v. 11—14, Circiter A. C. 1490.

The resonance is chiefly on the broad open ā. The measure of the sixth line is quite Indian-like, and the beginning lines 2 to 4 are also similar: only that Hindu poetry usually makes the second syllable resonant. The above is a chant, like the *sanhita* of the *vedas.* The following specimen is partly prose, and partly rhythm:

Az yidabri Yihoshuan la—Yihovāh biyōm t'heth, Yihovāh het'h—hamiemdri li p'hani bini-Yishráhîl—va—Yomer linyiney Yishrahîl.

Shemesh bi Gibayōn—dôm—vi.

Yareakh bi-nyimek ha—Yálōn.

Va—yidóm ha—shemesh vi—Yareakh nyámàd nyad—yikòm.

Joshua, chap 10, v. 12, 13, Circiter A. C. 1450.

The resonance here is on the long vowel ō, a favorite one in the plural of nouns by Grecian poets.

The following specimen is of elevated Chaldee, though not poetical; of a date posterior to the *Vedas;* but, as supposed, anterior to the *upanishadás.*

Khazih hayit'h va halu hilāz bigoha araneya vi rumih shagiya ribāh hilána vut'hi kap'h virumà Yimttiha lishma ya vakhazyot'hih lisop'h ghàl aranyà. Daniel, chap. 3, v. 10, 11.

The word *aranya* which twice occurs, in the sense of *earth*, is a very common word in Sanscrit, in the sense of wilderness or paradise; and it might be so rendered, in the above passage, without injury to the sense. The *shad-aranya*, or "six-fold woodlands" is of perpetual occurrence with reference to a *paūranic* residence of *r̤ishis;* and this word *r̤ishi*, of such frequent use, is pure Hebrew for a *seer*, or sage.—It is not *via* Greece or Rome, but in the direction now pointed at, that research may possibly clear away the mist, as yet, hanging over the origin of the *Vedas.*

VEDANTAM.

As above stated, after *Vyasa* had completed his collection of the *vedas*, which are regarded as the foundation of the *púrva mimamsa*, he formed the *uttara mimamsa* by a metaphysical abstract entitled the end, or substance of the *vedas.* This operated like a dissolving view, in which *Agni, Varuna,* and other personified elements, with sun, stars, earth with its inhabitants, and natural productions, melted away into one homogeneous Being: and were reproduced, as that Being evolving itself and causing the manifestation of existing forms only as "the varied God." It does not appear that *Vyasa* denied the real existence of the world, and of its visible objects; so properly as that he maintained the non-existence of any thing out of deity, or apart from deity. So taking a map, as a type of the world, this may be rolled up, and is then one

thing; it may be unrolled, and it then presents to the eye—seas, continents, rivers, countries; but they are only seen *in* the map. The European philosophy, which is traced up to Aristotle, and his "sensible species," may be further illustrated by one man denying that any thing further exists than the sensible species, or ideas presented by the map to the sensorium; while another man affirms that these sensible species are representations of continents, seas, countries, which have a real existence. The sabaists who preceded *Vyasa* had gone on with hieroglyphics, and metaphors, until they had made deities of the sun, and planets, of the elements, and personifications of creating, preserving and destroying energies; and other inventions for the purposes of worship; somewhat as astronomers have given the visible heavens to bears, dogs, serpents, fishes, for the purpose of science. *Vyasa* taught to resolve all these hieroglyphics into one simple Being, whose worship was the great end of the *vedam*. It might be anticipated that this dogma, if it obtained prevalence, would seriously affect the practice of sacrifices in the *vedas*, directed to different personifications; for the traditional doctrine of sacrifice was preserved intact by one people alone; to which people *Vyasa*, in all probability, did not belong. His dogma did get hold, and gain ground; and it superseded sacrifices, as detailed under the heading, *Mimamsa*.

The mind is not always in tone for such speculations; but when I have been more metaphysically disposed than usual, I have thought much of the system of *Vyasa;* and have endeavoured to place myself in his position, surrounded by ancient hieroglyphics, and personifications, and trying to look through them to truth and simplicity. It has then appeared to me, that an ingenious mind, otherwise uninformed, might readily enough give into his notion of an evolution of deity, and all things seen only in deity; as we know a modern writer* did, notwithstanding superior advantages.

> "All are but parts of one stupendous whole
> Whose body Nature is, and God the soul."

The term "soul of the world," traced up to Plato, appears to correspond with the original sense of *Paramátma*—the heavenly soul. But writers of this Indian school, especially such as lean over to the *advaitam*, use the term *chit-ákásham* for an exceedingly subtile-ether, as the vehicle, or substratum of deity. It certainly is not *immaterial;* yet it differs so little from one Omnipresent spirit, as to seem hardly

* Bolingbroke by Pope.

worth disputation. We may however distinguish. One of the most subtile fluids we know of, is the galvanic fluid ; yet it is only the instrument of deity—not God. Light is a very ancient emblem of deity ; yet, like the other fluid, it is subject to polarisation, as also to refraction, and other laws : it can be guided and controlled by man ; it is not God.

The bearing of these remarks, if I mistake not, is that on this topic we have to do with an existence, beyond and above the unassisted powers of human intellect and reason, and that we ought to be thankful for aid. I think it is Florian, a French writer, who, in an ingenious apologue of a Parsee, a worshipper of the sun, has laid down the axiom, that reason is a lanthern to guide our feet in darkness, not a luminary to irradiate the skies.

The dogma of *Vyasa* was made popular and influential, in consequence of being moulded into the latter portion of the *Bhagavat gita.* Thence forward, three schools of divinity were formed, of great influence in the Peninsula of India. *Mádhva* insisted on the ritual doctrine of sacrifice ; and, as *Jaimuni* was one of the writers of the *veda,* this came to be termed the *Jaimuni carmam.* He also insisted on the distinct existence of God, and the world ; not as one, but as two, and separate. This view came to be known as the *Mádhvam,* or *dwaitam. Sancaráchárya* took a different view, both as to sacrifices, and as to the duality. He depreciated sacrifices below knowledge *(gnosis, gnánam)* and particularly insisted that the soul of man is one with deity. Hence the *advaitum* (non-duality). *Rámanúja,* the latest of the *Vaishnava áluvàr* struck out a medium course : he held the distinct existence of God ; and that the human soul was almost, but not quite one with Deity ; as a thing that is finite, though similar, cannot be quite one with infinity. This is the *visishta advaitam,* held by most *Vaishnavas* in, and around Madras. A few learned men (termed *Vedantis*) go back, I believe, to the original system of *Vyasa* in the *Brahma sutras,* and the *Bhagavat gîta;* rejecting later glossaries. That the controversy should have become so extensive, and so animated, as it once was, is matter of reflexion on the philosophy of mind. Nothing so absurd, said an ancient, as not to have been held by one or other of the philosophers.

It may perhaps demand apology, if I remark, that the system introduced to Europe by Spinoza and Malebranche, and patronized by Lord Bolingbroke, whose ideas were embodied by Pope, in the Essay on Man, is substantially one with the ancient *vedantam.* It has an atheistical

bearing. I was surprised to meet with it in such a writer,* as the Earl of Roscommon; and that too in a paraphrase, on an ancient poem, in which it is not contained. The passage is—

Fairest, as well as first of things
From whom all joy, all beauty† springs!
O praise! th' Almighty Ruler of the globe,
Who useth thee for *his empyreal robe.*
Praise him ye loud harmonious spheres!
Whose *sacred stamp* all NATURE bears.
Who did all forms from the rude chaos draw.
And whose command is th' universal law.

After this may I desecrate the reader's mind by the burlesque of Butler in his Hudibras; who had this philosophy in the scope of his quizzing glass:

By help of these, as he profess'd,
He had first Matter seen undress'd;
He took her naked, all alone,
Before one rag of form was on.

This is the *sacti* system tacked on to the *Vedantam*; and in Hinduism they have been found to bear a very friendly relation.

All this manifests Taylor's ignorance

VIRA SAIVAM.

Otherwise known as *Shad st'hala margam,* and its votaries are termed *Vira Saivas* or *Jangamas* or *Lingadharis;* the first term indicating their destroying tendencies; the second one, that they are moving symbols of deity; the third, that they wear a male symbol only, not together with the female symbol. There is a class of them who are termed *'Arádhis,* or worshippers; who retrograde towards the old system, and are not approved by zealots of the new one.

This quondam ferocious sect arose at *Kalyana pura,* the capital of the northern *Chálúkyas;* and probably the Galien, visited by officers of Alexander *magnus,* who reported their conversations with some Brachmanes, on the subjects of religion and polity. From a remote time, ascending to near the commencement of our common era, the ruler and people of that town were *Jainas;* and the *Jainas,* I apprehend, were

* Termed by Pope, the only moral poet in the time of the Second Charles.

† These two lines agree in sense with the *Sundari lahari* of *Sancaracharya.*

* A falsehood: either by Taylor or some assistant. No such fable is found in any native record. C P Brown

those sectarial *Bāuddhas;* who, in one of the great Convocations at *Mágadha,* were cut off from the body; because of their persisting in the worship of fire, which *Bauddhism* disallowed.

At a date somewhere about A. D. 1000, the ruler of *Kalyana-puri* was named *Bijjala* or *Bizzala.* From some adventitious and recommendatory circumstances, detailed in the *Basava puránam,* he took one *Basava,* a man of low caste and obscure origin, to be his Minister of State; which individual, in the judgment of his followers, was an incarnation of *Nandi,* the vehicle of *Siva;* the word *Basava* in Canarese and Telugu, meaning a bull. The Minister of State took offence at the pride of caste and the ascendency of *Brahmans,* and resolved to break the bonds of the one, and degrade the pretensions of the other. He was a *Saiva* of high notions, directly the opposite of the system of the *Jainas* as to the female energy. Though a married man, he reputedly cohabited * with his own sister *Nágamma,* and by her, had a son named *Chenna Basava,* the "mark of *Basava*" (not *chinna* or little, which is properly a Tamil word). There is no other way of accounting for the fact, that *Nágamma* being unmarried, had a son; and yet retained the confidence of *Basava,* as an inmate of his family. *Basava* associated with himself one *Allama,* to whom was afterwards given the title of *prabhu* or chief. With the aid and counsels of this individual—subsequently taken to be a form of *Siva* himself—the outlines of a new phasis of the *Saiva* religion were planned; and the measures proper to be taken were settled.

Basava began to be very liberal with the treasures of his master and to feed large numbers of people; but on condition that all should eat together; should drink, in rotation from the same vessel; and smoke, in turn, from the same *hookah,* an instrument that appears then to have been known. Besides this bond of fellowship, a distinguishing badge was, the wearing a male symbol of *Siva,* without the otherwise common feminine adjunct; and some other signs and tokens were adopted, by which the brotherhood were to know each other. A number of *Brahmans* accepted these terms, on condition of stated maintenance: In the manner of *Buddha* (his predecessor, in an opposite direction), several early converts or votaries, were taken into special confidence, and became heads or leaders. They are named in the *Basava puranam* and were not *Brahmans,* or at least not all of them. Such proceedings produced enemies, and *Basava* was denounced to the king, as wasting his treasures, and pouring contempt and desecration on the religion of the country. *Basava* was more than once called to account; but by some means (held

by his followers to be miraculous) he contrived to show the king that his treasures were safe; and then he the more easily answered the other charge by silly quibbles, at least they appear so, as detailed in the aforesaid *puránam*. But such evasions could not last for ever, at the rate of expenditure now attained to; and, as the confederacy had become numerous and strong, ultimate measures were resorted to. An individual appointed to assassinate the king quailed, before the attempt; and, in consequence, was rejected with scorn by his own mother. In the end, this man with two others to help and encourage him, assassinated the king, in the apartments of his palace; and in the consequent confusion, the trusty followers of *Basava* drew their swords, and slew all the *Jainas* that came within their reach: an ante-St. Bartholomew. A complete revolution took place, and a new form of religion was inaugurated.

Similar massacres occurred in various parts of the south,—as at Warankal, in the modern Caranatic, and especially at Madura; where the *Saivas* still annually commemorate the impalement of the *Bāuddhas*.

Either previous or poseterior to the said revolution, a new cosmogony was framed. The account of the creation, and origin of all things differs from the *Saiva puránas;* and is made more complex and particular. The future world also became more accurately defined. Six stages, or ascents were marked out, leading up to the highest one that of absorption into deity. The ordinary *Saivas* have a three-fold beatification; that is, *sámîpam* nearness, *sárúpam* likeness, and *sauchchyam* identity; but the *viras* doubled the stages; making them localities with distinct names, which will be met with in the Catalogue. Whether the idea was borrowed from the Parsees, who have a like revelation; or from another common opinion, as to seven heavens, cannot be determined.

Chenna Basava wrote a supplementary *puránam*, containing more legends of the class, and keener lampoons on the Brahmans. He also drew up a regular treatise, borrowing much from the *tatva* system, and embodying the so-to-say theology of his clan. The *Prabhu linga lîla* though chiefly panegyrical of *Allama*, is also dogmatical, and there have been some later works exegetical.

As in the twelve *Aluvar* of the *Vaishnavas* of the south, the last one the most learned, and the most successful, there is a coincidence with the twelve apostles; so, in the first outset of the *Vira Saivam*, there is a distant resemblance to the community of goods, and fellowship

of Christians, after the day of Pentecost. One dogma of proof, which the *Jangamas* term *anubhavam*, is similar in name and nature, to what divines term, the *experimental* evidence of religion. The final bearing of the temptation of *Allama*, harmonises with apostolic precepts ; but then, this is brought out through a long series of luscious, sexual details, adapted to produce quite opposite effects on votaries: just as Richardson's Pamela might become a guide to Squires Booby (*ait* Fielding) so as to dispense with marriage. I do not know that it is important to mention such coincidences; but as they occurred to me in the progress of my work, I do so, with the addition that, when brought to the test of "fruits," the one system is seen to have had good supernatural aid, and the other one bad supernatural aid; and the latter under a principle of imitation: conformably to a keen remark of a French writer, to the effect, that "there is no vice which does not assume the semblance of some virtue, and even derive aid therefrom." We all know that counterfeits imply genuine originals, and that if there were no diamonds or pearls, there would be no paste imitations.

It may be added, that the *Vira Saivam*, as a religious mode, is scattered over the Peninsula. Carpenters, bazarmen, and others have been noticed as belonging to it. They usually have a small silver box on one arm, or pendent from the neck. Their hierophants have the title *Tambirān*, or lord; and they go through the rites of their *púja* in private houses. At Madura a *matam*, or monastery of this sect was seen, and probably it still exists. One of the ascetics therein had a high repute for Tamil learning. So far well; but to term their system "mystic quietism" or a "religion of love," if not tending deplorably to mislead, would be simply ridiculous.

Orthographical Note.

Rather from inadvertency than design, the 1st volume of this work was issued without remark, as to the mode used of spelling Asiatic words. It was taken for granted that Oriental scholars would recognize the system as Jonesian; the one most commonly used in literary works; readily perceiving the few anomalies; and that so much might suffice. As the subject has recently attracted very great attention, a few brief remarks may not be in this place superfluous.

The defects of the Jonesian system are—

1. The use of *a* for the sound of *u* in *but*. This objection was the foundation of Gilchrist's cumbrous scheme. It is moreover a practical difficulty with the press; from the greatly disproportionate quantity of the *a* required. *Native* Compositors add to the difficulty, by fancying that they can spell Oriental words better. The occasional use of the apostrophe as *al'ncarám*, when perfectly free from equivocation, may be suggested.

2. The Jonesian C. This was objected to by Prof. Wilson, who returned to the *k* of Wilkins, Sir W. Jones consulted elegance to the eye; and he reserved the *k* for a Persian letter, best represented (as by Gilchrist) by *q*; which is besides the identical hollow palatal. I like the C., but never use it before *e* and *i*. For the rest, I have not been particular. If *K* were always used, a practical difficulty, with the press, would occur.

3. The use of *s*, for *s* sibilant and *z* palatal. This confusion occurs in European languages; *s*., between two vowels, being correctly pronounced as *z*. The Sanscrit has two distinct characters, and the representing one of these by S. capital with an accent, and *s*, by a dot subscribed, is inconvenient; for, sooner or later, the diacriticals are sure to be omitted; and the number of capital S's required, is double that of any other letter than *r*. Sir W. Jones wished every thing native to be made as elegant as possible; and perhaps his eye was not pleased by—*Ziva, zastram, zastri, zūdra*, and the like. I have not ventured to rebel against his authority; but, I think, in correct orthography, the *S* should be always the sibilant letter only, and the *z* always used when that letter and sound occur in the original.

In various discussions on the subject, perused by me, I observed it stated by all, that the Sanscrit sounds absolutely could not be expressed by Roman letters, without the aid of diacritical points. My own recreations in Elocution, some years since, led me to observe, that

we use in our vulgar orthography (*recte*, cacography) all the sounds of that alphabet, without any diacritical mark whatsoever: the connected consonant being the guide. To enable the reader to judge, I give a tabular view of the Sanscrit letters, as represented by (slightly modified) JONESIAN signs for them, and the corresponding sounds in words containing them—as follows:—

a	*ā*	*i*	*ī*	*u*	*ū*	*ṛi*	ṛi	ē	āi	o	âu
suit*a*ble	f*a*ther	*i*nn	pol*i*ce	b*u*sh	r*u*le	th*ro'*	th*rew*	th*e*re	*ai*sle	bone	c*ow*

ca *c'ha* *ga* *g'ha* *ng*, || c*a*p, pac*k-h*orse, g*a*ng bur*gh*er, ba*ng*ing.
cha *ch'ha* *ja* *j'ha* *ny*, || *cha*p, chur*ch-h*ill j*u*g, lar*ge-h*all, mai*ny*ard.
at *t'ha* *da* *d'ha* *na*, || c*a*n*t*e*r*, boa*t-ho*ok, comma*nde*r, reman*d* *h*im, inter*na*l.
ta *t'ha* *da* *dha* *na*, || *ta*p, ra*t-h*ole, mo*de*, ba*d-h*orse, tan*n*er.
pa *p'ha* *ba* *b'ha*, *ma*, || *pat*, *pat-him* *bat* *d*isturb *him*, *man*.
ya *ra* *la* *va* || *y*ard, *r*est *l*aunch, va*li*ant.
za *sha* *sa* *ha* *csha*, || cozen, *sh*am, *s*ir, *h*ave, sec*ti*on (se*ksh*an).

l (palatal) as in bu*ll*; rarely used in Sanscrit, commonly in Southern languages.

Whoever enunciates the above words correctly, at the same time enunciates Sanscrit sounds; which, it has been stated, Roman letters cannot represent. So that the expressing Asiatic sounds by them is not so difficult, as, by labored explanations, has been made to appear. For instance, what plain Englishman, outward bound, and forcing a path through the forest of Gilchrist's verbiage, would suppose so near an affinity? between Oriental and Saxon sounds, as the above table evinces.

The authority of Sir W. Jones, as an Orientalist, was once so great, and his taste was so refined, that a departure from his rule could not always be hazarded. Hence, *ṛishi*, *Kṛishna*, *Siva*, *Sudra*, and the like; though these words would be better spelt *rüshi*, *Krüshna*, *Ziva*, *zūdra*; and the like, for other words. In cases where he established no precedent, I have not been particular. Hence, *graha*, *gṛiha*, *grüha*, and *vrata*, *vrüta*, will be met with; the last mode the best. If *rishi*, *Krishna*, &c., be written with *i*, simply as was Sir W. Jones' practice, it leads to a wrong pronunciation. A Frenchman would pronounce *re-chi*, and a German *rüshi*, both correctly. In this work a severe discrimination of long vowels does not always occur: they are properly *á* initial or medial, *â* final; *í* *ú* *ó*. If a word appears correctly, once or twice in a page, it may two or three times appear without the long prosodial mark: this was judged better than stopping the press, and giving never-ending

annoyance, while waiting till more letters could be cast. No system-builder probably has given so extensive a test of practical working, as is found in this catalogue. At the outset, much delay did unavoidably occur; and that admonished me not to be over-particular. The Orientalist is requested to blame *me*, in all such cases of apparent oversight.

The above system, founded on either the *grant'ha* or *déva nágari* letters, answers perfectly well for the Mahratti, Canarese, Telugu, (with a little exception, as to the *ch*) *Malayalam;* and, upon the whole, for Tamil. This last very ancient and original language has various anomalies. A system constructed for the Tamil, and fitted on to the others, is presumed not to be so suitable, as an endeavour to attach the said anomalies on to the more general system—in which for my own part I do not include the Persic or *Hindustani.* In Tamil, the vowels are the same, omitting *rı̣;* the vowel *uch* is never used, in modern times, but by pedants. The peculiar form of ற்ற is perhaps best expressed by *tt*: only it alters the sound of a foregoing *a* to the slender sound, as in *hat.* The ழ was expressed by Mr. Ellis *zh* (as in his *pazha mozhi;)* but this is an imperfect, and a lisping sound. The letter is neither more nor less than the Greek *r* aspirated; as in Rhodes, rhoda, murrhine. Mr. Ellis's *zh* will be met with, in the 1st and 2nd volumes; but I have subsequently adopted *rh* as the correct expression. The rough palatal Tamil ற and Telugu ఱ is perhaps best expressed by rr, though the English *r* has both sounds; as in *r*eview, and in hoa*r*se. Any difficulties, as to three *n*'s are obviated by noting that the palatal *n* is always followed by *d*, the dental *n* by *t*, and the lingual *n* by *r*, the ற then becoming also lingual. Hence, I conceive no diacritical mark is required for the three *n*'s. As the Tamil alphabet has no j, nor *b*, nor *h*, nor sibilant *s*, nor *sh*; it cannot express Sanscrit sounds, but by adopting *grant'ha* letters, usual at Madras; or by change, as common south of the Cauvery river. There also, they express the ழ by ள *l* which is censurable, and equivocal: for instance, one not well disciplined as to the lingual *l*, and palatal *l*, would not distinguish the word for *hill*, from the word for *rain*.

My first Oriental work published in 1835, exhibited an awkward adaptation of the *Jonesian* system to Tamil words. It was, I believe, the *first* attempt of the kind in the Madras Presidency: the Gilchrist*

* See Campbell's Telugu Grammar, and Dictionary.

system having been rather favored. When I was editing Dr. Rottler's Dictionary, in 1837-9, I came to the resolve to express Sanscrit words in their own orthography: writing, for example, not *sepam*, but *japam*, not *Takkan*, but *Dacsha*, or *Dacshin;* not *tuvasa*, but *dvaja*, not *santódam*, or *varudam*, but *santósham*, *varusham*—and the like; and this rule I have usually followed in the catalogue. The lingual *l*, and the palatal l, have not been always distinguished; but the latter might be put in different type.

And it is of importance to observe, that the using many diacritical points, presents a practical difficulty. Your manuscript may be carefully written, and correctly pointed; but to get this thrown off by the press is the difficulty. Hence, it is believed, that only one press in Madras, can print a page of this catalogue. The matter was managed by consulting with the Superintendent before hand; and by reducing, as much possible, the quantity of the diacriticals. There were two founts of types, newly from England; but neither had any italic letters, or prosodial marks. Italics, and the few signs used, were cast at Madras. Acknowledgment of the tact, and energy displayed, is fully due.

This may be the place perhaps to observe that, notwithstanding great care employed, there are a few typographical errors, both in the 1st and 2nd volumes, and in words, European as well as Asiatic. They are generally such as can be readily corrected by an intelligent person with a pen. A list of *errata*, besides being unsightly, has the disadvantage of implying that there are no other errors; which never can be safely asserted, and should not be implied.

W. TAYLOR.

MADRAS, 23*rd March*, 1860.

SYNOPSIS OF LANGUAGES AND LETTER.

	Page.
Sanscrit, Grant'ha letter........................	1
Telugu ,, ...	14—336, 352—474
Malayalam ,, ...	337
Mixed, Deva nagari, Bengali, Telugu	338—352
Telugu language and letter........................	475—679, 691—902
Malayalam ,, ,, ...	680
Canarese ,, ,, ...	681—690

SYNOPSIS OF GENERIC DIVISIONS.

[By means of this Table, if so required, the evidence on any one subject may be consecutively read. The inceptive page only is given.]

Advaita, p. 1, 14. 338, 352.
Almanacs, p. 354.
Architecture, p. 354, with statuary 475.
Arithmetical, p. 24, 475.
Art of poetry, p. 2, 25, 356, 478, 691.
Ascetical, p. 339, 480.
Astrological, p. 29, 337, 482, 680.
Astronomy, p. 680.
Christian, p. 358, 692.
Common place, p. 490.
Correspondence, p. 693.
Divination, p. 491.
Dramatic, p. 4, 41, 359, 495.
Dreams, p. 44.
Erotic, p. 6, 49, 340, 364, 497, 694.
Ethical, p. 45, 340, 369, 510, 717.
Exegetical, p. 518.
Fables, p. 58, 370, 520, 721.
Geometry, p. 521.
Grammatical, p. 6, 59, 341, 370, 522, 681, 722.
Historical, p 529, 680, 682, 725.
Hymnology, p. 65, 370, 529, 731.
Incantations, p. 81, 536.
Indexes, p. 732.
Jaina, p. 681.
Law, p. 99, 342, 371, 537, 740.
Lexicographical, p. 122, 373, 537, 742.
Logical, p. 7, 132, 342.
Magical, p. 138, 346, 377.
Medical, p. 162, 542, 746.
Meritorious devotion, p. 174, 382.
Mimamsa, p. 7.
Mineral Conchology, p. 184.
Mineralogical, p 559.
Miscellaneous, p. 9, 184, 346, 383, 560, 747.
Music and dancing, p. 211, 386, 589.
Panegyrical, p. 211, 346.
Pauranical, p. 218, 337, 346, 387, 590, 683, 780.
Puranas, local, p. 236, 396, 601, 789.
Polemical, p. 214.
Prophetic, p. 683.
Ritual, p. 241, 349, 814.
Roman Catholic, p. 604, 799.
Romance, historical, p. 259, 349, 398, 604, 683, 802.
Sacti (female energy system) p. 10, 283, 350, 403, 623.
Saiva, p. 278, 447, 624, 684, 814.
Sectarial, p. 294.
Tales, p. 298, 452, 639, 685, 816.
Vaishnava, p. 305, 350, 455, 656, 832.
Vedas, Upanishadas, and Vedantic, p. 12, 311, 350, 457, 666, 835.
Veterinary, p. 669.
Vira Saiva, p. 330, 447, 670, 687, 836.

LIST OF AUTHORS' NAMES CONTAINED IN THIS VOLUME.

A.

Abhinavi dandi, p. 503, 656, 657, 832
Acharya dandi, p. 258
Achyuta Krishna, p. 20
Adinat'ha ananda, p. 286, 420, 435, 436
Aditya sauri, p. 248, 301, 793
Agastya, p. 251, 273
Agni cavi, p. 362
Ahobaliya pandiitt, p. 725
Ala vantar, p. 80
Allasana peddana, p. 503, 656, 657, 832
Amaruca cavi, p. 57, 368
Amrita ananda nat'ha, p. 287, 290, 407, 427, 442
Amrita sinha, p. 124, 125, 126, 127, 129, 132, 378, 542
Anambhaka, p. 7, 133, 135, 343
Ananda giri, p. 218
Ananda Narayana, p. 205, A. bana p. 45, 497,
Anandapi deyulu, p. 799, 802
Anandayya cavi, p. 601
Ananta bhatta, p. 271, 277, 402
Ananta sayi, p. 212
Ananta tirt'hacharya, 274
Aneada cavi, p. 658
Angirasa, p. 321
Anna pandita, p. 10
Annayya, p. 580, 626
Apara Krishna, p. 372
Appa bhatta, p. 136, 522, 526, 527, 654
Appaji pandita, p. 232
Appaiya dicshada, p. 2, 13, 20, 25, 295, 357, 451
Appayya, p. 654, 681, 696
Avadhuta mahesvara, p. 409

B.

Bala bhadra, p. 568
Bala Krishna cavi, p. 505, 662
Bala rama, p. 729
Balesvara, p. 748
Balila cavi,
Ballira, p. 765
Banoji dicshada, p. 61, 125, 130
Bartri, hari, p. 496
Basava, p. 570, 836
Basavopadhayya suri, p. 116
Basura ananda, p. 342
Benta pudi Krishnayya, p. 610
Bhagavatananda, p. 19
Bhairava, p. 559
Bhana cavi sunu, p. 51, 340, 371, 452, 453, 454
Bhanu, p. 684
Bharadwaja muni, p. 202, 282
Bharati tirt'ha, p. 12, 16, 322, 328
Bharavi, p. 271, 274, 275, 299
Bhascara raja, p. 407, 410
Bhasu siddhaya, p. 55, 561, 603, 620
Bhatscarachar, p. 671
Bhatta murti, p. 809, 817
Bhatta sishya, p. 62
Bhatta mala, p. 128
Bhatta bhascara, p. 155, 323
Bhatta naga, p. 287, 437
Bhattacharya, p. 443, 445
Bhatti cavi, p. 122
Bhattoji dicshada, p. 6, 59, 61, 63, 64, 65, 118, 126, 190, 216, 517
Bhattotp'hala, p. 33
Bhattu bhanu, p. 53, 55
Bhava bhuti, p. 206, 360, 361, 362
Bhavananda bhagesa, p. 133, 343
Bhava nisa, p. 497
Bhimayya, p. 522, 527, 528, 688
Bhrigu, p. 372
Bhuvana, p. 488
Bilhana cavi, p, 57, 367, 640
Bodha nidhi, p. 320
Brihmananda bharati, p. 324
Buchayya, p. 725, 890
Buchi rajayya, p. 529

C.

Cachimanchi timmana, p. 697, 790
Cali dasa, p. 28, 41, 42, 43, 53, 67, 128, 205, 235, 249, 270, 271, 273, 275, 276, 298, 300, 301, 357
Calyana malla, p. 50
Camalacara, p. 254
Canchi natha, p. 50, 366
Canchi sarabhayya, p. 808, 826, 831
Casi pati, p. 363, 368
Casturi rangha, p. 528, 651
Casyapa, p. 355
Cavi sec'hara, p. 440
Cavi linga, p. 630
Chacora bhatta, p. 204, 375
Chamacura Vencata, p. 804
Chamunda raya, p. 681
Charikonda Honayya, p. 482, 486
Chatura agreja, p. 166
Chavudappa, p. 535
Chella mallu, p. 567
Chenna Basava, p. 570
Chenna bhatta, p. 344
Chenna raya, p. 685, 686

Chenna bhattacharya p. 715, 717
Chennana razu, p. 775
Chitambara, p 205
Chitananda nat'ha, p. 421
Cohalacharya, p. 590
Cotanda Rama, p. 501
Cumara svami, p. 25
Cumara giri, p. 42

D.

Dacha-mattiyan, p. 79
Dacshana murti, p. 127
Damodhara, p. 34
Dandi, p. 79, 375
Dasa rat'ha, p. 147
Dasa gosaya, p. 668
Devendra varan, p. 447
Dhananjaya cavi, p. 4, 204, 375, 376, 542
Dherma raja Indra, p. 12, 20, 313, 376
Dherma suri, p. 42
Dherma balu, p. 312
Dhermacya, p. 201
Dinakara p. 344, 371
Dindima cavi, p. 447
Dottivari angitam, p. 536
Durjatti, p. 560

E.

Ellanambi, p. 573
Ellapa mantri, p. 667

G.

Gada dhara bhatta, p. 135, 343, 344, 345
Ganapati deva, p. 569, 628, 637
Ganga rama, p. 52
Gangadharacharya, p. 327, 564, 568, 624, 627, 647, 674
Gangananda nat'ha, p. 424, 439
Gattu prabhu, p. 563, 641, 648, 652
Gauri kanta, p. 7
Gautama, p. 121
Gnanendra sarasvati, p. 370
Godagi Tripurada, p. 765
Gokula patti curmana, p. 769
Gondepatti Vencatachala, p. 777
Gopa cavi, p. 564, 580, 693, 822
Gopi nat'ha, p. 212
Goracsha nat'ha, p. 150
Goverdhana, p. 7
Govinda puja, p. 199, G. cavi, p. 337
Grant'ha achari, p. 476
Gudda bhuvipa, p. 623
Gunda Rama, p. 363
Guram Capotayya, p. 643

H.

Halayuta, p. 76, 79
Hara dhatta, p. 99, 315
Hari hara dicshada, p. 44, 50, 359, 365
Hari Rama, p. 136
Harischandra, p. 123
Haritaca, p. 120, 371
Hemadri, p. 113

I.

Indra kont'ha konda, p. 69
Indra kant'hirava, p. 543
Iruga vada, p. 126, 127

J.

Jaga cavi, p. 588
Jagadisa, p. 345
Jaganat'ha pandita, p. 48, 309, 356, 364, 647, 680
Jaimini, p. 85, 240, 683
Janaki nat'ha sarma, p. 134
Janart'hana Brahma, p. 520
Janga nat'ha sisha, p. 24
Jaya deva, p. 43, 56, 359, 360, 362, 367, 368, 401, 505
Jaya bhatta ruca, p. 128
Jaya Krishna, p. 64
Jaya muni, p. 425, 487
Jaya Rama, p. 63

K.

Kaivalya azrama, p. 67
Kalagni rudra, p. 280
Kallola bhatta, p. 375
Kalyana mala, p. 364, 366, 455
Kama chandra, p. 50
Kamala cara, p. 373
Kandacuri rudrapa, p. 770
Kandambayya, p. 578
Kandarpa, p. 637
Katayya vema bhupa, p. 359
Kaukati papu raju, p. 612
Kedara, p. 28, 29
Kesava, p. 7, 543
Ketana, p. 526, 527, 541
Khanda deva, p. 8, 349
Kocharla kota Rama, p. 671, 673, 836
Kokata, p. 50, 364, 365
Kola chela malli nat'ha, p. 53, 235, 269, 270, 271, 274, 275, 276, 277, 299, 300, 303, 401, 402, 452, 453
Kondayya, p 828
Kotta lanca Mritanjayan, p. 719
Krishna vidvan, p. 22, 242, 257, 258, 310, 495
Krishna dasa, p. 500, 658
Krishna, p. 611
Krishna misra, p. 5, 41, 43, 361
Krishna, son of Nrisinha, p. 777
Krishnamacharya, p. 231, 518 664
Kuchi manchi timmayya, p. 647 (v. C. G.)
Kundala Venkatapati, p. 697
Kupana cavi, p. 792
Kura Narayana, p. 211, 371

L.

Lacshmana, p. 35, 53, 54, 122, 269, 285, 368, 601, 635
Lacshmi Nairasinha, p. 64, 107
Lacshmi pati cavi, p. 608, 675
Lila suca, 57, 367
Linga bhatta, p. 54, 124, 125, 127, 366, 370
Linga dhira, p. 644
Linga guuta Ramayya, p. 779
Lingana, p. 631, 670
Lingayya suri, p. 376, 776

M.

Machenna, p. 575
Madhava, p. 550, 680
Madhaviya, p. 7, 113, 273, 279, 317, 342
Magha cavi, p. 269, 272, 275, 276, 299, 303, 401, 402
Maha deva, p. 344
Mahesvara misra, p. 128
Mahesvara tirt'ha, p. 260, 261, 262, 267.
Mahesvaracharya, p. 411
Mahimna cavi, p. 79, 207, 209, 211, 430, 447, 450
Mala reddi, p. 605
Malla arya, p. 519, 536
Mallayya cavi, p. 731, 778, 820
Mallicarjuna, p. 485, 580
Mallinat'ha p. 123
Mamada, p. 26
Mamadi Vencatayya, p. 742, 745
Manavala maha muni, p. 186
Mangalappana, p. 577
Manoranjanam, p. 710
Manu manchidhatta, p. 669
Marayya cavi, p. 590, 594
Marcandeya, p. 144
Matana gopala, p. 172
Mat'hura nat'ha, p. 134
Mavidi Vencayya p. 540
Mayura cavi, p 131, 370
Menu, p. 120
Mucunda, p. 136, 359
Mulhana, p. 76, 79, 80, 208, 237, 475, 478, 684
Mullanacharya, p. 690
Murari misra, p. 129, 375

N.

Naga bushana, p. 629
Naga verma, p. 681
Nagesvara, p. 294
Nandikesvara, 221
Nannaiyya bhatta, p. 526, 616, 621
Naramanta, p. 567
Naraya cavi, p. 605
Narayana tirt'ha, 51, 104, 213, 253, 309, 520, 533, 533
Nat'ha p. 160, 383
Nijula cavi yogi Indra, p. 129
Nila kant'ha, p. 4, 128, 262, 266, 269, 340. 545
Nitya nat'ha, p. 167, 444
Njana uttama, p. 21
Njanendra sarasvati, p. 61, 65
Nrisinha, p. 1
Nucana, p. 530

P.

Padma raja, p. 269, 272
Paidi patti Lacshmana, p. 537, 538, 539, 541, 542, 662
Paidi marri Vencatapati, p. 705, 706
Palakuri soma nat'ha, p. 213, 578, 635, 671, 675, 676, 679, 848, 890, 893
Pandita raya. p. 46, 675
Panini, p. 60, 61, 63, 64
Papa raja, p. 730
Papamu, p. 646
Papayya, 572, 593, 891, 902
Paramanda gana, p. 257, 480,—yeti p. 511, 517, 585
Parasara, p. 36, 39, 103, 120, 411
Part'ha saradi misra, p. 256
Parvati raya lingayya, p. 624, 836
Patanjala, p. 61
Pati bhatia, 37
Pattabhi Rama Sastri, 743
Pattahbi Rama, p. 524
Pavana amattya, p. 81
Pedda parta Basavesvera, p. 672
Pedda parti soma nat'ha, p. 672, 674, 837, 847, 848, 902
Peddana, p. 573, 579, 819—arya, p. 643, 681
Peddayya, p. 479, 498, 499, 567, 638
Peddu bhatta, p. 270, 273, 277
Peggada naga raju, 583, 626, 633
Perayya, p. 538, 548, 638
Pinaca poti, p. 505
Pingala muni, p. 27, 792, 800
Pola patti Basava, p. 570
Potana cavi, p. 591
Potayya, p. 595
Potla durti, p. 506
Purushottama, p. 375

R.

Ragha nat'ha charya, p. 640
Raghava, p. 803—acharya, p. 269
Raja chudamana, p. 2
Raja linga, p. 595
Rama krishna, p. 13, 23, 338, 353, 586
Rama suri, p. 208, 504
Rama nama, p. 270, 272
Ramachandra charya, p. 60, 146, 201
Rama raju, p. 505, 638, 643
Rama linga, p. 506, 645
Rama bhadrayya, p. 506
Ramachandra, p. 50, 199, 271, 324, 339, 650
Ramananda yogi, p. 44, 338
Ramanujacharya, p. 45, 215, 216, 313, 314 353

Rama mantri, p. 659
Ranghacharya, p. 123, 131, 653
Ranghadasa, p. 79, 596
Rangha nat'ha, p. 310, 614, 636
Rangha raju, p. 505, 638, 643
Rangha raju namadheya, p. 607
Ranghayya cavi, p. 635
Ravana damyan, p. 609
Rentura rangha raja, p. 698
Retna mulli, p. 613, 622
Rudra diram, p. 566
Rudrayya, p. 648

S.

Sabiji pandita Virayya, p. 777
Sachidananda, p. 281
Sada siva, p. 290
Salangayana muni, p. 297
Sambu dasa, p. 4, 647, 653, 685, 825
Sanat cumara, p. 345, 579
Sancara, p. 748, 749, 769, 809
Sancara bhagavat patacharya, p. 194
Sancaracharya, p. 9, 16, 17, 22, 57, 66, 68 73, 75, 76, 78, 80, 84, 85, 92, 94, 145, 160, 194, 195, 196, 197, 198, 209, 212, 214, 217, 220, 246, 259, 283, 293, 298, 311, 319, 321. 323, 339, 340, 341, 351, 352, 353, 368, 413, 427, 429. 432, 447
Sancarananda, p. 310, 608
Sandilya, p. 120
Sangamesvara cavi, p. 717
Sara cavi, p. 662
Sarada murti, p. 478, 497, 586
Sarangadhara, p. 47, 386
Sarasvati missa, p. 204
Sarvagnya, p. 518, 683
Sassa dhara, p. 23, 45, 194, 220, 231
Satananda yogi, p. 586
Satatapa richi, p. 120
Saubayya, p. 685, 686
Saubhagananda, p. 434
Saumya jamalur muni, 307, 309
Sayana charya, p. 317, 326
Sesha yarayya, p. 577
Seshachala, p. 284, 661
Seshanat'ha dharya, p. 602
Siddha verana, p. 452
Siddha rama, p. 675
Singha chiti nat'ha, p. 288
Singhacharya, p. 606, 613, 618
Singana, p. 697
Siromani bhattacharya, p. 137, 329
Sita rama, p. 284
Sita Rama chandra, p. 29, 36, 50, 199
Sivananda charya, p. 11, 298
Siva rama, p. 574, 778
Siva yogi nat'ha, p. 82, 206
Soma nat'ha, p. 258, 499, 629, 779
Soma nat'ha, p. 675, 679
Somasa cavi, p. 282, 283
Somayya cavi, p. 670
Sri nat'ha, p. 28, 591, 602, 628, 607
Sribhatra nat'ha, p. 76
Sri curma nat'ha, p. 625, 631
Sri dhara, p. 340, 517
Sri dherma manishi, p. 27
Sri Harisha, p. 122, 125, 260, 299, 300, 302, 304, 350, 401
Sri kala, p. 343
Sri kamesvara, p. 498, 502
Sri kanta'ha dicshada, p. 343
Sri nagadeya bhatta, p. 540
Srinivasa cavi, p. 422
Srinivesa charya, p. 308
Sri vidya ananda nat'ha, p. 287
Subandha cavi, p. 52, 57, 200
Subrahmanya suri, p. 5
Suba raya, p. 507
Subrahmanya, p. 102, 113, 114, 249
Suca, p. 231, 203, 306
Sudarisana suri, p. 15 214, 575
Sujana cavi, p. 125, 128, 130, 204, 374
Surya Narayana suri, p. 281
Surayya, 478, 479, 538, 619, 651, 653
Suranna, p. 703
Suta, p. 76, 177, 221, 223, 225, 234, 239, 281
Svayampracasa, p. 22, 114
Svat'hina rama, p. 143

T.

Tanmaiyabhi dana, p. 658
Tari mallana mantri, p. 703
Tikkana somayajin, p. 524, 604, 612, 615, 617, 620, 805, 813
Timmayya, p. 502
Timmana cavi, p. 497, 502, 503, 504, 522, 525, 565, 566, 567, 591, 592, 603, 628, 630, 824, 829
Tirtt'ha nayaca suri, p. 28
Tiru mala bhatta putar, p. 53
Tirumala raja, p. 56, 566, 657
Tirumala somayajin, p. 250, 517
Tiru Vencatcudra, p. 604
Tirupati namadheya, p. 654
Tomayya, 824
Trivicrama bhatta, p. 304
Triyambaca misra, p. 204

U.

Upamana, p. 144

V.

Vacha spati misra, p. 1, 2, 130, 357
Vaibhayya muni, p. 568
Vaidarsa Appayya cavi p. 696
Vaidya nat'ha, p. 25, 201
Valagapudi Krishnayya, p. 701
Vali sancara, p. 685
Vallabhendra, p. 544, 554, 556, 557
Valmiki, p. 208, 260, 267, 268

V

Vancha nat'ha p. 38
Varadacharya, p. 52, 54, 55, 363, 364
Vasa deva yeti, p. 10, 480, 585
Vasishta, p. 201
Vasu devayya cav, p. 585
Vedantacharya, p. 80, 186, 205, 300, 302, 308, 310, 359, 369
Vedapata, p. 281
Velanki tatam bhatt, p. 522
Velluca pudi peddayya, p. 530
Vema bhupati, p.
Vema, p. 513—516
Vencata suri, p. 44, 356
Vencata narsu, p. 546
Vencata raja, p. 606, 609, 640, 641, 646, 649,
Vencata nrisinha cavi, p. 607
Vencata krishnapa, p. 572, 696
Vencatacharya p. 385,386, 582, 776
Vencatapati p. 481, 499, 500, 820, 821
Vencatavira raghava, p. 789
Vencatayya cavi, p. 833
Vengalarya vibbata, p. 301
Venkata Narayana, p. 57
Venknta Narayana, p. 228, 229, 230
Venkata arya, p. 376
Venkatesa, p. 363
Vidvat kakola bhatta charya, p. 204
Vidvat cnacara bhatta, p. 204
Vidya vira misra, p. 129
Vidya nat'ha p. 26, 357, 437
Vidya tirt'ha, p. 165
Vidyaranya Narayana, p. 185, 431
Vidyascara muni, p. 265
Vignanesvara, p. 100
Vilamparvata mantri, p. 624
Vira misra raja, p. 128, 480
Vira Raghava, p. 773
Vira bhadra raya, p. 688 825
Vira bhatta, p. 518
Virana, p. 519
Virasaivacharya, p. 563
Virayya cavi, p. 587
Vishnu jit, p. 392
Vishnu sarman, p. 58
Visvacharya, p. 685
Visva cavi, p. 127
Visva nat'ha bhatta, p. 134, 342, 344, 508
Visvananda, p. 10, 441
Visvesvara somayajin, p. 288
Visvesvara pandit. p. 21 255, 433, 442
Vitalacharya, p. 62
Vulluri narasinha, p. 703
Vyasa, p. 12, 45, 200

Y.

Yariya namadheya, p. 500, 508
Yarrayya, p. 622
Yellaja, p. 373
Yennagala Virasami, p. 901

Z.

Zaccayya, 819
Zuluri Appayya, 809, 817

TITLES.

A.

Abimanya parinayam, p. 608, 715, 717
Abinava shada siti, p. 102, 121, 190
Abinava derpanam, p. 590, 767
Achalatmaja, p. 776
Achara vidhi, p. 537
Acts of the Apostles——, p. 692
Adhicarana retna mala, p. 322
Adhyatma chintamani, p. 309
Adiyatma ramayanam, p. 623
Adi lacshmi vialasam, p. 750
Advaita dipica, p. 1, 198, 206, 215
Advaita suddhi, p. 23
Advaita vedantam, p. 23, 199
Aga sodhini, p. 107
Agastya samhita, p. 456
Agneya puranam, p. 347
Ahalya sancrantana vilasam, p. 500, 572
Ahalya sancrandam, p. 696, 697
Ahobala pandityam, p. 723
Alancara chandrica, p. 3, 25, 356
Alancara sec'haram, p. 356
Almanacs, p. 354, 485, 489
Amaram, p. 122, 123, 124, 125, 126, 127, 129, 130, 131, 132, 204, 205, 373, 538, 539, 540, 541, 543
Amarukam, p. 55, 56, 57, 58, 201, 368, 766
Ambarisha charitram, p. 765
Amritananubhavam, p. 801
Amukta mala, p. 656, 657, 659, 660, 661, 832
Ananda lahari, p. 447
Ananda puranam, p. 338, 350
Ananda giriyam, p. 339
Ananda raj chandasu, p. 523
Ananga rangham, p. 6, 49, 50, 364, 366
Ananga rangha ratch'handam, p. 767
Ananga brimha bhanam, p. 363
Ananta vrutopakhyanam, p. 657
Anam bhattiyam, p. 7, 135
Andhra nama sangraham, p. 524, 526, 527, 537, 538, 539, 541, 542
Andhra sabda chintamani, p. 526, 528
Andhra sesha, p. 538, 541
Andhra, bhasharnavam, p. 770, 773
Aniruddha charitram, p. 694, 713, 714
Antar labhi bhava, p. 196, 202
Anubhava saram, p. 632, 634, 676, 765
Anusmriti vyakyanam, p. 311
Anyobadesa, p. 46
Anyaya puri panchacam, p. 491
Apara krishna, p. 372
Aparaviyam, p. 775
Appa cavyam, p. 723
Art'ha panchaca, p. 186
Arunachala manjeri, p. 765
Arunam, p. 316
Ascharya stotra, p. 423
Ashta adhyayi, p. 60, 63, 64
Ashta varna tilacam, p. 690
Ashta patalu, p. 505
Asva sastram, p. 670, 780
At'harvana vyakaranam, p. 370
Atma bodha dipica, p. 17, 340, 667, 669
Atma aikyab odha, p. 636
Atmananda sarisa, p. 773
Atta bhagavatam, p. 709
Avalohanam, p. 4
Avarochana anubyudi, p. 298
Ayurvedopadesam, p. 549

B.

Bahulasya charitram, p. 705, 712
Bala ramayanam, p. 208
Bala manorama, p. 212
Bala chicatsa, p. 536
Bala sarasvatiyam, p. 723
Bala gopala satacam, p. 662
Bala rama charitram, p. 713
Balhana charitram, p. 627, 628, 643, 647, 674, 748, 777, 827, 830
Balhana raja dandacam, p. 635
Bama dicshadiyam, p. 374
Banuviyam, p. 370
Banasura yuddham, p. 594, 599
Banomati parinayam, p. 607
Bartr haryam, p. 199, 200, 201, 202, 203, 346, 385, 386, 510, 562, 749
Basava puranam, p. 334, 336, 449, 671, 672, 674, 675, 676, 677, 678, 688, 845, 890, 891, 902
Basava rajyam, p. 545
Basava vilasam, p. 675
Basava pandhitaradhyam, p. 770
Basavam pandha pattu, p. 509
Betala cat'ha, p. 575, 653, 769
Bhatta pradipica, p. 8, 349
Bhagavat gita, p. 45, 194, 197, 203, 216, 340, 341, 517, 666, 668, 720
Bhagavatam, p. 207, 346, 347, 601, 662, 771, 780, 781, 782, 783, 789
Bhakti retnavali, p. 339
Bharata sastram, p. 211, 387, 580, 581, 773
Bharata savitri, p. 200
Bharaviyam, p. 56, 200
Bhatti cavyam, p. 122

B5

Bhadra giri satacam, p. 658
Bhadra parinayam, p. 714
Bhairava cavyam, p. 684
Bhanumat vijayam, p. 698, 701, 702, 714 772
Bharatam, p. 399, 400, 402, 580, 604, 607, 611, 615, 616, 617, 619, 620, 621, 622, 766
Bhasha manjeri, p. 302, 304
Bhascara satacam, p. 511, 663
Bhava narayana vilasam, p. 653
Bhava chinta retnam, p. 690
Bhava nandiyam, p. 132, 133, 343
Bhava dipica, p. 31
Bhimana chandasu, p. 522, 528, 722
Bhimesvara puranam, p. 602, 628, 768
Bhodayana karicas, p. 193
Bhoja charitram, p. 301, 304, 452, 500, 823
Bhoja virajyam, p. 575, 601, 652
Bhogini dandacam, p. 577
Bhriguvali bhasya vyaky : p. 19
Bhushana vicasa satacam, p. 660
Bich'hadana charitram, p. 685
Bijjala charitram, p. 686, 689
Bilhanam, p. 57, 367, 640, 696, 699
Bobbili cat'ha, p. 726, 728, 730
Bopalli cat'ha, p. 605
Brahma sutras, p. 12
Brahmandam, p. 22
Brahmanda puranam, p. 348
Brahmara manohara satacam, p. 620
Brihadaranyam, p. 19, 305
Briha jatcam, p. 33
Brihaspati mata, p. 44
Brimha mimamsa sutras, p. 200
Brimha kaivarta puranam, p. 348
Brihana rajiyyam, p. 719

C.

Calahasti mahatmyam, p. 560, 790
Calahasti satacam, p. 626, 630, 631, 635
Camalina calahamsam, p. 362
Canyaca puranam, p. 830
Capila dhenu lacshanam, p. 307
Capota vacyam, p. 567, 644, 655, 660
Casyapiyam, p. 354, 355
Casika vachanam, p. 679
Casi yatra charitram, p. 901
Catambari, p. 51, 53, 55, 56, 340, 452, 454
Cavya derpanam, p. 2, 356, 358
Cavya pracasam, p. 26, 357
Cavya retnam, p. 205
Cavi kant'ha pasam, p. 27
Cavi jana ranjanam, p. 703
Cavi alancaram, p. 478, 479, 497
Cavi chintamani chandasu, p. 522
Cavi vacbandhana, p. 524
Cavyalancara chudamani, p. 691, 767
Chattu slocas, p. 48, 715
Chattu dhara, p. 367
Chandrica, p. 137, 357
Chandasu sastram, p. 523, 524, 525, 526, 527, 528, 681
Chandra banu charitram, p. 703
Chandra locam, p. 206
Chandra dushanam, p. 508
Chandra rekha vilasam, p. 364, 497, 583, 696, 708
Chanacya niti satacam, p. 369
Charu chandrodayam, p. 764, 775
Charu chariyam, p. 173
Chatur veda saram, p. 565, 677, 770
Chamatcara manjeri, p. 700
Chandrangada charitram, p. 705, 706
Chamunda raya grant'ham, p. 681
Chenna basava puranam, p. 688, 690, 891, 892, 902
Chenna malla stottra, p. 673
Ch'hora cat'ha, p. 686
Ch'hardi brahmanam, p. 312
Chintamani, p. 135, 137, 344, 747
Chittra dipica, p. 338
Chitra mimamsam, p. 357
Chitra prabhava satacam, p. 663
Chickayya charitram, p. 580
Chicatsa sara sangraham, p. 165, 550, 551, 746, 779
Chodikan cadha, p. 650
Christa sangita, p. 358
Churadprakriya, p. 60
Cohoko kala sastram, p. 500, 715
Cshayya roga nidanam, p. 169
Cshama shodasa, p. 186
Cshetra ganitam, p. 521
Cumara vastu, p. 489
Cumara rama cat'ha, p. 728, 823
Cumara sambhavam, p. 53, 298, 453
Cumara giri rajyam, p. 42, 359
Curma puranam, p. 784
Curna or Gopala satacam, p. 529

D.

Daivagnya vilasam, p. 35
Damodhariyam, p. 34
Damayanti cat'ha, p. 304
Dana hamadri, p. 176
Dasa nig'hanta, p. 123, 126, 127, 131, 204
Dasavatara charitram, p. 658, 659, 771, 787, 834, 835
Dayuda gita, p. 358
Deva keralam, p. 40
Devi mahatmyam, p. 142
Devi bhagavatam, p. 346
Devi mahatmyam, p. 142
Devanga charitram, p. 452
Dhananjaya nig'hanta, p. 542
Dhananjaya vijayam, p. 362
Dhanuvantaram, p. 170
Dhanuvantari nig'hanta, p. 163, 164, 555
Dharojagatnayaca, p. 658
Dherma sastra, p. 112, 114, 115, 120, 121, 122, 191, 192, 203, 206, 210, 216
Dherma pravarddhi, p. 104
Dherma prasna, p. 99
Dherma narayana, p. 324
Dhermangada charitram, p. 648, 649, 651, 655, 821
Dhiditi, p. 132

Dicsha vidhanam, p. 337
Dicsha bhoda, p. 625, 672, 768
Dilaram cad'ha, p. 642
Dinakara, p. 344, 345
Dramas, p. 359, 364, 495, 497
Draya retnavali, p. 170
Driddha bhakti lacshanam, p. 305
Dva trimsati cadha, p. 639
Dvi rupa cosham, p. 122, 152, 200

E.

Ecambara linga satacam, p. 635

G.

Gada dhari, p. 135, 138, 343, 344, 345
Gada chacra nirnayam, p. 482
Gadheyopakyanam, p. 704
Gajadhara tarkham, p. 133
Ganesa puranam, p. 450
Gana lacshana, p. 59
Gana nig'hantu, p. 550
Gana mala, p. 633, 634 674
Ganapattam, p. 163
Ganita sastram, p. 476, 478, 680
Ganga kalyanam, p. 624
Gandhari cat'ha, p. 831
Garghya samhita, p. 111
Garbha kaulagama, p. 146
Garuda puranam, p. 348
Garudachalam, p. 602, 664
Gat'ha karpuram, p. 51
Gautama dherma, p. 121
Gauri kandiyam, p. 132, 135
Gaula sacunam, p. 560
Gauri kalyanam, p. 629
Gayatri, p. 65, 88
Gita art'ha, p. 15
Gita bhasya, p. 16, 22, 45, 353
Gita Govinda, p. 53, 54, 56, 367, 368
Gola vesha cat'ha, p. 506, 661
Gopala lila, s. p. 716, 831
Gopica gitalu, p. 575
Govacya charitra, p. 653
Govinda ashtacam, p. 214
Graha bhasyam, p. 37
Grahana ganitam, p. 206
Guhasa satacam, p. 628
Guru bala prabhodica, p. 373, 520
Guru gita saram, p. 674

H.

Hamsa vimsati, p. 817, 819, 820
Hamsa sandesam, p. 300, 369
Hanumat vijayam, p. 654
Hanumat dandacam, p. 662
Harita smrita, p. 371
Hari bhakti sudarsanam, p. 51
Hari vamsam, p. 401, 622, 807
Harischandropakhyanam, p. 401, 748, 749, 769, 808, 809, 821, 826
Harischandra charitram, p. 605, 608
Harischandra cat'ha, p. 685, 686, 765, 832
Haya lacshana vilasam, p. 669
Hemadri, p. 101, 113, 117, 183
Hyder charitram, p. 727

I.

'lla deviyam, p. 708, 709
Indexes or abstracts, p. 732, 740, 770
Itihasa samuchayam, p. 191

J.

Jagan mohana, p. 43
Jagadisiyam, p. 345
Jaimunni yaya, p. 7
Jaimuni cavyam, p. 683
Jaimini bharatam, p. 811
Janaka raghavam, p. 610
Janaki sahasranama, p. 346
Janaki pati satacam, p. 659, 662
Janagi raghavam, p. 750
Jangama kalagnanam, p. 777
Jatacabaranam, p. 36
Jatacarma padadhi, p. 37
Jigotisha retnacaram, p. 482, 483
Jivanmukti vivecam, p. 18, 46
Jiva prabodha, p. 480, 520
Jnani bodhacam, p. 801
Jyotisham, p. 29, 39, 40, 191, 192, 194, 337, 435, 486, 438, 489

K.

Kala nirnaya chandrica, p. 29
Kala nidana, p. 34
Kala sastram, p. 51, 364, 365, 507, 508, 510
Kala purnodayam, p. 653, 704, 716, 775, 778
Kala akadhaviyam, p. 113
Kalamritam, p. 30, 32, 39
Kalinda mukunda, p. 51, 54, 366
Kalicagama, p. 411
Kalica puranam, p. 350
Kalagnanam, p. 518, 519
Kamala cara puriti, p. 373
Kama sastram, p. 778
Kama kautacam, p. 380
Kamana cat'ha, p. 726
Kantica chintamani, p. 365
Kanika puranam, p. 297
Kanaka ranjita, p. 715
Karaca, p. 62, 342
Karma vivaha, p. 181
Karma vibhagam, p. 184
Katama raja charitram, p. 725, 727
Kaula darsanam, p. 10
Kautala satacam, p. 508
Kavya alancaram, p. 586
Kedari vruta cadha, p. 632, 634
Kirartarjuniyana Bharavam, p. 59, 200, 299, 573, 611
Kirtanas, p. 534, 535, 536
Kira bandu, p. 576

Kira cat'ha, p. 823
Koko sastram, p. 715
Kora vanchi, p. 627
Krishna bhyudayam, p. 703
Krishna Arjuna samvatam, p. 576, 651
Krishna karnamritam, p. 697
Krishna bhashanam, p. 212
Krishna satacam, p. 663
Krishna raya vijayam, p 766
Krishna lila vilasam, p. 502, 504, 505, 506, 507, 716
Krishna karnamritam, p. 53, 54, 55, 57, 367, 530, 662
Kriya gupti, p. 9
Krisha suda nat'hiyam, p. 607
Kuchilo vyakyanam, p. 717, 718, 744, 823
Kularnava rahasyam, p. 190, 412, 426, 438
Kula sec'hara charitram, p. 640
Kuvalaiyanantam, p. 3, 25, 207

L.

Lacshmana samracsha, p. 644
Lacshana dipica, p. 691
Lacshmi vilasam, p. 749
Lacshmi narayana satacam, p. 662
Laghu manassu, p. 39
Lalita stavam, p. 9
Lalita sahasranama, p. 410
Lanca vijayam, p. 826
Law trials, p. 740, 742
Letters, p. 693, 694
Lexicons, p. 127, 128, 130, 166, 204, 374, 375, 376, 742, 746
Lilavati, p. 24, 477
Linga nirnayam, p. 208
Linga puranam, p. 683

M.

Madhaviyam, p. 317, 342, 680
Madhya caumudi, p. 342
Magham, p. 58, 299, 303, 366, 401, 402
Maha bhasyam, p. 61,
Maha bharatam, p. 810, 811, 813
Maha natacam, p. 362
Maha vacya art'ham, p. 668
Mahatmyas, p. 177, 182, 209, 396, 397, 601, 602, 603, 604, 772, 789, 790, 799
Mahavacya retnavali, p. 339
Mailravana charitram, p. 574, 652, 654, 772
Malavica agni mitreyam, p. 41, 42, 360
Malhana stavam, p. 333
Malati madhaviyam, p 206, 360, 362
Mala vira charitram, p. 360
Manu vamsa puranam, p. 593
Mantras, p. 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 99, 138, 139, 140, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 168, 173, 175, 176, 184, 185, 186, 188, 190, 195, 196, 202, 331, 332, 377, 378, 379, 380, 381, 384, 403—411, 413, 414, 416, 418—424, 426—431, 434—446
Manasaram, p. 355
Manu charitra, p. 579, 643, 651, 819
Manobhoda, p. 637
Manavam, p. 372
Mandhatra charitram, p. 645, 656, 711, 818
Marati vyakya, p. 44
Marati natacam, p. 44, 359.
Maradana camesvara vilasam, p. 768
Mat'hura nat'hiyam, p. 134, 138
Mat'hura vani vilasam p. 776
Matru sastram, p. 510, 511, 512
Matsya puranam, p. 347
Matana kama retnacarana, p. 546
Mayam silpi sastram, p. 354
Megha sandesam, p. 299, 300, 302, 452
Misra bhanam, p. 363
Mitra Vinda parinayam, p. 748
Mizrapanam, p. 679
Molli Ramayanam, p. 802
Mritanjaya vilasam, p. 625, 631, 768, 769
Mucundananda bhanam, p. 359 363, 368
Mudra racshasa, p. 362
Mugda bodham, p. 370
Mukta vali, p. 134, 137, 193, 207, 343, 344
Mumucsha jana calpam, p. 665, 666
Murka charitram, p. 583
Muttra paricsha, p. 162
Mysur raja purva bhagam, p. 682

N.

Nacshetra nighantu, p. 780
Nacshetra chudamani, p. 32
Naga chitti parinayam, p. 703
Naishcarmya suddhi, p. 21
Naishadham, p. 207, 299, 303, 304, 350, 404
Nala charitram, p. 605, 606, 609, 685, 686, 803, 821, 824
Namaca bhasyam, p. 323
Namaca mantra, p. 312
Namart'ha nighantu, p. 374, 508, 541
Nandavara charitram, p. 645
Nanart'ha sangraha, p. 123
Nannayya bhattiyam, p. 722
Nanagamu sudarnava, p. 637
Naracasura vyayoga, p. 42
Narayana sundha, p. 105
Narayana sabda nirvasanam, p. 298
Naracasura vijayam, p. 201, 360
Narasinha puranam, p. 348, 766
Narasinha satacam, p. 661
Narasinha dandacam, p. 662
Narasa rajyam, p. 835
Nataca paribhasha, p. 363
Natacas, p. 506, 507
Nauka vyakyanam, p. 356
Nauka, p. 52, 765
Nava griha chintamani, p. 493
Nava pashana siddhica, p. 549
Nava retna paricsha, p. 780
Nava nat'ha charitram, p. 824, 828
Naya naragada, p. 635
Nidana yoga retnavali, p. 747
Nidhana grant'ham, p. 165, 171

Nija linga checkayya charitram, p. 676, 677, 748
Nilodayam, p. 301, 302, 454
Nila parinayam, p. 697
Nirnaya sindhu, p. 176, 371, 373
Nirancushopakhyana, p. 648, 718
Niti sastram, p. 369, 510, 569
Nrisinha vilasam, p. 835
Nrisinha purva tápainyam, p. 311
Nyaya bodhini p. 7

P.

Padmini puranam, p. 748
Padma puranam, p. 349, 783, 784
Palnatti vira charitram, p. 729, 730
Panditaraya satacam, p. 198
Panchcara agamam, p. 425
Pancha tantram, p. 58, 370, 520, 521. 721, 722
Panchangams, p. 485
Panduranga mahatmyam, p. 772
Panditaradhana karma, p. 632, 892, 893, 901
Pandita siva puja vidhi, p. 777
Pancha samascara p'halam, p. 666
Panchicara namsala, p. 678, 751
Papa chennopakhyanam, p. 765
Parasariyam, p. 31, 36, 38, 39, 411, 484
Parasara smriti, p. 103, 109, 119
Para Brahm vilacshana, p. 580
Parasu Rama vijayam, p. 774
Parijatapaharanam, p. 600, 656, 694
Paravarti gajansa karavali, p. 685
Partta saradi vijayam, p. 702
Parama yoga vilasam, p. 719, 748, 833, 834
Patalanjanam, p. 9
Pativrutya charitram, p. 827
Pati vruti mahima, p. 641, 827
Patuca sahasranama, p. 205
Pavaluri ganitam, p. 475, 476, 478—778
P'hala grant'ham, p. 35, 38, 40
Prabodha chandrodayam, p. 5, 41, 43, 44, 205, 361
Pratapa rudriyam, p. 26, 201, 357
Prasanna Raghaviyam, p. 43, 359, 360, 401, 608, 611, 658
Prasanga retnavali, p. 47, 369, 386
Pracriya caumudi, p. 60, 62
Prauda pracasa, p. 5
Praudha manorama, p. 63, 65
Pramata gana mala, p. 627
Prapanja sara sangraham, p. 379
Prakaranas (ethical) p. 517, 518
Pratyacta vivecam, p. 353
Prabhavati pradhyumna, p. 619, 702
Prabhu, p. 136
Prabhu linga lila, p. 635, 670, 671, 672, 673, 687, 688, 689, 775, 836, 837, 847, 848, 902
Prabaudha rajiyyam, p. 731
Prasu devara cavyam, p. 751
Preti sacyam, p 312
Pukali mahatmyam, p. 573
Purna dicsha vidhanam, p. 185
Purna chandrodayam, p. 555
Purusha sucta bhasyam, p. 315
Puranas, p. 347, 348, 349, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 569, 574, 580, 590, 591, 592, 593, 594, 595, 596, 597, 598, 600, 683, 780—788
Pururuva charitram, p. 654, 710
Puratana ragale, p. 684
Pushpa bhana vilasam, p. 366

R

Radha madhava samvatam, p. 499, 694, 698, 704
Radha Krishna vilasam, p. 702, 765
Radhica svantanam, p. 695, 710
Raghuva vasudeviyam, p. 748
Raghava pandaviyam, p. 478, 479, 651, 807
Ragada lacshanam, p. 691
Raghu vamsam, p. 205, 206, 812
Raghuva vasudeviyam, p. 606
Raja tarangini, p. 340
Raja dhermani, p. 340
Raja gopala satacam, p. 504
Raja mahendra satacam, p. 623
Raja sec'hara vilasam, p. 647, 764
Raja vahana vijayam, p. 703
Ramayanam uttara, p. 2, 612, 623
Ramayanam bala, p. 613
Ramayanam mulli, p. 613, 614, 622, 802
Ramayanam adiyatma, p. 623
Ramayanam vasishta, p. 618
Ramananda vritti, p. 312 338
Ramanuja bhasyam, p. 215
Ramanuja satacam, p. 664
Ramarchana chandrica, p. 435
Ramayanam, p. 398, 399, 581, 608, 609, 611, 612, 615, 618, 619, 620, 621, 622, 771, 803, 804, 805, 806, 808, 812, 813
Rama bhyudayam, p. 806
Rama linga satacam, p. 512
Rama stava rajam, p. 519, 731, 732
Rama dharana satacam, p. 663
Rama dandaca satacam, p. 663
Rama saptava, p. 772
Rangha nat'ha Ramays, p. 614
Rangha rao charitram, p. 529 605, 730
Rasica jana manobiramam, p. 497, 504, 700
Rasa retnacaram, p. 167, 172
Rasa gangadhara, p. 356
Rati rahasyam, p. 50, 365, 366, 698
Rep'hara karaprakaranam, p. 767
Retna sastram, p. 559
Retna pana, p. 25
Retna valiparinayam, p. 698
Rucmangada charitram, p. 826
Rucmini parinayam, p. 502, 594, 664
Rudra yamalam, p. 142, 146
Rudra prasna, p. 185
Rudra calpam, p. 448
Rudracsha mahatmyam, p. 624, 631, 768
Rupavati dandacam, p. 577

S.

Sabodhini, p. 45, 64
Sabda pustacam, p. 59, 204, 205, 208
Sabda chandrica, p. 125, 131, 204
Sacti, p. 350
Sacala niti cadha, p. 645
Sacala cat'ha sara sangraham, p. 826
Sacontala, p. 41, 42, 43, 44, 361, 694, 777
Sacuna Ramayanam, p. 494
Sada yoga manjeri, p. 37
Sahitya retnacaram, p. 27, 356
Salucshana saram, p. 719
Salagrama paricsha, p. 184
Samudra matanam, p. 661
Samasa sangraham, p. 59
Samira cumara vijayam, p. 720
Samat sujatiyam, p. 349
Samudrica sastram, p. 492, 585
Sampagi mana satacam, p. 480, 749
Sampaki mana satacam, p. 578
Samba vilasam, p. 771, 816
Sananda charitram, p. 642, 643, 645, 673, 749, 770, 775, 815, 816
Sancara bhasyam, p. 1, 2, 16, 352, 353
Sancara sambita, p. 335, 336, 337, 451
Sancaracharya vijayam, p. 215
Sancalpas. p. 178, 203
Sancalpa suryodayam, p. 354, 361
Sangita retnacara, p. 361, 386
Sangita retnacaram, p. 590
Sanc'hya vicharam, p. 764
Sancara satacam, p. 507
Sancari retnamala, p. 578
Sananda ganesvaram, p. 630
Sapta sloki, p. 25
Sapta sati, p. 89, 142, 491
Sarvart'ha chintamani, p. 33, 35, 36
Sarangadhara charitram, p. 644, 647, 653, 654, 655, 685, 686, 698, 771, 817, 823, 825, 827, 829, 830, 831
Sarasvati vilasam, p. 106, 204
Sariracam, p. 165, 173
Sarada tilacam, p. 412, 431, 432
Sarvart'ha saram, p. 481
Sarvagna kala gnanam, p. 683
Sarangadhara natacam, p. 507
Sarabhesvara dandacam, p. 572
Sarvesvara satacam, p. 626
Sas'ra dherma, p. 306, 307
Sassiyanandam, p. 483, 487, 776, 780
Satacam, various, p. 747, 748, 750, 751, 765, 766, 767, 770, 774, 775, 779
Satvica brahma vilasam, p. 636, 638, 665, 769
Satguru bodha, p. 667
Satyabhauma asvantam, p. 498, 502, 699, 705
Saubhagya verddhani, p. 67
Saubhagya udayam, p. 401
Saura mani natacam, p. 506
Savundarya lahari, p. 67, 68, 75, 78, 212, 447
Scanda puranam, p. 349, 785, 786, 787, 788
Serpa puri legend, p. 790
Shad st'hala gnanam, p. 679
Shadchacraverti charitram, p. 605, 650, 776
Shadbuta vivaram, p. 751
Shadazita, p. 315
Shodasa carma, p. 104
Sic'hi narasinha satacam, p. 574
Sicsha ch'handamsi, p. 319
Siddhanta caumudi, p. 6, 59, 61, 63, 64, 65
Siddhanta lesa, p. 20
Siddhanda manjeri, p. 134
Siddhanta bindu, p. 319
Siddhanta sic'hamani, p. 330
Siddhanta saram, p. 481
Siddhapa satacam, p. 516
Silpi sastram, p. 355, 475
Simhala dwipa kaiteyat, p. 727
Simhasana dwatrimsati, p. 822
Siromani, p. 65, 137, 329, 344, 345
Sita kalyanam, p. 660
Sita vijayam, p. 610, 803
Sivadhikya puranam, p. 685
Sivananda lahari, p. 67, 73, 75
Sivachara sangraham, p. 816
Siva puja vidhi, p. 675
Siva archana chandrica, p. 415
Siva parijatam, p. 509
Siva karnamritam, p. 202
Siva lila vilasam, p. 503, 565, 567
Siva puranam, p. 348
Siva mrigaya vilasam, p. 596
Siva yoga saram, p. 628, 815
Siva parijatam, p. 509
Siva lila vilasam, p. 630, 829
Siva gitalu, p. 632, 638
Smriti chandrica, p. 103
Smriti art'ha saram, p. 110, 114, 372
Smritis, Menu and others, p. 119, 120, 193, 194. 197, 372, 449, 450
Soma nat'ha bhasyam, p. 679
Somasa satacam, p. 629
Somavara mahatmyam, p. 629, 645, 646, 825
Sringara vasam, p. 57
Sringara manjeri, p. 505
Sringara dipica, p. 368
Sringara rasala p'halam, p. 695
Sringara Naishadam, p. 606
Sringariyam, p. 699
Srinivasi taravali, p. 767
Sri saila sancalpam, p. 336
Sri saila satacam, p. 530
Sri chinta sangita, p. 355
Sri vidya velasam, p. 424
Sri mantini vijayam, p. 574
Sri parvata puranam, p. 826
Sruta bodha, p. 27, 28
Sruta pracasica, p. 15, 214
Sruti rangini, p. 368
Stottras, p. 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 84, 88, 92, 93, 96, 142, 144, 145, 146, 147, 148, 155, 156, 157, 183, 184, 185, 187, 189, 194, 196, 201, 202, 203. 205, 207, 208, 209, 210, 211, 213, 531, 532, 533, 534, 535, 536, 563, 564, 566, 570, 571, 576, 577, 579, 581, 585, 586, 587, 633, 635, 674
Stottra bhasyam, p. 308
Subashita retnavali, p. 490
Suca Rhemba vilasam, p. 503, 504

Suca saptati, p. 453, 455, 817, 828
Sucumara parinayam, p. 825
Sudarsana satacam, p. 371
Sugriva vijayam, p. 566, 611, 769, 772
Suleiman charitra, p. 455
Sulacshanam, p. 522, 525, 528, s. savam, p. 719
Sumati satacam, p. 511, 512, 516, 718, 721
Sunanda parinayam, p. 501, 695, 825
Supra bhedagamam, p. 448
Surya siddhantam, p, 32
Surya satacam, p. 212, 370—various satacams, p. 675, 676, 678, 679, 695, 696
Surya tanaya parinayam, p. 828
Surabhandesvaram, p. 563, 567, 640, 648, 652, 655, 770, 816, 818, 827, 831
Surendra samhita, p. 417
Sutra bodha, p. 27, 28
Sutra stanam, p. 164
Sutra ganitam, p. 476. 477
Svasta arishtam, p. 169
Svarochisa manu charitram, p. 498. 499
Svara chintamani, p. 778
Syamala dandacam, p. 204

T.

Tales of a parrot, p. 642
Tapati varnam, p. 704
Tarkha bhasha, p. 7
Tarkha sangraham, p. 133, 138, 343
Tarkha saram, p. 136, 346
Tarkha sastram, p. 137, 138, 205, 206
Tarkha pracasica, p. 343
Tarasa sesanc'ha vijayam, p. 500, 695, 697, 756, 816, 820, 821
Taru vana krita, p. 505
Tatva kaustubham, p. 298
Tatva dipam, p. 308
Tatva suda, p. 22
Tatva treya saram, p. 665
Tatva bodhini, p. 64, 65, 341, 370
Tatparya bodhini, p. 23, 328
Tatachari tales, p. 831
Tatvam, p. 186, 190, 197
Tirt'hiyam, p. 398
Tobiya charitram, p. 800
Toti nama, p. 822, 830
Tri shasti lacshanam, p. 681
Tricha kalpam, p. 147

U.

Unadi sutram, p. 62
Upanishidas, p. 94, 98, 139, 187, 188, 195 199, 216, 311, 315, 316, 317, 318, 319 320, 321, 323, 324, 326, 327, 328, 329 351, 383, 457—474
Upadesa grant'ha, p. 320
Usha canya charitram, p. 508, 705
Uttara vari vasya, p. 342
Uttara Rama charitra, p. 361
Uttara cadambari, p. 452, 453, 454
Uttara Ramayanam, p. 749

V.

Vacha spati vivaranam, p. 21, 352
Vacya vrutta pracasica, p. 21
Vadaiya nambi charitram, p. 610
Vaidhyam, p. 162, 166, 171, 542, 543, 544, 545, 546, 547, 548, 551, 552, 553, 554, 556, 557, 558
Vaiyasica nyaya mala, p. 16
Vaijayanti vilasam, p. 564
Vaishnava nirnayam, p. 584
Vaisya or canica puranam, p. 561
Vaisya shodasa carmam, p. 814
Vaisya sandhya vandanam, p. 297
Valla Bhamba parinayam, p. 765
Vamana puranam, p. 347
Vama deva samhita, p. 378
Vancha nadiyam, p. 38
Vani vilasam, p. 751, 776
Varuniyam, p. 316
Varaha puranam, p. 349
Varaha puranam, p. 785
Vastu devasta, p. 39, 354, 767, 777
Vastu guna nirupanam, p. 169, 172
Vastu slocas, p. 579
Vasanta tilaca, p. 52, 54, 55, 363, 364
Vasava dhatta, p. 52, 57, 193, 200, 453
Vasu deva manamam, p. 669, 702, 836
Vasu charitram, p. 479, 497, 499, 509, 639, 640, 643, 712, 817, 818
Vasishta smriti, p. 372
Vata nidanam, p. 168
Vat'hula tantram, p. 330, 450
Vat'hula siddhantam, p. 334
Vayu puranam, p. 348
Vedanta dipam, p. 313
Vedanta pari bhashya, p. 12, 20, 327
Vedanta sic'hamani, p. 13
Vedanta kalpa taru, p. 13
Vedanta varticam, p. 666, 751, 835
Vedanta saram, p. 314
Vedanta rasayanam, p. 799, 800
Veda cat'ha sancshepam, p. 692
Vedam, p. 195, 196, 208, 214, 329
Vedart'ha sangraham, p, 313
Vedart'ha pracasica, p. 317
Velpa satacam, p. 500, 501
Vellugotivaru vamsavali, p. 720
Vemanam, p. 513—516, 718, 719, 720, 724, 749
Vencatasa satacam, p. 661, 663
Vencatesa satacam, p. 529
Vencatesa prahasanam, p. 363
Vencatachala legend, p. 773. 789, 790
Veni samharam, p. 362
Vesva brammana, p. 767
Vetala cadha, p. 644, 642
Vicramarca cat'ha, p. 300, 302
Vicruti dipica, p. 327
Vicramarca's throne, p. 655, 819, 828
Vicrama urvasiyam, p. 41, 42, 360
Vidacta muc'ha mandanam, p. 47
Vignanesvaram, p. 100, 106, 116, 118, 537, 573
Vijnana pradipica, p. 480, 587, 668

Vijaya vilasam, p. 66, 0607, 609, 640, 641, 646, 658, 700, 774, 809
Vilasam, p. 64
Vipra narayana satacam, p. 659
Vira agama, p. 331, 449
Vira pandiya charitram, p. 680
Vira bhadra dandacam, p. 632
Vira bhadra satacam, p. 627
Vira chodava cadha, p. 643
Vira narayana charitram, p. 732
Vira mahesvaracharya sangraham, p. 624, 670, 836
Vishnu maya vilasam, p. 588, 833, 835—
Vishnu natacam, p. 833
Vishnu sahasranama, p. 214
Vishnu dhermottara, p. 305
Vishnu chintiyam, p. 309, 775, 776
Vishnu puranam, p. 781
Vishnu sahasranama vyakaynam, p. 350
Vishnu rahasyam, p. 456
Vishnu chitiyam, p. 832
Visha chicatsa, p. 168
Vishamrita pandita rasayanam, p. 204
Visva guna darisanam, p. 302, 341, 385
Viva art'ha sangraham, p. 310
Viveca sindhu, p. 339, 769
Viveca chudamani, p. 17, 678
Vritta retnacaram, p. 28, 29, 358
Vritta mani cosham, p. 193
Vrisha rajiyam, p. 547
Vruta calpas, p. 174, 175, 178, 179, 180, 181, 183, 185, 192, 206, 382
Vynopatti vata art'ha, p. 136

Y.

Yadu vamsa bhushanam, p. 760
Yaganti vari bhushanam, p. 632, 634, 636, 637
Yellapiyam, p. 108, 373
Yamunacharyadu charitram, p. 765
Yati pracaranam, p. 522
Yayati charitram, p. 726
Yera kula kora-vanchi, p. 509, 647, 649
Yeti mata dipica, p. 308
Yogavasis htam, p. 14

Z.

Zantis, p. 191
Zarana lila amritamp, 684

DONATIVE MANUSCRIPTS.

Jame S T

FIRST FAMILY—PALM-LEAF BOOKS.

A. Sanscrit.

a. Grant'ha letter.

I. Advaita.

1. No. 1026. *Advaita dipicà.*

By *Nrisinha*—prose, incomplete, as containing only the 1st *parich'heda*. *Dipica* often means commentary; but as no other book is here indicated, the meaning of the title must be—an illustration of the *advàita* system.

There is no difference, or division, between the human soul, and the divine *Brahm*. The verses of the *Védas*, which state that there is a difference the author interprets according to his own system. The nature of *Brahm*, and of the human soul described.

[As of philological use it is noted that *svarupa*, literally proper form, is used for essence, nature. In this book *dhermà* is used for property, attribute; and *dhermi* for essence nature. The *Vâishnavas* use *séshi* for essence and *sésha* for complement. ☞ Nature is here another thing from *Pracrüti* matter, or the negative principle, or female energy; in such a phrase as "the God of nature."]

Brahm alone is truth; the world is falsehood, a deception, delusion. The knowledge of *tatva*, or abstract truth (or divine truth) The position—I am one, and *Isvara* another is herein termed *bhéda buddhi*, divided sense, or a false notion, a delusion. Divine knowledge removes that error; and the *tatva gnánam* or knowledge of truth, is the procuring cause of beatitude (setting aside sacrifices, and penance). These, and other matters of the *advâita* kind, sometimes designated the *smartá* system occupy the book; which, as a section merely, lies under suspicion of having been taken from East India House Manuscripts.

The manner of composition is according to native logic, by objection raised, and answer given.

The book is somewhat long, and thick, old without boards, and worm eaten.

2. No. 1027. *Sancara bhăsya vyákyánam.*

By *Vácha spati misra:* prose with *sūtras* from the *vēdas:* the 1st *adhyáyam*, divided into four *pátas;* following *adhyáyas* wanting.

Sancara bhāsya is a comment by *Sancarácharya* on the *sūtras* of *Vyāsa*, which the latter termed *Vēdantam*, the end, or sum of the *Védas:* this book is an illustration, or explanation of that comment.

A definition of *Brahm* (the Supreme Being). He is the alone source, whence all elements, and beings, or things composed of them proceed ; by whom also they are protected, or preserved. He who in the time of *pralayam* (*Brahmā's* flood) is not destroyed, HE is *Brahmam*,

All the world is only a manifestation, or appearance of the divine soul. Even so, there is no proper distinction between existing beings or things ; so that one may be accepted, and another rejected ; all alike are parts of God. Such abstracts as *vidhi* and *avidhi* (knowledge and ignorance) exist ; but ignorance must be left behind, and overcome ; and then by means of knowledge is beatification.

There is nothing apart from, or outside of *Brahmam*. One alone divinity is spread out into diverse forms, as human, bestial (horses, cows, &c.) or inanimate things. Wisdom, self-control, mildness *(gnánam vâiragyam zánti)* and the like qualities are needful to any one who desires to obtain *(mócsham)* beatification. Moreover there is no *(avidhi)* ignorance in *Isvara*. He dwells in every one's mind. He is perfect in blessedness *(ánandam)*. He is *(jyoti mayam)* formed of light, or wholly light. Besides there is matter similar to that in No. 1026 *supra ;* both might be translated.

This book is long, thick (23 leaves not numbered, then 44—132) old, worm eaten, without boards.

3. No. 1028. *Sancara bhásya vyákyánam.*

By *Vácha spati misra*—prose—another incomplete copy of the same work, as the foregoing one.

Leaf 1—20 Telugu letter.

„ 1—127 Grant'ha letter : and 58 blank leaves, like the written ones, rather old.

The book is long and thick, on talipat leaves, worm eaten.

II. Art of Poetry.

1. No. 1019. *Cávya derpanam,* mirror of poetry.

By *Rája chudámani dicshada.*

Nine *vilásas,* prose and *slócas.* On the conduct of any poem of some length, and consequence.

1.) Definition of *cávyam,* that is a work that is free from faults as to words, and tropes, or rhetorical figures *;* what are faults defined.

2.) Properties of words, and faults concerning them ; and also as to the right meaning of words.

3.) Details as to how both words, and meaning should be managed.

4.) Excellent poetry defined, as that which, together with a direct meaning, also carries a secondary, or indirect sense : *e. g.* a woman is represented as saying to her lord, when he is about to go out—" the sun is setting ; where are you going ?"—this, besides the direct meaning, implies jealousy, and a wish that he should remain within.

[There are entire poems, highly valued, which throughout contain two meanings ; and much of the Hebrew prophetic poetry carries a primary, and a secondary sense.]

5.) On poetry of medium quality.

6.) On poetry of (*adama* or) worst kind.

7.) Further observations on rhetorical faults in poems.

8.) On the nature of rhetorical ornaments in poetry : as to phrases

9.) On the *sabda alancara*, or tropes ; a figure embodied in a single word

Various details on the above points are mingled with quotations, as examples, or as authorities : leaf 1—206 complete.

The book is of medium length, thick, old, a little injured. It seems to be of value ; and worth translating.

2. No. 1018. Sect. 2. *Kuvalâiyánantam,* a commentary on the *Chandra lóca* of *Cali dása.*

By *Appaiya dîcshada.*

This is a comment on perhaps the earliest work on this subject ; the contents, and their order are as in Sect. 1. of No. 1029 *infra.* The general subject is on the composition of poems, and rhetorical rules. It also contains *slocas* in illustration of the different rules, or definitions, taken from many different works : leaf 1—55.

This section is much injured by insects.

For section 1. see III.

3. No. 1029. Sect. 1. *Alancára chandrica* a comment, or critique on the *Kuvalâi yanantam* of *Appâiya dîcshada.*

By *Vâidhya nát'ha* son of *Rama bhatta suri* (see 2. *supra*) prose, complete.

—On *upamanam* comparison, with its subdivisions.

—*uléca* various points of view in which the same person, or thing may be taken ; very different in reference to different persons, &c.

—*Smriti* remembered ; *brahudhi* doubtful, as not common ; *sandêca* doubt, from any cause ; *atizaya yucti* wonder, hyperbole ; *drishtanda* example or simile, *vyati réca* many points agreeing, one only differing ; *vizésha-yucti* specialty, *karaca dipica* one nominative to many verbs ; *vishâda* sorrow ; *avaguya* shame, disgrace ; and many others : one hundred are

said to be specified, in the original *Chandra lóca*. The whole relates to the composition of poems ; and the author does not entirely agree with the *Kuvalâiyánantam* leaf 56--145.

Sect. 2. A lexicon of rhetorical terms, 8 leaves.

By *Sambu dása* : prose.

From *ka* down to *ja* complete, not finished. Technical terms in poetical rhetoric explained ; e. g. *Kákátalyána*, false inference, or *non causa pro-causa:* a crow is perched on a palmyra tree ; at that time a thoroughly ripe fruit falls ; it is falsely, or sophistically inferred, that the crow caused the fruit to fall.

Sect. 3. A continuation from *ja* down to *t'ha*. *Slócas.*

By *Nîla kant'ha dîcshada*. *Cavi vidambaram,* a discourse on poetry. A few ethical examples are introduced: as on the terms 1. *griha avésha,* 2. *sura mata,* 3. *lacshmi mata.*

1. The possession of an evil spirit causes madness for a short time ; 2, ardent spirits for a watch of three hours ; 3, wealth acquired by a churl, produces the like effect to the time of death : 4 leaves.

One leaf medical is added, on the medical use of *tippili,* or long pepper.

The entire book is long, somewhat thick, very old, and much worm eaten.

III. Dramatic.

1. No. 1018. Sect. 1. *Avalóhanam,* a comment on a book entitled *dasa rūpaca.*

By *Dhanamjaya cavi: slócas* and prose mixed, complete. Author of the comment not known. The original was composed in the time of a king *(Manji mahipati)* for his gratification.

This is a work on dramatic composition ; and as such, related to the foregoing head ; but the drama is not included in *Cávyam,* or elevated poetry.

The *prakarnam* is said to be limited to less than 5 *ancas* or acts, like a melo-drama.

The *nátaca* is not so limited, but may extend to ten *ancas*. The *bhánam* is a monologue recitative--describing the conduct of one individual, during one entire day ; usually vicious buffoonery. [e. g. Matthews at home, with his tour to Paris]. The *prahasnam* is a farce, limit not stated. The *nátaca* may be tragic, or tragi-comic ; the *prakarnam* only comic.

In the regular *nátaca* there are five *sandhis,* relations, or agreements ; 1, *muc'ha* prologue ; 2, *prati muc'ha* opening ; 3, *garb'ha* plot ; 4, *avamarisa*

untying; 5 *vimarisa*, full developement. And 64 *angas*, or subdivisions are included in those five; not abstracted.

A material part, is to describe the *lacshanas*, or properties of *nayaca* hero, and *nayicà* heroine: (*nayaki* in other compositions).

The hero.

1. *Dirodart'ha*, one who has performed some previous heroical act; such as killing an enemy in combat.
2. *Dira zanta*, one who leaves his kingdom and returns to it; as *Dushmanta* in *Sacontala*.
3. *Dira lalita*, one occupied with pleasures in his palace; and leaving affairs of state with his *mantri* or *mayor de palais*.
4. *Dira uddhata*, one violent, bad; in some dramas tyrannical; one forcing the wives of others (*sicut Maximian*).

The heroine.

1. *Mug'da*, a young woman come to puberty.
2. *Madhya*, one of medium age.
3. *Pragalb'ha*, one skilful, intriguing.
4. *Sriya*, proper wife; 5. *Parakriya* another's wife.
6. *Sadarana*, common with others.

Rules as to their appropriate gestures, personal appearance, mode of conduct; and also matters relative to the conduct of an amour in a drama.

For Sect. 2 see II. 2 *supra*.

The entire book is long, somewhat thick, without boards, old, much injured by insects.

2. No. 1033. An ethical drama, with comment.

1.) *Prabhóda chandródayam*, the rising full moon, by *Krishna misra*.

Complete in 6 *ancas*, or acts, *slócas*, prose; with *pracruti slócas* and *vācya*.

Káma, *cródha*, *lòba*, *móha*, *mata*, *ahancára*, *dambo*, *drishna*, or lewdness, anger, avarice, lust, fanaticism, pride, ostentation, pretension, and other evil dispositions; *Vivéca*, *zanti*, *karuna*, *cshama*, *vâiragya*, *sraddha*, *maha vivéca* or wisdom, gentleness, kindness, patience, self-control, zeal, great wisdom, these and other *good* dispositions; are represented as personified on the stage; with language, dress, gestures, &c. suited to each; and the whole intended to support, and illustrate the *advaita tatva* system; (see I), or that of the *smartas* leaf 70--91.

[This *came out* first, and it was followed by the *sancalpa súryódyam*, on like personifications, and principles; advocating the *Vaishnava* system.]

2.) *Prauda pracása;* a commentary on the foregoing *Prabhóda*, &c. prose.

By *Subrahmanya suri*; complete.

It follows the outline of the preceding book which is paraphrased: leaf 59—90.

The book is long, of medium thickness, on broad talipat leaves, without boards, slightly injured.

IV. Erotic.

No. 1023. For sect. 1. 2 see VIII.

Sect. 3. *Anangarangham*, Cupid's theatre.

On four classes among women termed *Padmini, Sankhini, Hastini, Chitreni* (*chitreni* is usually second in order).

Their personal appearance, habits and mental dispositions. The tempers of women, occasioned by flatulency, bile, and phlegm ; the last mildest, and best.

Some *quasi* medical details, as to the binding up the womb, turning grey hair black, giving fragrance to the hair—medicines for bringing over; philtres ; on turning black hair white ; to cause the female breasts to bear up, not to hang down ; incense to give fragrance to the hair ; spells, or charms to draw over to any purpose—dispositions of a young unmarried woman, and young unmarried man ; faults of the latter as to evil dispositions : against intercourse with wives of others; character of a female messenger; some other matters are best left *sub silentio*.

The chapters are termed *st'halas*, or places, nine of them ; but not complete : leaf 1—25.

Sect. 4 two leaves Telugu letter.

On the herb, or root *muliki*, some Sanscrit *slócas* with a *tíca* in Telugu : this plant together with its root, is much used in the preparation of philtres, as above.

[It is very probably the herb *moli*, mentioned in the Odyssey].

V. Grammatical.

No. 1030. *Siddhanta Cáumudi.*

By *Bhattoji dicshada*—36 leaves from *ka* to *sca*, old mode of reckoning by letters of the alphabet.

Three authors preceded—*Pánini, Vararuchi*, and *Patanjali*. This one made a collection from the three in an abridged form. The chapter on *Samása*, or collection of nouns, the last one only being inflected : and of the kinds termed *tat purusha ; avyayi ; bhâva ; bahu, vrîhi ; dvandva*, &c. incomplete.

Tatva bódhini, is a comment on the above *Siddhanta Caumudi*, by whom not stated. The portion herein contained does not follow the above ; but relates to *sandhi* or coalition of letters ; as to vowels, consonants, and final *h*. also *sváti sandhi* or of words ending with *s*. sibilant.

vol 2

—*Vibhacti art'ha nirupanam* ; this is in Telugu letter : exemplification of differences in meaning, caused by the cases of nouns.

—*Samása prakarana* ; from the *Siddhanta Câumudi*, on the same topics as above, only being in another letter.

The leaves are numbered 125—153 and 1—39, being parts of two different books.

The book is long, but the leaves of different lengths, thick, much injured.

VI. Logical.

No. 1020. Three tracts.

1.) *Anambhattiyam*, a commentary on the *Tarkha sangraha;* by *Anam Bhattu* author of both ; prose : leaf 1—22.

The four leading divisions, *pratyacsha*, self-evidence, *anumánam*, inference, *upamána*, comparison, *sabda*, testimony.

Seven *padart'has*, or common places ; *dravya*, *guna*, *carma*, *sámanya*, *vizēsha*, *sama vāya*, and *bháva*.

They are distributed through the four divisions.

2.) *Nyáya bódhim*, another commentary on the *Tarkha sangraha*, by *Gòverdhana suri*—prose, leaves 1--13.

3.) *Tarkha bhásha : mūlam* only.

By *Késava*—two leaves only.

On the *pramánya vátam* ; or discussion, if the *Védas* are a rule, or standard.

This book goes on the ancient system of sixteen *padart'has.* A comment termed *Ujvala* is by *Gauri kánta.*

The book is long, of medium thickness, without boards, injured by insects.

VIII. Mimamsa.

1. No. 1021.' *Jàimuni nyaya mála viztárana;* prose mixed with *slócas.*

By *Madháviya*—and relating to the system termed *Madhaviyam* or old ritual code, opposed to the *Vedantam.*

A selection of *sutras* from the *Védas* with an explanation of their meaning, concerning various modes of sacrifices ; such as—*jyotya stóma darasa purna mása, sarvajit, raja suya* &c. &c. *púrvá dása ájya*, mode of using the *aryhya* in those various sacrifices. On rawrice put into boiling vessels, and afterwards used for *hómam* or fire-offering. Some other matter

on sacrifices; the material of sacrifice; the various shares of individuals in any sacrifice. Mode of tying an animal-victim to the sacrificial post; sacrifices during twelve days detailed. Mode of calling in the officiating hierophants to share in the sacrifice.

The fruit of the *darasa púrna másam*, and other sacrifices, is to obtain (not *mocsham* but) *sverga*, or paradise.

Many other matters as to the *carma cándam* or *purva mimamsam* in the matter of sacrifices.

7th. *Adhyáyam* and 1st *pátam* to 12th *adhyáyam* and end of the 4th *pátam;* wanting the beginning 49 leaves with letters of the alphabet, and also 1—104: of value.

It is long, somewhat thick, much worm eaten.

2. No. 1022. *Bhatta pradipica.*

By *Khanda déva.*

On the *púrva mimamsa* of *Jâimuni*: it contained 16 *adhyayas*, 113 *adikaranas* 76 *pátas*, these were formed into a *sangraham*, or abridged compendium, by *Khanda déva* and entitled as above; *grant'ha* and Telugu letter, the latter prevailing.

After learning the proper recitation of the *Vedas* the writer asks should the meaning also be studied or not, and it is decided that the meaning ought to be known.

Dherma (virtue, or active beneficence) defined; its fruit or benefit; both visible, and invisible: the former in the present life, the latter in a future state; *adherma* is defined as a doing what is evil, or as a defect in virtue.

The *Vedas* were not given by any man; but are *anádi* without beginning, or from eternity. The *mantras* and other portions of the *Vedas*, being so recognized, the question is mooted acccording to native logic, are they a rule or not? decided that they are a rule.

The *Smrutis*, or law books of *Menû* and others, are they a rule? as to *dherma* and *adherma (ut supra);* decided that they are a rule.

When *Vedas* and law books do not decide any point there are authorities, or precedents of great men; such, for example, as concerning the *Vasantótsavam* (a sort of opera, closing the spring festivals of *Vâishnavas* fanes) and the like. Are such sanctions to bo taken as rules, or not? decided that they are; but in so far only as deemed good, and right, by a competent judgment.

The case of the *sacti puja* or worship of the female energy (or "Nature" as a goddess) is that practice a rule, or not? decided that as the

said custom is not mentioned in the *Védas*, it is not to be followed; but to be rejected.

Concerning sacrifices various passages from the *Védas* are adduced; and the meaning stated; as to the fire offering by butter oil, and the instrument by which it is poured on the fire; on the *yága stambham*, or sacrificial post to which an animal victim is fastened. Some other details; concerning *sésham* and *séshi* (peculiar meaning;) *sésham* is the benefit, or present good sought by the giver of the sacrifice, *séshi* the invisible benefit, not enlarged on here; the mode of performing sacrifices; a *sútram* of the *mimamsa* termed *ecasmam* a paraphrase on which closes the book; which appears to be incomplete. From the first *adhyáyam* 1st *pátam* to 3rd *adhyáyam* 3rd *pátam*, not more. Prose, with obscure *sutras* and comment on them, intermingled.

Leaves 1—13 and 1—31. The book is long and thin, on broad talipat leaves, much worm eaten. Though a fragment; yet valuable.

VIII. MISCELLANEOUS.

1. No. 1023. Seven pieces.

1.) Two leaves Telugu letter, *slócas* on playing the game of chess—incomplete.

2.) Four leaves, same letter—sixty five *árya slócas* (sanscrit) in praise of *Perun dévi*, the *sacti* of *Varuda rája*, at Conjeveram.

3.) and 4.) see IV, *supra*.

5.) *Patálánjanam.* Telugu and *grant'ha* letter mixed.

Pátála is here used in the sense of *under the earth; anjanam* eye ointment, a composition to enable any one, whose eyes are anointed with it, to see what is concealed under the earth, as gold, jewels, &c. Also a medical remedy for *nír suruca*, burning heat of urine: and another remedy for the sting of a scorpion. Another *lépanam* or ointment, *haud honeste scribere.*

6.) *Lalita stavam—árya slócas.*

Telugu letter leaf 1—12.

By *Sancaráchárya.*

Praise of *Parvati*, the *sacti* of *Siva.*

7.) *Kriya gupti*—hidden sense.

16 *slócas*, Telugu letter, distichs in which the verb is not expressed, but understood; hence difficult, a sort of enigmas.

One leaf, with ornate *slócas* on women, and 18 leaves left blank. The whole book is more or less of a profligate cast.

It is of medium size, without boards, injured.

2. No. 1024. Various matters.

—*Vidpatti váta vyakyánam*, a comment on a particular mode of dispute in logic.

By *'Anna Pandita*—prose incomplete.

It turns much on verbal subtleties. leaf 1—35.

—in Telugu letter. The most dificult words in the 5th and 6th *scandams* of the *Bhagavatam*, explained.

—*manana prakarnam*, 66 *slócas* on the *vedanta* system.

By *Vasu déva yeti*—incomplete.

—*jiva surúpam-Isvara surúpa-mucti nirupanam* nature of the life, or human soul; nature of God; and an account of beatitude.

—on three kinds of *duc'ham* or sorrow, by sickness, by bites of reptiles, &c. by lightning; termed *ádi daivicam*, something like— " fore-appointed." *Isvara* is *nyánam* wisdom, and *ánanda mayam* blessed, and *ánanda surúpa* of blessed nature. To be learnt only by *sátvicas*, or meek men. These, and some other matters, on the *védantam*.

—*Mahîsa stóttra*, 60 *slócas*, Telugu letter; praise of *Dúrga* or *Parvati*, as the great woman, or great lady.

—*Siva stuti*—8 *slócas* incomplete.

Telugu letter—Praise of *Siva* 3 leaves.

—other 3 leaves Telugu letter, prose and *slócas* on the *Vedantam;* and on the first formation of the foetus.

—definition of *Brahma hatti*, or madness, as a punishment for having killed a *Brahman*—Telugu and *Grant'ha* letter mixed. The names in the *Chandra lóca* of *Cali dasa*, rhetorical terms for tropes and other figures. Some *slócas* on a kind of ethics—such as

"The band (or safeguard) of the eye is the eye-lid, and of a child its mother and father; the safeguard of a people is a king; of a woman her husband; a safeguard of the ignorant is a learned man."

Some *slócas* on letters of the alphabet; and some on the *nigandu* or lexicon. Others from the *Murari nátaca*; quite a hotch-pot good, bad, and indifferent.

The book is extra medium, without boards, much worm eaten.

IX. Sacti, or female energy system.

No. 1017. *Kàula dersanam* mirror of the " koolin" system (*vulgo* " koolin *Brahmans*"); *slócas* with prose, mixed.

By *Visvânánda*.

Kula gnáni, is a general term for sectaries of this kind, "family sophists"; whence they derive the term *kâula* to designate rank, which they arrogate to themselves ; it is said, terming others *pasus*, or beasts.

There are three divisions:

1, *kula durtta* ; 2, *dambhíca* ; 3, *shat'ha* : their daily rites (*áchára lacshana*) and *snána vidhi* mode of bathing—mode of putting on cow-dung ashes—mode of morning, noon and evening homage—*yóga vidhi* mode of sacrifice ; *calasa st'hápanam*, placing pots for water of lustration, *sri chacra púja* homage to the *sacred* diagram—*chacra* is not merely a circle, but sometimes a decaedron, and sometimes a triangle, which last has a *peculiar* signification, with this class of devotees ; the daily fire offering—and *sacti púja kramam* mode of doing homage to the female energy, which is by taking *mulier nuda in camera ;* and doing homage, specially to the *triangle*, as a representation of the invisible power invoked. These, and like details occupy leaf 1-40.

Other leaves.

Maha tripura suntari stava rāja, royal praise of a form of *Parvati*, with homage:

Leaf 1—13.

Sri nát'ha Parayani mahà mantram powerful spell to a goddess, so named, with mode of homage and praise—magical in kind :

Leaf 1—18.

Kaúlica nirbandanam—slocas Siva to *Parvati*—brief on the *sacti*, ceremonies ; and with it *dícsha*. or mode of initiation to discipleship :

Leaf 1—4.

Kula pradípam, caste explanation.

By *Siva ánandáchárya*—leaves 5-85.

Not complete—details as to the rites, and practices of this sect.

Kula pūja prasamsa—excellence of the mode of homage by the caste (or craft).

Some rules concerning the *sacti* worship, and those articles, technically designated, required for it ; as flesh, wine, ardent spirits, or the like. The mode of homage, its fruit, or benefit. The entire contents of the book relate to the female energy system ; or worship of *dea Natura* ; the secondary or material cause of the universe. The leaves are strung upside down, and other 60 leaves blank in the midst, and at the end.

The book is of medium length, very thick, much worm eaten.

X. VEDANTA.

1. No. 1025. Three tracts.

1.) *Brahma sútras*; Telugu letter.

By *Vyása* 1st *adhyáyam* 1st *pátam* to 4th *adhyáyam* and 4th *pátam;* complete.

The original work ascribed to *Vyása*, after he had collected the matter of the *Védas*, as their sum and substance; reducing the whole to Pantheism or, God throughout all things, and all things only seen, or developed in God. This systen was expanded in the *Bhagavat gita;* and from both arose the *advâitam*, and *visishta adváitam*, differing from the ritual system of *Madhava:* leaf 1—16.

2.) *Nyaya vrutta*, a comment on a work, entitled *Nyáya māla sangraham*, ascribed to *Vyāsa;* the comment by *Bharati tirrt'ha muni. Nyáya māla*, so called because it contains some sections from the *védas*. They are *nyáyâm*, equity; and *māla* or wreath, is a stringing them, or putting them in order.

Brahm is the essence of the whole *Vedantam;* it proceeds from Him. The *Sanchya matam* (atheistical) is opposed, and declared to be a mistake, and a crime. Some *sruti* verses from the *Védas* which appear to be contradictory, as to the five great elements, are reconciled. On *vîdhi*, not as fate, but as the result of the said elements. A paraphrase on several verses of the *Vedas*. Attributes of Deity: Omniscience; including all souls in one essence, entire freedom from sin (or holiness)

Objection; what certainty is there that there exists any God? Existence of deity proved from many sources.

Vaishnava nara; this is *fire;* not in the human body; not in the sun; but in *Brahmam*.

The uttara *mimámsa* of *Vyása*, contain 192 sections. In *grant'ha* letter leaf 1—86.

3.) *Nyáya māla sangraham;* a fragment of 3 *pâtas-slócas* in Telugu letter, leaf 1—4.

The book is long, of medium thickness, somewhat old, and worm eaten, without boards. It is evidently of a superior class of writing; and quite capable of a better interpretation than is usually given.

2. No. 1031. Two books.

1.) *Védanta pari bháshya; múlam.*

By *Dherma rája Indra:* prose.

Complete in eight *parich'hédas*, or sections.

Leaf 1—29. This is the original work, and the contents will appear from the following commentary.

2.) *Vedánta sic'hămani:* prose, complete.

By *Ráma Krishna* son of the above author, 8 sections as above.

The *Brahma gnánam* or knowledge of the Supreme, according to the system of the *Vedanta*, is explained or asserted by the logical sources of intuition, inference, comparison, and testimony; and that knowledge leads to beatitude. On the being of *Isvara* and his *sacti*, the *sutras* of the *Vedas* are a rule or standard. *Sarvatmam* is the universally diffused soul (*anima mundi.*) The *Sarvatma surúpa*, or soul clothed with universe is *Brahmam* (the Supreme divinity.)

To suppose that the soul of man and God are distinct, and different is (*mayam*) delusion. There is other matter similar, in effect, to that in other books on this system; and though not expressly *Advaita*, yet the learning is towards the system of *Sancaráchárya*. The mode of discussion is by objection, and answer, according to native logic, leaf 1—113; valuable as complete.

The book is long, and somewhat thick, worm eaten; and one side, injured by termites.

3. No. 1032. *Vedanta kalpa taru parimalam* perfume of the *Vedanta* tree of plenty.

By *Appáiya dicshada;* there should be four *adhyáyas*, but they are defective.

As the world existed before the deluge so *Brahmà* created it again afterwards: the same in all respects, and with the same names, as sun, stars, &c.

The *vedas* are (*nitya*) eternal. All souls (*jiva*) are the breath of a former state of existence.

The soul of any one who obtains (*móchsam*) beatification, issues out from the crown of the head, and goes by the way of the (*surya mandalam*) solar orb to (*Brimha lóca*) the world of the supreme. Notes as to the meaning of special words in the *Védas*. *Hiranya garb'ha* (the golden-womb) in the *Véda* means the supreme *Brahm;* and also *Brahmà* the creator. Clay is one substance, but many kinds of pottery vessels are made from it. *Tree* is generic; but there are many species, or different kinds of trees, and individuals; so the supreme *Brimham* is the all prevading *one*, and various existences in the world are all so many parts, or portions of *Him;* and various names, or appellations, all different designations of the same being. As we see various unrealities in a dream, so all we see in the world is deception, a lie, or mere visions. *Para Brahm* is *ananda mayam* of blissful form. The author quotes from the *mimamsa* (the *uttara* portion) to prove his own dogmas.

The book wants the beginning, and the ending. The 1st *adhyáyam*

wants the 1st and 2nd *pátas* and beginning of the 3rd *pátam*. The 2nd *adhyáyam* wants part of the 1st *pátam* at the beginning. The 3rd *adhyáyam* wants the 1st and 2nd *pátas*, and has only the beginning of the 4th *pátám*. The 4th *adhyáyam* wanting. The book is long, thick, old, and much worm eaten.

[Apart from Pope's Essay on man, elsewhere referred to, as teaching this system, there is a remarkable coincidence with the above book, in a Hymn by Thomson attached to his Seasons; in some passages of the poet Akenside; and in a multitude of other books wherein the word "Nature" is used as a substitute for God. This philosophy with the "revival of learning" was imported from Greece.]

b Telugu letter.

I. Advaita.

1. No. 374. *Yōga Vasishtam, slócas; Vasishta* to *Ráma*, in some places comment. From 11th to 34th *sarga;* appears not to finish, and the 10th and 15th *sargas* are incomplete.

Definition of the right rule, as to the *advaita* system. The world which we see, and use, with its enjoyments, is a mere visionary deception like that termed *Indra jalam*, explained below. Any supposed difference between the human soul, and *Brahmam* is *mayam*, a delusion. A description of *mocsham*, on this system: it is a perfect union, and unity with deity; of the which the wisdom of the *advaita* man is a sort of earnest, or foretaste. On the practice of asceticism. The world, and things in it, compared to the *mirage*, a deceptive appearance of water. The world is a lie. In exemplification, *Bhargava upákhyánam*, or tale of a *rishi* is given.

Bandhanam is the tie that binds soul and body together: at death this tie is broken.

A tale is narrated to illustrate the phrase *Indra jalam* (atmospheric water, or *mirage*).

There was a certain king to whom a magician appeared: and unfolding a peacock's tail, a horse was seen. The king was told to mount it, that he might see all the world. He accordingly mounted, and the horse carried him at full-speed into a forest. He laid hold of a branch of a tree, and the horse went from under him. He fell from it to the ground; and became faint from hunger. A *chandála* woman appeared, of whom he asked food: she said she would give him if he would marry her. At first he declined, as being of high caste; but at length, he complied. He lived with her, and had children by her. Many years thus appeared to pass away. At length he awoke from sleep; and found the whole transaction only a dream, that had occurred within a very short time, not a great many minutes: such is *Indra jalam*, a sort of magic; and such is the tale of human life, a mere dream, thus illustrated: leaves 73—222.

The book is long, and thick, injured by insects.

2. No. 401. Two subjects.

1.) *Gita art'ha sangraha ;* one copy *mūlam.*

1—18 *adhyayam* complete; one copy *tîca,* to the same, also complete.

The *mūlam* is the text of the *Bhagavat gîta ;* and the *tica* explains the meaning in an *advaita* sense.

2. *Uttara gîta, mūlam,* in *slócas,* incomplete. From the *asvamédha parvam* of the *Bháratam.*

1—3rd *adhyayam.* On modes of *yōga,* or bodily austerities: pulses, vital airs in the human body. From the tip of the nose to the top of the forehead, are two sections, called *Brahma nadi* and *sushū uma :* between both is a space, which is the seat of the soul; and like matter: some pertaining to the *sanc'hya,* and other systems of philosophy.

The book is long, rather thick, having a brass pin, recent.

3. No. 404. *Sruta pracásica—sutras.*

By *Sudarisana suri,* with a *tîca* to each *sutra.* One *sutra* is then taken as a text; and the remainder of this large book is a comment, or exposition of the entire subject.

Jívátma Paramátma bhédam ; on the difference between the human, and divine soul; the latter *nitya* eternal, the former *anitya* finite, limited as to *gnánam* or knowledge.

An enquiry as to the deluge; *avantara pralayam* is a partial deluge; perhaps a *Menu's* flood: *mahà pralayam* is a total deluge, or rather perhaps an entire dissolution of all things, when creation ends, and *Brahmà* dies.

Brahmánda pramánam, on the measure, or dimension of the universe.

Enquiry as to *varnas,* colors, or castes, and *ázramas,* orders; and as to the *carma* or duties, or deportment proper to each one.

The existence of *Para Brahm* the supreme proved by the logical sources of evidence, inference, and comparison; and, in like manner, proof of the existence of *pramánam* a rule or standard of judgment; usually considered to be the *védas,* or "Scripture rule." The title means; "an illustration of the *védas.*"

On *srushta, st'hiti, layam,* or creation, preservation, destruction: all referred to *Para Brahm*; no mention of *Siva* or *Vishnu.* On the *jnána surúpa* or spiritual form (or nature) of *Para Brahm.*

The book is long, and very thick, with a brass pin, and in good order.

Although placed here I am not quite sure of its being *advaita* in kind. It is clearly monotheistic; quite superior to modern idolatry; and such as perhaps a Hebrew Rabbi would not disown. I was told that, as a scarce book, it had been sent to the college at Benāres; and thence returned. A translation would be very desirable; though possibly difficult to be made.

4. No. 407. *Vaiyasica nyáya mála,* it has both *mulam* and *tíca.* The comment by *Bharata tirt'ha muni,* 1—4 *adhyáyam;* to each chapter 4 *pátas* or quarters; and is complete, but injured.

The intention of the *Vedanta*-word is to make known *Para Brahm,* the Supreme.

Jíva and *Param,* the human soul, and the heavenly are united, or one.

Para Brahm is without body, and without *gunas,* dispositions, qualities, or attributes. On the *pramánam,* or rule.

The elements, *prit'hiva,* earth, *appu,* water, *téjas,* fire, *vayu,* wind, *ákása,* ether (or electricity). The union of the elements by the power of *Para Brahm* forms the human body. Even so a potter forms a vessel of clay, large or small, just as he pleases; and breaks it again if he pleases so to do.

As things seen in a dream so all visible things in the world are uncertain; a lie.

On the *surúpa* form, or nature of *Para Brahm* Various *advaita* details.

93 leaves; one at the end *átmanátma vivécam;* of which there is a fuller copy in the collection.

The book is long, of medium thickness, without boards, eat into on one side by termites.

5. No. 408. *Gita bhásya; múlam* with a *tica,* by *Sancaráchárya;* incomplete.

1—6th *adhyáyam* the 6th incomplete. This comment gives an *advaita* sense to the *Bhagavat gita;* which is not generally admitted: 53 leaves.

The book is long, of medium thickness, without boards, recent.

6. No. 419. *Sancara bhásyam*; a comment on the *Bhagavat gita:* the *múlam* and *tica* in 18 *adhyáyas,* complete.

This is the *gíta* as narrated by *Sanjaiyya* to *Dritarashtra.*—*Sancaráchárya* so terms, or interprets, the names and titles of *Krshna* as to make them designate some name or property of *Siva;* and by means of this work teaches the *advâita* system.

Leaf 1—160. The book is somewhat long, and thick, old, with a few leaves broken.

7. No. 425. *'Atma bódha prakarana dipicá,* an illustration of a chapter in some book entitled "soul instruction"; *slócas:* the illustration by *Sancarácharya;* not complete.

On the unity of the human soul with the divine soul, or God: no division, or difference. An *advaita* comment on the *vedanta.*

"As the rays of the sun are hidden behind a cloud, but re-appear when the cloud has passed, so the mind of man is naturally clouded, by ignorance; but when by *tapas,* or penance, and a comprehension of the secret meaning of the *vedas* the mind becomes enlightened, then the cloud of ignorance departs, and the human intellect shines forth clear as the sun."

[The pity is, that in this state of *clairvoyance* the mind sees no difference between good and evil] leaf 8--24].

The book is of medium length, thin, very old, damaged, without boards.

8. No. 474. *Vivéca chudámani; slócas.*

By *Sancarácharya.*

This book contains a brief digest of the *advaita* system.

—On the birth of man; it is after great trouble sustained. On inferior births, as of animals, &c.

—The best stage above those lower births is to be born a male; above that to be born as a *Brahman*; above that a *Vâidica* or religious *brahman;* above that a *pandita* or learned *brahman.*

—*átma anátma,* on rational and irrational being; including trees, hills, &c.,

—*Parama Brahma gnánam* the wisdom of the supreme is the *acmé* of all attainment.

—identification with the supreme, or *mocsham,* cannot be attained to, until after many births by transmigration.

—so far appears to be introductory.

On the mode of rendering homage to *Paru Brahmam*—on knowledge, as finite and infinite, limited or eternal.

He who desires to obtain beatification must possess the six good qualities; meekness, &c.

Brahmam is truth; the world a lie.

Mode of homage to a preceptor.

On the (nature) *surúpa* of *Brahmam.* The entire world is the visible form of *Brahmâm.* Distinct species of visible objects are seen as in a dream. Example, clay is one substance; but different kinds of vessels of divers appearance are made from it; even so the human *soul universal* is one, though it appears as *Krishna,* as a king, as a *brahman,* as a laborer, &c. &c.

--spiritual nature of *Brahmam;* immeasurable, infinite, eternal *á parte ante et posteriori*, without defect, fulness (omnipresence ?) very splendid, as light, and the like. By ascetic meditation *Brahmam* may be mentally seen.

For the rest the *advaita* system, in detail: the book ascribed to the author of that system; as such, and as being complete, of value.

It is of medium size, without boards, and much injured near the end.

9. No. 375. *Jívàn mukta vivēcam.*

The wisdom of one beatified while living—*slócas* with prose, complete.

There are many differing kinds of *Sanniyasams*, or ascetic modes.

The ascetic of the *advaita* class cuts off the (caste) hind lock of hair, and rejects the scholastic thread; he wears only one garment and adheres to the use of sacred ashes. On the duties of such an ascetic. Mode of ascetic practice (*Yogábhyásam*). The *jivan mukta* defined, as one who has no remaining earthly passions, to whom pain, and pleasure are alike: and though alive, in a human body, his existence is *mocsham*, or beatification. *Viracta* (whence *váiragyam*) absolute self control (Greek *encrateia*) the case of one pure and zealous; one who has no desires as to house, or home, or friends, or relatives; but possesses an entire control over his senses, or animal nature.

The world is *maya surúpam*, a deceptive form, or appearance. The image of the sun seen in smooth water is one: if the water be agitated the appearance is manifold; even so to the troubled human soul, there *seems* to be many human souls, while there is only one.

That kind of deception is bewilderment:

The soul is one, without duality. It has no (*viháram*) mutability; it has no (*dósha*) defect or crime; it has (*nitya suddha*) constant pureness, a spiritual form, and like properties.

The *Jìvan mukta* is one who represses anger, does not kill any living thing, is true, faithful, liberal, meek, no slanderer, benevolent, not variable, or desiring every thing seen, tender or compassionate; modest (or sage) pure; possesses fortitude; such should be his qualities.

On *Yogábhyásyam*, or the practice of asceticism. Use of the pilgrim's staff, platter; these are described. Motive must not be to acquire earthly fame, or praise, or favor, or to gather disciples to himself; but he should gather them with a view to their eternal benefit. He should not so much as hear mention of gold, nor ask its nature, nor desire things procurable by it; he should not look at it, nor touch it. Such a one is *aham Brahm* (I am god). possessed of a divine nature (confer 2 Pet: 1 v. 4).

The temper—duties—worship of the *Yeti*, or close ascetic, is the sum, of the whole; but, in this book, according to the *advaita* interpretation of the *vedas*.

It is on 61 leaves; in tolerable order. It would seem to deserve translation.

10. No. 476. *Brihadaranya bhāsya tīca*, a verbal glossary upon a comment, on an *upanishada*, termed the "spreading forest." This comment is otherwise termed *nyaya nirnayam*, a spiritual discrimination.

By *Bhagavatánanda gnána:* prose.

In eight *adhyáyas* or chapters, complete. The whole of ritual ceremonies, including all kinds of sacrifice, is herein designated *carma*. The designed effect of *carma* is to produce mental purity.

The result is to qualify for, and to attain beatitude.

But *gnánam* or knowledge is a more direct path. By *gnánam* the result is immediate, as a second step beyond it is *mocsham*, or beatitude.

On *dherma* beneficence, and *adherma* its defect. From the former results the attaining *sverga*, a sensual paradise: and from the latter come sorrow, pain, disease, and other evils.

As clay is one, but is moulded into many different kinds of vessels, or utensils; so *Brahm* is only one, but assumes many and differing shapes, or forms, in animated beings.

In worship the homage of the soul is needful; the mode, or method of that homage.

From being entangled with family, and family cares, comes *avidya* ignorance.

When that ignorance departs, then *gnánam* or wisdom is acquired: the result is beatification.

Brahm is not born, and does not die; or is without birth or death; and does not suffer destruction, or is eternal.

The above positions are illustrated and defended in the comment according to the *advaita* system; they exhibit a system of pure theism: the *advaita* matter probably being only in the comment: leaf 1---294 and 12 blank leaves.

The book is long, very thick, with a brass pin; and quite new.

11. No. 478. *Bhrigu vali bhaásya vyakyà* an explanation of a comment on the *Bhrigu vali;* otherwise known as *vana mála* the forest wreath: in prose complete.

By *Achyuta Krishna ananta tirt'ha.*

An inquiry on matter and mind, and on the relation of the human soul to the divine nature. The soul has no division from deity, and is indivisible. This book is taken from ancient *advaita* authorities : and contains a digest of that system : leaf 1---130.

It is long, and somewhat thick without boards, recent.

12. No. 491. *Siddhanta lésa ; sangraha.*

By *Appaiyya dicshada ;* prose, complete.

A compendium of the *advâita* system; in 4 *parich'hédas,* or chapters.

On the cause of the entire universe ; its birth or origin. On the nature of *Brahm ;* his properties ; on the nature of the soul, and of *Isvara ;* being *one* according to this system. *Jîváikyam,* the unity of *life* or only one universal soul, not many different souls.

Brahm has universal knowledge of these varied forms of soul : and of all other beings or things.

In *Para Brahm* is found the *Vedanta* or substance of the *védas ;* the *upanishadas* refer to his being, and properties.

The visible world is falsehood, a deception ; which the author labors to prove.

Other matters, in a brief epitome, similar to those detailed in foregoing notices : leaf 1---66.

The book is long, of medium thickness, without boards, a little injured by insects.

13. No. 494. *Vedanta pari bhásha.*

By *Dherma rája advari Indra* prose. In 8 *parich'hedas,* complete.

By the logical sources of intuition, inference, and comparison with testimony of the *védas* and other authorities, the author maintains that *Isvara* exists ; there is no difference between the human soul, and *Para Brahm ;* the world is delusive or a lie ; this point argued ; *Para Brahm* has no parts or members, as hands, feet, &c. and no visible bodily form (apart from the universe) *;* is *nirguna* without properties (the *Vâishnavas* say no bad qualities the *Smartas* deny qualities altogether.)

In the way of question the author asks is there a *pralayam ?* meaning usually a lapse of the universe, but used technically by *Smartas* for life as a dream or delusion of the senses ; and he replies in the affirmative. What is *mocsham* or liberation ? he describes it. He gives an exegesis of many passages from the *védas :* but on the *vedanta* principle of interpretation : of the *Brimha gnánam* or knowledge of God ; *mocsham* or beatification is the reward.

(Hence this is a sort of Gnostic system). Other *vedanta* matters on the *ad-vaita* mode of explanation : leaf 1—31 ; 7 leaves blank.

The book is long, of medium thickness, without boards, recent.

14. No. 511. *Vácya vrutta pracásica,* a comment on an *advaita* book, prose.

By *Visvésvara pandito,* complete.

An enquiry as to creation, preservation, destruction : the cause of these being the *jìvátma* human soul, and *Paramátma* divine soul. Discussion concerning them ; with their nature, and properties. Concerning *vairágyam*, or abnegation of self, and other good dispositions, assumed to be within the human nature. Also concerning evil dispositions, the six great crimes, lust, anger, &c.,

The book is of medium size, without boards, recent.

15. No. 518. *Vacha spati vivaranam.* This is a comment on the *sancara bhásya,* or explanation of the *vedanta* system by *Sancará-chárya,* on the *advaita* principle. Incomplete ; only the 1st, 2nd and half of the 3rd *páta* of the 1st chapter.

The human soul, and the divine soul are one. On the *padart'has*, or classes of things existent ; how many ; and what things. Enquiry as to birth, or origin. *Para Brahm* is lord of the entire world. Concerning *dherma* (virtue, or active beneficence) and *adherma*, its negative. On the fruit of *carma,* or ritual sacrifice, &c. Concerning *mukti* liberation, or beatification. Other details ; knowledge (*gnánam*) is stated to be the chief, and superior to all other homage. This knowledge is that of the soul being one with god : the usual consequence from which is, that good and evil are alike of divine causation : leaf 1—137.

The book is long, thick, old, without boards slightly injured.

16. No. 519, 520. Both numbers appear ; the former on the side label, the other on the end label.

1.) *Naishcarmya siddhi*—the *mūlam* or original, *slócas,* complete in 4 chapters.

On the *advaita* sense of the *vēdantam* leaf 1—26.

2.) *Naishcarmya siddhi chandricà.*

By *Njána uttama,* a prose comment on the original ; also in 4 chapters.

On the vulgar notion or opinion, as to difference between the human, and divine souls, or human beings and God.

There is an *áikyam* or unity of the two ; herein illustrated by an awkward simile, to wit---" if any one, after the moon is risen, be seated under a tree, having various branches and these agitated by the wind, he sees the

moon, in appearance, not as one object, but as many; even such is the deception of the senses, as to visib'e forms; but all beings, and things are in God, seen in him only, and one with him."

Condemnation of family life, with its cares; it is a want of sense.

On the *padart'has*, or generic classes of worldly objects. They are to be regarded like as the human soul; all are in God: besides this wisdom or knowledge, there is no other (*mukti*) beatification.

Leaf 1---66 with the above 26---92.

The entire book is long, somewhat thick, old, without boards, slightly damaged.

17. No. 521. *Brahmándam*, or *pancha dasi, slócas* with *tica*, or glossary.

By *Krishna vidvan.* In 5 chapters including 10 *prakaranas*, incomplete.

On the five elements in the human body. Discrimination of the *Jivátma*, and *Paramátma*, or human soul, and God.

On their unity and eternity. Fruit or benefit of *carma*, or various kinds of sacrifice; enquiry as to *mukti* or beatification.

Tho *dvaita-mata* described, and condemned; in order to the establishment of the *advaita* system.

On *Yetis* or strict ascetics, what they may do, what not do.

On the great bodily, or mental, sins *káma, cródha, lóba, móha, mata, mácharyam*, or lewdness, wrath, avarice, lust, fanaticism, malice; their evil nature, and bad effects on body and mind.

Leaf 1--117.

The book is long, thick, recent.

18. No. 550. *Gita bhásya*, complete.

By *Sancaráchárya, múlam* and *tica*.

In 18 *adhyáyas* corresponding with the *Bhagavat gita*; on which this book is a comment by the founder of the *advaita* system. It gives the meaning of the song of *Krishna* in the sense of teaching the oneness of the divine, and human soul, leaf 1---206.

The book is long, very thick, worm eaten: it should be restored, in a copy; being of value as a leading work.

19. No. 666. *Tatva suda*, a comment.

By *Svayampracása Yeti*, on the *Dacshana murti stava*, or praise of the *Saiva* god of learning, by *Sancaracharya*.

It inculcates, or insinuates the *advaita* system. The original *stava* has only 11 *slócas* with the comment 20 leaves; or leaf 234—254.

The book is long, and thin, without boards, recent.

20. No. 946. *Tátparya bōdhini,* instruction on the meaning (of the *vedas?*) the *múlam* with a prose *tica* or glossary. The original by *Vidyáranya* (or *Sancaráchárya*).

The glossary by *Ráma krishna Pandita.*

The subject is the *advaita* sense of the *vedanta* system. The world is only a lie, or deception ; or outward manifestation of *Isvara,* or God : illustrated by water bubbles reflecting various colors, &c.

The *jivatma* and *paramátma* are one. Concerning inward faculties of the body ; as *práno* life, *manussu,* mind, *buddhi* sense, reason ; *indryam* heart reins, and other *deha tatva,* or material metaphysics.

Mukti vicháranam, enquiry as to release, or absorption, or beatification ; that is freedom from any further transmigration of soul into various bodies. and unity with deity ; with other details of the *advaita* system : leaf 1—25 with 12 blank=38.

21. No. 947. *Advaita suddhi :* prose.

By *Sassa dhara.* A comment, in 3 sections, on some other book, not named : 1st and 2nd sections right, 3rd unfinished.

Jivátma paramátma surúpa—On the nature of the human, and divine soul.

Illustration by comparison, or example, as to how they are both one.

As people see objects in a dream so is every thing in this world, with its *yugas* (ages), all illusive, unreal, finite, a lie.

If any one proffer an objection as to visible objects—the cause why and how they appear to be real stated. Some talk of seven worlds, the *how* illustrated—" as the moon seen through a latticed window, or through the branches of a tree appears as if five or six moons, so from the illusive nature of *Isvara* is the appearance of various worlds"—as if merely an optical illusion.

[A logical mistake as to the value and extent of comparison, as a proof, it will be seen pervades this system with all its writers : it is a common Oriental failing to mistake a comparison in illustration for proof ; and there is mental weakness in the ostentation of mental strength].

The human soul is not self sufficient to discern, and understand this universal prevalence of illusion.

The five elements induce various *gunas* (dispositions, or tendencies) in the human body ; such as the great sins, *kama, cródha, &c.* how the elements operate to produce them.

As the sum of the whole, no one has any right or property in this world. He cannot say "this is mine;" for every thing is *Isvara*; as all things belong to *Isvara*, or emanate from God: leaf 1—187 *plus* 20 blank leaves.

The book is long, and thick, broad talipat leaves, very small writing, strong boards.

22. No. 949. Fragment.

One chapter in 3 *scandas*, on the *advaita* scheme—Sanscrit prose, with a verbal glossary, in Telugu.

Paramátma surúpa, nature of the divine soul; as a *bindu*, or atomic form, it enters the human body, and forms the soul of man, a common soul in all. There are six kinds of *indriyas*, or internal faculties; their *surúpa* or nature described.

An enquiry as to the five elements and on the mode of formation, or origin of the world, with its destruction: both ascribed to *Isvara*: so far only.

(The leaves are marked by letters of the alphabet, an old mode of reckoning).

The book is long, and thin, without boards, and very much worm eaten.

23. No. 950. *Advaita védantam—prose.*

By *Janga nát'ha sisha.* It has also a verbal glossary by the same author.

The world is *mityâi* a lie.

The *jiváma* or human soul is an *anu* or atom. That atom in the body, is the *paramátma*, or God: *Jivátma paramátma âikyam* on the unity of the two, or their being simply one.

On defects or evils affecting the body; such as sleep, pain, sorrow; these hinder the soul from possessing real knowledge (*tatva gnánam*) like the knowledge possessed by God. On the five elements as composing the body, and other like matters.

On the nature of five internal faculties derived from the five senses, sight, touch, taste, smell, hearing: leaf 1—60.

The book is long, of medium thickness, without boards, injured.

II. Arithmetic.

1. No. 755. *Lilavati vyákyà*—otherwise entitled *Ganita pátti*, a comment on the *Lilavati* by *Cáli dása.* The comment by *Bhascaráchárya.* The *slócas* or *sūtras*, and a verbal glossary.

On arithmetical problems. The *slócas* are so contrived as to give answers to geometrical problems, as to superficial contents of various diagrams; by giving measurement in rods and looking for the results in the *slócas.* Also various problems, as to how many birds in a pond? how many flowers

offered to an idol? answered by certain *data* from the *slócas;* apparently an amusement rather than useful.

Two leaves of another copy of the same book are at the beginning, leaf 31—43 *plus* 18 blank.

2. No. 890 for sect. I see X.

Sect. 2. *Sapta sloki; slócas* with a verbal glossary, amplified.

On the measures of the world, length and width of seas (not *pauranic*) orbs (or orbits) of the sun, moon, planets (these are *mandalas*) regions; on some unknown system: 3 leaves only, following sect: 1, which has 50 leaves.

The whole book is long, on talipat leaves, much worm eaten.

III. Art of Poetry.

1. No. 650. *Retnápana,* jewel market, a comment on the *Pratápi, rudriya* (see 5) of *Vidyanát'ha* by *Cumara svámi sóma pit'hi* in 9 chapters.

Art of poetry, relative to rhetoric.

On the *rasas*, or poetical feelings, or sentiments; both as to heroic poems, and dramas; their respective properties described. On the *uttama, madhya, ádama, cavyam,* or best, medium, worst kind of heroic poems. Descriptive properties of the *nayaca* hero, and *nayaki* heroine. On figures rhetorical ornaments, and the like matters; 1—228.

The book is of medium length, very thick, on very narrow leaves.

2. No 652. Sect. 2. *Alancára chandrica.*

By *Váidhya nát'ha.*

This is a comment on the *Kuvala ánanda,* itself a comment, on an original work by *Cáli dása;* and it has various *slócas,* extracted from different works, as proofs or examples. From the *upamána* or comparison, or simile thenceforward one hundred kinds of rhetorical tropes: leaf 1—37. For sect. 2 see XXXII.

3. No. 667. *Kuvala ánandam,* a comment on an original work of *Cáli dása,* by *Appayya dícshada.* It has both *múlam* and *tíca,* complete.

An enumeration, and illustration of one hundred kinds of rhetorical figures; as *upamána—anambayya—pradípa—rupaca—smriti—brántimat atichaya-yocti—slésha,* &c. &c. The comment adduces illustrative *slócas* from other books, and describes properties more fully than the original, leaf 1—67.

The book is of medium size, a little injured by termites.

4. No. 685. *Cāvya pracásam—slócas* with prose.

By *Mammarda.*

1—10 *ulásas*, complete.

Proof as to benefits of poetry.

Meaning of words defined. A definition as to the differences of the *rasas*, or poetical sentiments.

The states of mind, or disposition, inducing the different *rasas.* These are

1. *Vibháva*, state of mind preceding any action.
2. *Anubháva*, existent state of mind, as evidenced by external indications.
3. *Vibachâram*, wavering, unsettled state, 33 kinds specified.
4. *Satvíca*, mild, composed state of mind.

On the *nayaca* hero and *nayaki* heroine.

On passions or sufferings to which both are liable; and on mental effects produced by the one, on the other.

Various passions described, and traced to the *káranam* or source.

Many similes, and other rhetorical figures, specified.

On equivocal words; an apparent sense, but carrying also another meaning.

Faults as to the words employed with like matters, examples given: 1—86.

The book is long, of medium thickness, without boards, very slightly injured.

5. No. 697. Sect. 1. *Pratápa rudriyam.*

By *Vidyanát'ha* (see 1. No. 650).

It contains sanscrit and *prácruti;* and *slocas* and prose of both.

Iu 4 *prakaranas*, or sections.

1. *Nayaca p:* rules as to hero and heroine; description of their persons, and like matters.
2. *Alancara p:* rules as to the various rhetorical ornaments, or figures.
3. *Kávya p:* rules as to good and bad words; and the proper, or improper places.
4. *Rasa p:* rules as to poetical feelings, tastes, or sentiments.

48 Leaves; for Sect. 2 see XXVI.

The whole book is long, and thick.

6. No. 700. *Pratápa rudra yasób'húshanam.*

By *Vidya nát'ha, slócas* with prose, three *prakaranas*, one wanting.

1. *Nayaca—dírôdart'ha*, firm, and persevering of himself, *dira lalitan* acting by counsel of *mantri*, or minister; *dira zánta* living in seclusion, giving over power to his minister, *dirôdhata* of evil disposition; such a one as *Rávana.*

2. *Alancara; upamánam; utprecsha, hyperbole, svabhavocti* accurate description, *dîpacam* amplification, *slesha* double meaning, *branti* metonymy, or mistake *e. g.* a piece of rope, for a snake; and many others with the peculiarity of each.

3. *Cavya: sabda-dosham* faults as to words; *art'ha d:* as to meaning, *cávya rájana,* if untruth be mingled, and others.

Leaf 1—6 and 48—88 in all 47 leaves.

The book is long, of medium thickness, without boards, injured at one end.

7. No. 768. Sect. 2 *Srüta bódha, slócas* only complete, Telugu and *grant'ha* letter mixed. In part a reference to grammar. The eight *ganas* or classes of letters, their properties, and *slócas* as examples; in order to shew how they are to be used in writing poetry, 8 leaves—Sect. 1. has 90 leaves; and, in part, refers to poetry as an art; but is more properly classed under VIII. *q. v.*

8. No. 772. Sect. 1. *Sahitya retnácaram.*

By *Srî dherma manîshi, slócas* with a *tîca,* and other prose in the middle. 1—10 *tarangas*—complete.

Properties of a heroic poem: of words; of meanings; and faults, as regards both.

On the *upamána,* and others of the one hundred rhetorical figures.

Properties of hero, and heroine.

Description of nine kinds of amorous, or poetical sentiments, or affections.

One leaf added in praise of *Vishnu* 1—85, for sect. 2 see X. The whole book somewhat long, and thick, damaged.

9. No. 774. Sect. 1. An incomplete comment on the *chandra lóca* of *Cáli dása;* author not stated: it has *slócas* with their *tîca.*

On various rhetorical figures, on 17 leaves, not numbered.

For Sect. 2 see VIII.

10. No. 813. *Cavi kánt'ha pásam: slócas.* By *Pingala muni.* Complete, but damaged.

On the eight *ganas* or classes of letters, and their right places in *slócas,* needful to be understood, and on the benefit of a full knowledge of these classes; 5 leaves only, being Sect. 2., for Sect. 1 see XIV.

11. No. 820. Two subjects.

1.) Some *slócas* on 7 leaves, from the *Raghu vamsa,* and other works: apparently as specimens or examples, much damaged.

2.) *Sárada tilacam*—verbal glossary, and other prose, being a comment on the *Vritta retnácaram* in 6 chapters.

On the letters termed *ganas* or designating classes, of peculiar use in the composition of poetry. Some properties of the *máttiri* prosodial times, or measures, with indications as to caesuras, or else pauses at the end of certain feet : 27 leaves.

The book is of medium length, thin, old, without boards, much damaged.

12. No. 826. Three tracts.

1.) *Vritta retnácaram, slócas,* and prose.

By *Kédára* 1—6 *ádhyáya,* complete.

On the properties of the eight *ganas* or class letters *laghu, guru, lacshanam* prosodial long, and short, letters described.

Specimens of some *vruttas,* or stanzas, according to the different *ganas.*

2.) *Dtsódhini,* test of meaning.

By *Tirtt'ha nayaca suri.* This is a *tica* or comment, on the foregoing, and also in six chapters; together leaves 1—25.

3.) *Sahitya kanda Cótáram*—a taking out thorns from poems: *slócas, sutras,* and prose.

The thorns are faults in *slócas,* these are pointed out for correction, or to be avoided. Examples of defective *slócas,* with prose critique, and rules for right composition, put into brief *sutras* to aid the memory, leaves 1—18 in all 43.

The book is long, and thin, without boards, and variously injured.

13. No. 830. *Vritta retnacára vyákyà,* a comment on the *retnacára*—prose.

By *Sri nát'ha pandita,* incomplete.

Two chapters right, the 3rd unfinished on class letters, and on prosodial measures; with rules for *árya-vruttam,* or Sanscrit poetry leaf 1—23.

The book is of medium length, thin, without boards.

14. No. 864. *Srüta bodha,* ear guide.

By *Cáli dāsa,* 46 *slócas* incomplete.

On the *ganas* or classes of letters, as designated by one of them ; and this one used when referring to the entire class. The letters must be used in special places.

On long, and short, and double letters, as to prosodial properties : 5 leaves.

Medium length, without boards.

15. No. 874. For section 1. see XIV

Sect. 2. *Vritta retnacáram*, *slócas* and prose.

By *Kédara.*

Chapters 1—4 incomplete.

On class letters, prosodial measures, rounded stanzas, and *yeti* (cæsura) or feet pauses : leaf 140—160 both sections.

The book is of medium length, thin, without boards, old, a little damaged.

IV. Astrological.

1. No. 251. For Sect. 1. see XXIV.

Sect. 2. *Jyotisham.*

Discrimination of lunar mansion, and of the ascendant, as proper times for journeying, and the consequences ; as to auspicious times only.

Anigunda, a lexicon of various words, as designating lunar mansions, *grihas* or planets, and *st'hanas*, places or zodiacal signs.

On suitable, and unsuitable times for a first menstruation ; what result from each detailed : leaf 1—8. This is the smaller portion of the book.

2. No. 371. *Kála nirnaya chandrica.*

By *Sita Ráma chandra* ; *slócas* and prose, incomplete.

This work first gives definitions of times and seasons, and special days; and then states the particular ceremonies as they fall due on those days. Hence it is a sort of calender or almanac, for direction as to those ceremonies, as they ought to occur; the same regulated by astrological details.

Mahà kálam is a great time or period. Its subordinate divisions : *laguna* being the zodiacal sign in the ascendant. Time is reckoned by moments (an eye wink) minutes ; hours of 21½ minutes ; days ; lunar days ; solar days ; lunation, bright and dark half ; months ; seasons (*rutus* each of 2 months) *ayana* sun's course in the two hemispheres, years. Complement of lunar and solar year, one lunar month being added.

Mala másu, is that on which either two new moons, or two full moons occur ; what things may be done therein, what not.

The planets Jupiter and Venus are liable to what is termed *válayam*, applied to their first appearance as morning stars, after having been in conjunction with the sun. A definition as to what things may be done, and what things not done, at that time. In like manner on their disappearance in the west, by reason of approaching conjunction with the sun, what may then be done, what not done.

In some lunar days food must be eaten only once. *Vratas*, or special facts, proper to certain lunar days.

Beginning from the bright half lunation in *chaitra* month, the 1st day of the northern year, detail of ceremonies as they befal in course, throughout the year, to the close. Many parts of this detail elsewhere appear ; and the whole is only suited to an almanac : leaf. 1--200.

The book is long, thick, recent.

3. No. 551. *Kálamritam* ambrosia of time, original *slócas*, with a comment in prose ; on Astrology.

On the proper lunar days, days of week, signs in the ascendant for the preformance of auspicious ceremonies, such as at birth, giving a name, first feeding, cutting birth-hair, boring the ears, assuming the scholastic thread, beginning to read the *vedas ;* marriage especially ; and a few others.

The mode of performing those ceremonies, as regulated by sacerdotal law.

Twins or other brothers, or sisters : may not be married on the same day.

There are *(éca vimsati dósha)* 21 faults to be avoided in the matter of betrothal, and marriage: the first of which is to avoid improper birth *nacshétras ;* in some cases very evil, in others of less consequence. [They will be found detailed elsewhere].

On the *visha nádi*, an evil time occurring once every day : for example, on Sunday 3¾ Indian hours 1 h.—25' reckoned from sun rise, the 26¼ Indian hour to 30th ; so that if the sun rise at 6 precisely the evil time will be ½ past 4 to 6 P. M. On Monday it will be from ½ past 7 to 9 P. M ; but the calculation varies with the sun's rising : [another bond of superstition added to the very many already recorded].

On proper times for shaving, and for journeying, and also for renewing the scholastic thread.

Gáuli cácuna, omens from a lizard, if it fall on any part of the person ; or derived from its chappering sounds. Omens from other sources, as to taking a journey.

On the *apara vishaya*, or mournful duties ; the suitable time, and the mode of proceeding. In this case is meant waiting for a good sign in the ascendant, on the day of occurrence.

Discrimination as to the *sancranti*, or passage of the sun from one sign to another, so as to pour out water in homage.

Also suitable times for sowing seeds in fields : leaf 1—249.

The book is long, thick, slightly injured.

4. No. 552. *Bhāva dipica*, birth lamp—*slócas* only, and incomplete.

—*dhana bháva lacshanam*, mode of determining, from the horoscope, how long the native will be prosperous, or the reverse.

—*suta bháva lacshanam*, the like as to how many male, and how many female children the native will have.

—*ribu bháva lacshanam*, the like, as to how many enemies, and how many friends.

—*kalatra bháva lacshanam*, the like as to how many wives, one, two, three, or four.

—*vyaya bháva lacshanam*, what losses, and gains, both of different kinds.

—*púrana* and *svalpa ayush*, long, or short life.

—the *raja yógam* described; being that of five planets in conjunction, and culminant; indicating the birth of a king: leaf 1--64.

The book is long, of medium thickness, recent.

5. No. 553. *Parásaríya* with *tica*, a work ascribed to *Párásara*, with its glossary: both incomplete.

On the influence (or fruit) of the twenty seven lunar-mansions, from *asvini*.

On the nature of influence of the nine planets.

Jâtaca nirnayam, judgment on a horoscope, as to health, wealth, sorrow, time of death, &c.

Nava gruha stóttra praise of the nine planets; whether belonging to this, or to another book, uncertain. The leaves are not regularly strung. 1—16 and 64—86.

The book is long, of medium thickness, without boards, recent.

6. No. 554. On astrology and divination; *slócas*—diagrams—calculations: it appears to be complete.

On foretelling, from the horoscope, any diseases to which the native will be subject. On results from the opposition of planets; good, or evil. [It would seem that the native astrology makes the nature of the aspect to depend on the nature of the planets]. On the *jannan nacshétra* or place of the moon at birth, results therefrom. The result from different (solar) days of the week. On the proper time to begin the study of any science. On the influence of the zodiacal signs, results stated. The *kuhu dósham* described; or results from any one being born on an *ámávasi*. (The complement between the end of the 14th lunar day, and the conjunction)--life uncertain. That is a *punya kálam* or meritorious time; suitable for gifts --On a good time for laying the foundation, and beginning to build a new house. On the proper time for entering on a new house; or for bringing a newly married bride home.

On horary questions, as to things lost or stolen, or divided; as to sickness—mode of answering such questions.

On omens, or signs, seen by the way; such as a serpent crossing the road, which is very evil---or if a cat cross it--if a crow fly from left to right good, if from right to left bad, &c.

On the evil of being born in a time of eclipse.

Síta Ráma chacra, a magic diagram with letters---object not stated. *Trisul yentra,* triple trident without letters. *Yátra yentra* serpent figure, to procure good journies: leaf 1--105.

Book is long, of medium thickness.

7. No. 555. *Kálámritam*—ambrosia of time. [This seems to be a generic title, not limited to a particular book]. *Slócas* only, and incomplete.

On suitable times for the *suba shódasa carma,* or sixteen auspicious ceremonies; from birth to marriage and beyond; the good lunar and solar days, lunar mansions, and zodiacal signs in ascendant.

What times of birth are evil, or unpropitious, both to child and mother.

Proper time for commencing a *vrata,* or religious fast, with other observances.

What lunar days and lunar mansions are favorable as to a first menstruation occurring; and what are evil.

Róga nirnayam, discrimination as to diseases; if on such a lunar day it will soon end; on others, not so; but will be lengthened out.

On driving a stake into the ground before beginning to build a house, or temple: what days of the week are good, or suitable for so doing; what days not so.

Vára súlam, on what days of the week journies should not be taken in different directions, as Sunday W. Monday E. &c. 37 leaves; one at the end, only numbers.

The book is of medium size, without boards, recent.

8. No. 556. Sect. 1. *Nacshētra chudámani.*

On the fruit, or influences of the twenty-seven lunar asterisms; from *asvani* onwards; whether for good or evil.

For Sect. 2. see XVI.

The entire book is very thick, short, recent.

9. No. 557. *Súrya siddhantam,* the original, with a verbal glossary, and calculations, incomplete.

Same 2

—The four *yugas* or ages, and other divisions of time. On the five, divisions of time, used in almanacs with the mode of calculating them.

—Cycles of the sun, moon, planets, orbits or way, one within that of the other.

—Mode of calculating eclipses of the sun and moon ; the rest wanting leaf 1 – 40.

[This book contains the Northern system of astronomy, and astrology. See As: Researches Vol. 2. it is not a purely astronomical work].

It is long, of medium thickness, very narrow leaves, old, but not injured.

10. No. 558. *Briha játacam, slócas*, the original work, author not stated. *Jagat chandrica*, a comment thereon by *Bhattótp'hala;* complete, in twenty-five chapters.

On the difference as to influence between the twelve zodiacal signs and also difference as to the influence of the planets.

If the day of conception be made known, astrology will determine on what day the child will be born.

On the birth of a child ; according to lunar asterism, and other matters, to tell how many days, or how long a time it will live. On the *rajayogam*, or culminating of five planets together.

On the *looking at*, or opposition of the different planets : results stated.

On differences in the horoscopes of males and females, and prognosis from both.

Long, or short life determined from the horoscope. If any one be told the exact time of birth, he may state, by aid of this book, how many lights were in the room at the time, how many women inside, how many men outside (if true, silly): leaf 1—164.

The book is long, thick, old, slightly injured by insects.

11. No. 559. *Sarvart'ha chintāmani slócas* from 1st to 9th chapter, for other following chapters see No. 564 *infra*.

An extract on two leaves is prefixed from a book, termed *udu dasa*, a description of the *rája yóga*, one born to be a king.

From the horoscope, or birth aspects it is shewn—

—In what years the native will be rich, or poor.

—At what time any one will sell his landed property, and go away a pilgrim.

—How many male, or female children will be born to the native.

—How many times a man will be married, once, or more than once.

—Death (*játaca bhanga*) foretold, in such, or such a year.

A supplement to this book on the *rája yóga* or conjunction of five planets *in medio cœli* (of course very rare) : leaf 1—46.

The book is of medium size, old, without boards, injured by breaking.

12. No. 560. *Kála nidana padadhi*; a chapter on determining times, 110 *slocas*, complete.

It contains a discrimination of good times for performing certain customary ceremonies; as *nishécam, pumsavanam, simantem, prasudha, graha punyahavasam* or on husband and wife coming to live together, on pregnancy, at 6 or 8 months, and lustration of the house after child birth. Also on first learning to read, on assuming the scholastic thread, on beginning to read the *védas*.

Afterwards on marriage; on a king's learning the use of arms; on anointing a king; on sowing seeds in fields; consecrating an idol; beginning to build a temple: leaf 85, 87—95.

The book is of medium length, thin, old, without boards, a little damaged.

13. No. 561. *Jyotisha derpana,* mirror of astrology, 1—12 *ádhyáya* incomplete.

On zodiacal signs, planets, lunar days: lunar asterisms; but these have other names given them than those usual.

A detail of good and bad times, as common in native almanacs. Mode of calculating almanacs for the different years, and shewing which planet is king, which minister, &c.

Details of measures of the earth, and of the cycles, or orbits of the planets. On the peculiar customs of countries; in some of them *Brahmans* eat flesh, &c.

On dreams, their results; such as occur nearest the early morning are of earliest accomplishment; if before midnight, not accomplished till after many years.

On diseases incurable by medicine; for these spells, with intensitive meditation on them, are to be used, but only at chosen astrological times. On first menstruation, as to good, and bad times; and results prognosticated, from lunar mansions &c.

Prognosis from the horoscope, as to serious accidents, or violent death.

On the *shodasa carma*, or the 16 auspicious ceremonies, the proper time for them determined: leaf 1---135 does not finish.

14. No. 562. *Damodharíyam—slócas.*

By *Damódhara* incomplete.

On propitious times for assuming the scholastic thread, beginning study, and on finishing it; for marriage; and going on a journey. On the nine planets with a mode of reckoning them, or reckoning by them. The nature good, or evil of different planets: leaf 75, 101 not ending.

The book is long, thin, very old, without boards, and very much damaged.

15. No. 563. *Dâivagnya vilásam: slócas.*

By *Lacshmana*—two *vilasas*, leaf 59, 60 wanting.

Some details as to the height and size of images in a temple, where they may be placed, where not; and then the proper astrological times for fixing them.

Various chambers are built within side a temple; the good times astro logically determined for putting in doors, and other appurtenances; leaf 1—31.

The book is of medium length, thin, and a little injured by insects.

16. No. 564. *Sarvart'ha chintámani, slócas, adhyaya* 9—16. 1—8 wanting.

On the fruit, or influence of the zodiacal signs. On the indications as to long, or short life. On the *rája yógam*, or five planets culminant, or nearly so; any one then born will become a king. Mode of erecting a horoscope, or "casting a nativity," and giving a judgment thereupon. The planetary aspects that indicate insanity; and those which indicate great skill.

Results which are indicated by the different planets, in different signs; each planet in each one of the signs.

Results which are indicated by each one of the lunar mansions; in some cases parts of two signs: leaf 35—91.

The book is long, of medium thickness, old, without boards. [If a complete copy can be made out by collation, this might be a good compendium for translation: the influence of astrology is epidemic].

17. No. 565. *P'hala grant'ham*, on influences, *slócas*, incomplete (see 20. No. 570 *infra*).

Discrimiuation of zodiacal signs, good in the case of a woman, and good in the case of a man; or promising benefits.

In like manner what planets are good or bad, to either of the two sexes.

The like as to the lunar mansions.

If a man and woman are born in the same lunar asterism; as *asvini*, &c. they must not be married to each other.

According to the lunar mansion of any one's birth, length of life determined; how often married, how many children, &c.

The book is of medium size, with one board, old, and variously damaged.

18. No. 566. *Játacábaranam,* horoscope jewel.

By *Ráma chandra*—*slócas,* incomplete.

On the friendships and enmities between the nine planets—the benefit conveyed by friendly planets—and the evil by those that are inimical. Also on the influence of the zodiacal signs. If a sign, not in itself good, be in the ascendant together with a good planet; or if the lord of ascendant be a good planet; then the influence of the sign is changed, and rendered good.

Leaf 1—12 rest wanting.

The book is short, and thin, without boards, recent.

19. No. 567. *Parasaríyam, slócas* ascribed to *Parásara*; incomplete, see 553.

In estimating a nativity, the time of birth, and the *laguna,* or sign in the ascendant, are leading points. From the position of the sun, and other planets, inclusive of the lunar nodes, the *dasa* and *bhakti* are determined, e. g. One born in 10°· of *asvini* the first half of *mésha* (*aries*) has the *kéta dasa,* which contains 7 years; which period will include the *bhaktis* of the nine planets; thence are derived prognostications as to future good, or evil. When one *dasa* with its *bhaktis* has been gone through, then another *dasa* with its *bhaktis* is taken in hand; and so on throughout the nine planets—whence good or evil, health, sickness, prosperity, poverty, death, &c. are determined [at all events very artificial]: only 5 written leaves, others blank; of medium length, without boards recent.

20. No. 569. *Sarvart'ha chintámani; slócas,* incomplete.

—*graha bhávam,* influence of the planets.

—*dasa bhávam,* the like, as to zodiacal signs; whether prosperous or adverse: (see 19 No. 567).

If sol is in aries how long good fortune, when a change may occur, &c. Compare as to *dasa art'ham* with No. 1208 *Uriya* letter. Vol. I.

Leaf 169—194.

21. No. 570. *P'hala grant'ham, slócas,* incomplete, (see 17 No. 565 *supra*).

On planetary influences.

A list of the lunar mansions, by other names than the usual ones; thus *asvini* is termed *turagom,* &c. a list of the zodiacal signs *mésha &c.* also

called by other than the usual names ; as *mésha* termed *ájà ; rishabha* is *uja* &c The sun, and other planets have also altered names.

Influences or results from lunar mansions, signs, and planets, simple and combined.

Good, or bad indicated by the time of a first menstruation. Also on good, or bad omens, when setting out on a journey.

Health, or sickness in a child, determined from the time of its birth.

Tit'hi súlam, vára súlam ; on what lunar, and solar days it is not advisible to journey in specified directions ; and other days on which allowable ; with results in either case.

Horary questions, as to a cow ; whether lost or stolen. Mode of answer. At the end two *yentros*, or diagrams, with letters of a *mantra.*

Leaf 15—33 and 34—39 blank, then 40—50.

22. No. 571. *Játa carma padadhi,* a chapter on birth ; 20 *slocus.*

By *Pati Bhata ;* only the 20th *adhyáyam. Bháva sátana nirupanam* ; on the *laguna* or sign in the ascendant, at the time of birth of a child ; with results, whether good or otherwise, 2 leaves ; on two other leaves tables of figures, and a diagram with letters in it.

The book is of medium length, without boards, recent.

23. No. 572. *St'hána nigandu : slócas,* incomplete.

A lexicon of other than the common names given to the zodiacal signs, planets, lunar mansions, and signs in the ascendant at birth.

On the proper time for anointing with oil ; not from 6 to 9 A. M.—after 9 A. M it is allowed. There are some days suited : others not permissable. Discrimination of *varja* an evil time, occurring every day once ; but varying according to the days ; it is eleswhere noted as *visha nádi.*

Leaves 1—6 and 14 left blank.

The book is long, and thin ; without boards, slightly injured.

24. No. 573. *Graha bhásyam, slócas ;* only the 1st *adhyáyam* without *tíca.*

On the powers, and influence of the nine planets ; their nature good, or evil.

On two leaves, horary questions as to property lost, or stolen, with answers : in Telugu *tíca* to this portion : leaf 1—5.

The book is short, and without boards.

25. No. 574. *Sata yóga manjeri,* on the *yógas.*

The *yoga* is the fourth astrological division, to determine auspicious times ; but, in this book, the term is used otherwise, for certain situations,

positions of the planets, so as to know their places in the day time, though not seen. Discrimination as to the exact time of *sancranti* or passage of the sun from one sign into another one : so far here : but the book does not finish : 21 leaves.

The book is long, without boards, a little injured by insects.

33. No. 582. *Jyotisham ;* astrology ; various *chacras*, or diagrams, incomplete. Horary questions and answers to them : by a sort of divination ; that is, reckoning the number of letters the question contains, and then answering by certain rules.

6 leaves *suddhi yógam*, good or propitious times for journeying, or other proceedings.

—*amrita yógam*—this is good *ex. gr.* if the fifth lunar day fall on Wednesday, or on Monday.

—*marana yógam*—this is bad ; auspicious occurrences, such as marriage, or the like, must not then be attempted, as the results are fatal to life.

—the *rácshasa yógam*, is also a bad time.

—*Gâuri pánchángam*, from it are taken the *vâra p'halam*, or discrimina, tion of what is suitable, or unsuitable to be done on different days of the week (solar).

—2 leaves *nashta Jatacam*, the horoscope being lost, early or premature death of an infant predicted, in some cases, from the lunar mansion and zodiacal sign in ascendant, if known at the time of birth : in all 12 leaves.

34. No. 583. *P'halas* influences ; *slócas*, with prose, and glossary in Telugu, incomplete.

On the zodiacal signs, and differences of results from each one. *Dasa nát'ha p'halam*, certain periods allotted to the sun, and other planets, as successive reigns ; and results as to health, sickness, and various other matters, thence predicated ; the entire course of these *decemvirs* extends to 120 years (see 19 No. 597 *supra*).

The book is of medium length, thin, without boards, slightly injured by insects.

35. No. 584. *Déva kéralam—slócas.* Fragment.

A king of *Kérala désa* named *Achyutam* performed severe penance ; when *Vrïhaspati* (regent of the planet Jupiter) appeared to him in a visible form ; and instructed him in Astrology. The result of the *dasas*, cycles or periods of the different planets, with indications of health, sickness, &c. Notice of some *gandas*, or ill-conjunctures ; when, according to the horoscope, accidents may be expected to happen to the native.

—Not finished : leaf 1—11. The book is somewhat long, on broad talipat leaves, without boards, injured by insects.

V. DRAMATIC.

1. No. 412. Sect. 2. *Prabódhu chandrodayam,* Sanscrit and *Pracruti; slócas* and prose of both. By *Krishna misra.*

1st to 6th *anca,* an ethical drama.

Evil dispositions, *káma, cródha, lóba, móha, damba,* are personified, with appropriate dresses and language, and also good dispositions in the same way, as *chama, sraddha, zanti, trishma,* the evil as men, the good as women; and the dialogue is intended to support the *sâiva advâita* system. [The *Sancalpa surydóaya* is the converse *Vâishnava* drama].

For sect. 1. see XI. Sect. 2 see XXXII.

The book is of medium size, old.

2. No. 603. *Prabódha chandródayam.*

By *Krishna misra, slócas, pracruti.*

1st to 3rd *anca* right, and about half of the fourth.

Part of a drama, as above, advocating the *advâita* system, leaf 1—38 and 10 blank.

The book is long, of medium thickness, bamboo boards, recent.

3. No. 604. Three dramas.

1). *Sacontala, slócas,* prose, *pracruti.*

By *Cáli dasa 7 ancas,* complete.

King *Dushmanta* when out hunting saw, and fell in love with a very young girl, brought up in a hermitage. A *gandharba marriage* followed, with gift of a ring, which was lost, and miraculously recovered: birth, and recognition of *Bharata* a sovereign of the northern empire.

2.) *Vicrama Urvasiyam, slócas,* prose, and *pracruti,* in both. In 5 *ancas* or acts complete.

By *Cáli dása.*

The enemies of the *dévas* captured *Urvasi,* a courtezan of *Indra's* court. *Purúrava,* an early monarch, went and conquered those enemies, and released her. Both became enamoured; a *gandarbha* marriage; with passion, sufferings from absence, according to the *ars poetica.*

3.) *Málavica agni mitreyam,*

By *Cáli dása,* in 5 *ancas,* complete.

Haridhatta and *Ganadasa* had a dispute concerning their skill in teaching music, and dancing. The latter of the two had trained *Málavicà* a figurante. She was of royal descent, and was brought to exhibit her teacher's skill, and her own talent before the king. He became enamoured, and she also. Poetical matters, devices; and, ultimately, a left handed marriage.

The above three come under the term *Sringara* ornate, amorous: leaf 1—192 and 40 blank.

The book is of medium length, very thick, a little injured by insects.

4. No. 616. ***Cumara giri rajiyam***, a new comment on the *Sacontala* of *Cáli dása.*

By *Cumara giri rája;* prose, incomplete.

—There should be seven *ancas* but they are not all here. [There is an older comment, entitled *Váikanasiyam* by *Váikanasa*].

Leaf 1—82 and 74 blank.

The book is of medium length, thick, recent.

5. No. 626 *Vicramórvasiya*, a drama.

By *Cáli dása;* Sanscrit, *pracruti. slócas*, and prose in both: 5 *ancas* complete.

Urvasi having been taken captive by an *asura*, king *Purúruva* went with a car; recaptured her; became enamoured, and married her *ut supra.*

Cumara giri rájiyam, a comment thereon.

By *Cumara giri rája* in 5 *ancas* complete.

Leaf 1—60. The book is long, of medium thickness, without boards, recent.

6. No. 633. *Naracásura vyayóga.*

By *Dherma suri*; *slócas*, and *pracruti;* both verse and prose, complete, no *ancas.*

On the general subject of *Krishna's* killing *Naracásura*, with varied details, and illustrations: leaf 44—55.

The book is somewhat long, without boards, a little injured by insects.

7. No. 663. Three subjects.

1.) *Sacontala*—By *Cáli dása.*

ancas 1—4 wanting: only 5 to 7.

2.) *Vicrama urvasiyam*, by *Cáli dása* 1—5 *ancas* complete.

3.) *Málavaca agni mitram*, by *Cáli dása* 1—5 *ancas* complete.

Agni mitra, the name of a king See 3 No. 604. 3) *supra.*

Leaf 31—117. The book is long, of medium thickness, injured; notched as a mark.

8. No. 675. *Prasanna Rághavam.*

By *Jaya dēva cavi, slócas,* prose, with *pracruti* verse and prose: *anca* 1—4 complete, with only part of the 5th *anca.*

A selection of incidents from the *Rámáyanam*; the marriage of *Ráma* and *Sita*—*Sita* carried off by *Rávana*—consequent war—*Ráma's* encounter with *Párasu Ráma.*

Names of different kinds of dresses, or costumes, worn by actors, are *sutra dharanaltan*—*tándyáyana*—*vidushaca*—*kubja*—*bechu*: leaf 1—39.

The book is long, of medium thickness, recent.

9. No. 693. *Jagan móhana nátacam,* only 66 *slócas,* incomplete.

A drama contrived to exibit the costumes, and toilet of different women.

—*Saiva* women—their dress, and mode of putting on beads, and ashes on their body.

—*Cárnata* women—their dress, jewels, personal appearance, gait.

—*Andhra* women, *Yavana* women } as in the last instance.

Also their modes of painting their eyes, and other parts of their toilet, on first rising, and before going out: their different modes (*dante davadi*) of cleaning their teeth, and manner of putting on the (*tilacam*) forehead spot, and other feminine ornaments: leaf 1—10.

The book is of medium length, leaves narrow, without boards.

10. No. 699. *Sacontala nátacam.*

By *Cáli dāsa—slócas, pracruti.*

1—7 *ancas* complete.

On the amour of *Dushmanta* with *Sacontala*; *gandharba* marriage, birth of *Bharata,* &c.

Leaf 1—55. The book is somewhat long, without boards, worm eaten.

11. No. 719. *Prabódha chandródaya.*

By *Krishna misra—slócas* and *pracruti.*

1—4 *ancas* the 5th a little defective at the end; an ethical drama, on the *advaita* system.

In the guise of men—lust, cruelty, avarice, lasciviousness, pride, &c.

In the guise of women, meekness, integrity, friendship, affection, favor or goodness, wit or sense, self control, &c. dress, and language appropriate.

Leaf 1—40. The book is of medium size, without boards.

12. No. 767. *Murári vyakhyà*, a drama.

By *Hari hara dicshada—tica* form.

1—5 *ancas*, incomplete.

A comment on an original—the subject taken from the *Rámáyanam*, but not in a regular order, and adapted to scenic representation: leaf 87—163. The book is of medium size, without boards, very old, very greatly, and variously injured.

13. No. 770. Three subjects.

1.) Title not legible, appears to be a *bhánam* or monologue drama; subject, the amours of *Siva* and *Parvati:* 15 leaves, much injured.

2.) *Murári nátaca*—rejecting all the prose, the *slócas* only are taken out from 7 *ancas*, and put together in a string; this extracting being the work of *Vencatā suri:* the subject, incidents from the *Rámáyanam*, but not in regular order; 42 leaves.

3.) *Sacontala*—only the *slócas*, as in the last instance, and taken from the entire 7 *ancas:* 11 leaves, in all 68. The book is long, of medium thickness, without boards, old, much damaged.

14. No. 771. *Murári vyakyà—tìca* form.

By *Rámánanda mahà yógi.*

Another comment on the *murári* (known also by the title *anarc'ha raghavam*) but only to the 1st *anca*: as above, incidents from the *Rámáyanam*: leaf 1—37.

The book is long, on talipat leaves, very much, and variously damaged.

15. No. 999. Sect. 2. *Prabódha chandrádayam.*

By *Krishna misra, slócas*, and *pracruti*—only 3 *ancas;* wanting the others *v. supra* leaf 1—27. For sect. 1. see XIV.

VI. Dreams.

No. 568. *Brihaspati mata grant'ham*—the *zópana adhyáyam* or section on dreams only, 24 *slócas*, incomplete.

The night is divided into four *yámas*, or watches; and according to the occurrence, in any one of these watches, dreams are classified, as to force, and period of fulfilment.

Good and bad dreams described, *e. g.* if, in a dream, a crow is seen to enter a house the import is bad. If a river with a boat, or ship on it be seen, a relative in a distant land will soon return: and the like. Only two leaves broken at one end.

VII. Ethical.

1. No. 411. *Bhagavat gita, slócas.*

1st to 18th *adhyáyam*, the original complete without comment—leaves 1—31.

2. No. 415. *Bhagavat gîta, slócas.*

1st to 18th *adhyáyam*, the original complete, without glossary. Prefixed are 1 leaf praise to *Vishnu* 3 leaves from the 3rd *cándam* of the *Amara cosha*—leaves 1—73.

The book is long, of medium thickness, old, without boards, injured.

3. No. 426. *Bhagavat gîta, slócas.* Ascribed to *Vyása:* it has a *tîca* in Telugu, by whom not stated. At the beginning 20 *slócas* are wanting; otherwise the 18 *adhyáyas* complete: leaf 4—129.
The book is long, of medium thickness, without boards, damaged.

4. No. 428. *Bhagavat gita; slócas* and *tîca* in Telugu. 1—18 *adhyáyas* complete. Original 37 leaves; glossary 73 leaves—110.
The book is of medium size, recent.

5. No. 430. *Gita bhásyam*, comment on the *Bhagavat gita.*

By *Rámanujácharya.*

It is complete, including the original in 18 chapters; the comment is in prose, and gives that view of the *vedanta*, known as *visishta advaita*: leaf 1—156.

The book is long, thick, with brass pin, recent; of value, as the southern *Vaishnava* system.

6. No. 470. *Subódhini*, a comment on the *Bhagavat gîta;* only 1st and 2nd chapters.

By *Sri dhara svámi.*

It has the *slócas* of the original, corresponding to the comment; but wants 16 chapters of both: leaf 1—19. The book is long, without boards, slightly injured.

7. No. 471. *Uttara gîtaiyaha*, matters founded on the *Bhagavat gîta.*

He who has the knowledge of *Brahm* must attend to the following things; that is to say: He must bring the mental idea of God to be within the space between his eye brows; and fix his meditation upon that idea; the mode of doing so.

The *surúpam* form, or rather nature of *Brahm* described, or defined; as *nirmalam* without defilement, *prabha sunyam* light, *manassu* mind, *butti*

sense, *nirmayam* without bodily pains, or concerns--*sarva sunyam-nirabásám* without trifling cares—so far matter of the 1st chapter. In the second chapter, on *áruda* one perfect, or accomplished in asceticism; *arurucha* one who ascends towards perfection. The two described. There is a unity between the human soul, and God. On pulses in the human body; these are *Brahm's* seat or residence: with some other like matters. 3rd *adhyáyam*, he who properly venerates, and honors *Brahm*, does what is right, and ought to be done. The nature of *Brahm* again described.

A copy of the original of the *Bhagavat gita* is attached in 18 chapters complete, *slócas* only. And also the 49th *adhyáyam* from the *zānti parvam* of the *Bháratam*, *Bhishma's* homage to *Krishna* 137 *slócas*.

And further *Krishna stuti*, praise of *Krishna* from the *móchsa dherma* 82 *slocas;* with two other small pieces containing praise of *Vishnu*. The book seems made up of different pieces, as the leaves are numbered 1—10 and 1—34 and 1—10, and 3 without No.

The book is long, of medium thickness, without boards, slightly damaged.

8. No. 510. *Jiván mukti vivécam, slócas*, prose. (see 1. 9. No. 475).

This is an incomplete portion, chiefly ethical, of an *advaita* work.

On zeal in asceticism—the pilgrim's staff; such a one must not put on sandal, perfume, nor use flowers nor betel leaf, &c. He must avoid the evil dispositions of lust, anger, covetousness, fanaticism, and malice; must control or overcome them. He must not strike or abuse superiors, or aged people. He should acquire good wisdom. Some duties peculiar to the *yeti* are stated. By the various means stated, such a one is *jivan mukti*, already beatified while alive: leaf 1—12.

The book is long, without boards, recent.

9. No. 630. *Anyóbadésa*—100 *slócas*.

By *Pandita raya*. 1 *ulāsam*, others wanting.

As fable teaches by way of apologue, so one object of this book is to convey instruction to rational beings, by professing to address parts of the irrational, or inanimate creation; as a bee, a bird, a tree, to convey lessons to a husband, or a king.

O bee! thou oughtest not to leave the *Camalam* or lotos, to suck honey from every baser flower.

O bird! thou oughtest not to leave thy own nest, to sleep in other nests.

O tree! thou art a standing refreshment from heat, and fatigue giving shelter; so ought a king to be to his people: leaf 1—9, with 28 blank.

The book is of medium length, new.

10. No. 636. *Prasanga retnávali, slócas.*

A selection of beauties from various authors ; chiefly such subjects as the following—the duties proper to this last age ; praise of *Brahmans ;* on learning ; and on poets and poetry ; properties of friendship ; on good, and evil people ; on fate ; on desire ; on asking alms ; on a bad son ; on poverty ; on rectitude of character ; on the temper of a *mantri* or chief adviser of a king ; on the art of dancing. Also specimens of *antar lábhi* and *bayar lábhi* : the latter open meaning, the former recondite ; in which letters are taken from different words to form a word, in reply to a question ; for example ; if a woman be asked the name of her husband a direct reply is thought indelicate ; she therefore gives a word or two, from which possible names are formed, and one selected as the right one : 633 *slócas.*

Leaf 1—89 and 15 blank, this book is a copy, from another one *β.* A. C.

The book is of medium size, new.

11. No. 653. *Vidacta muc'ha mandānam.*

By *Sárangadhára—slócas,* complete.

On good and bad people : on poor and rich men, on family concerns ; on poets or learned men ; on women or wives ; on husbands ; on beasts, and birds. In all a difference of good, and bad noted. As to birds the *hamsa* and parrot, good ; the crow bad, &c. (Curzon, a late writer on Armenia, mentions large flocks of red geese ; which species seems to be the *hamsa,* fabulous in India ; but fables derived from the north west.)

Some matter on the *antar lábhi* and *bayar lábhi.* Here the former designates a word concealed in a *slóca,* which is to be picked out from many letters.

Rája níti, or kingly morals treated on ; and some rules for people how to obey : leaf 1—72.

(This also seems to be a copy, as above.)

The book is long, of medium thickness, without boards, recent.

12. No. 669. *Prasanga retnavali—slocas :* in *padhatis,* or decades of *slócas,* incomplete.

Elegant extracts, on various subjects, resembling the *Bartri hariyam.*

Subhashita padhati—		on elegant writing.
Samsára	,,	family duties.
Chatur yuga	,,	the four ages.
Vidvat	,,	on learned men.
Mitra	,,	on friendship.
Sajana	,,	on good people.
Durjana	,,	on bad people.

Dariddhra padhati—on poverty.
Bhágya „ on prosperity.
Karma p'hala „ fruit of destiny.
Yáchaca „ on alms begging.

Leaf 1—15. The book is of medium length, thin, without boards, slightly injured.

13. No. 683. *Prasanga retnávali, slócas.*

63 *padhatis* or decades, of which the following are a few subjects. (See 10 No. 636).

Eulogy of *Brahmans;* on the poor, their becoming temper; on the rich, their conduct, with an eulogy; on the good and bad dispositions of family men; good people described, and praised; bad people described, and censured; description with praise of the ten *avataras* of *Vishnu*; covetousness condemned; on those who live by begging alms; praise of good offspring; evil dispositions condemned: benefit from gifts; duty of hospitality to guests: and various other matters: leaf 1—50, not finished.

The book is somewhat long, of medium thickness, without boards, recent.

14. No. 692. *Cháttu slócas* 90, Varieties.

Various distichs collected, each one distinct in subject, ethical chiefly (as in 9 No. 680 *supra*) example translated.

O bee! that sipp'st the lotos flow'r,
Why flit about from bow'r to bow'r?
Can other flowers more honey give,
Than *she* with whom thou ought'st to live?
O bee! be wise, in thy frail hour,
And keep thee to thy lotos flow'r.

5 leaves only 66—70. long, no boards.

15. No. 748. *Anya upadésa prastábham.*

By *Juganát'ha pandita, slócas,* incomplete.

1—3 *ulasas,* the 1st right, 2nd and 3rd defective (see 9. No. 630 *supra*).

Indirect instructions, given under the semblance of addressing a bee, a bird, different beasts, and through such medium conveying moral lessons on good and evil.

Leaf 1—14 and 17—21, at the end 1 leaf, an account.

The book is of medium length, thin, without boards.

16. No. 761. Sect. 1 *Prastab'ha slócas,* incomplete; dialogue form: examples—if any one thinks to destroy another, the deity will destroy him. It is not right to associate with a bad man, even

though he may be learned; for if a serpent were twisted in with a long string of beads, and offered to you, would you accept the gift?

For sect. 2—3 see XX.

17. No. 1016. *Cháttu slócas*; varieties.

Detached distichs on many subjects, not connected, though mostly of moral bearing; as

For example—other women are to be regarded as one regards a mother; other people's property should be regarded as worthless potsherds; other people should be regarded, as if one's own-self: he who acts thus is a *Pandit* (learned man). A *slóca* on giving food. On inequalities in the present life. Some learned men are poor, some stupid men are very rich, some persons unaccountably prevail, some in like manner succumb; some men live by catching snakes, elephants, birds: when I see all these things I conclude that *Isvara* is powerful and that such results are from *vidhi*, fate or destiny: leaf 1—18 and 35 blank leaves.

The book is short, on narrow talipat leaves, without boards.

VII. Erotic.

1. No. 81. *Ananga rangha*, Cupid's arena.

[*Ananga* (without members) is an epithet of *Cáma* or *Manmata*; *rangha* an island in a river, of hieroglyphical reference]. No author's name, 10 *st'halas* or places: the last one incomplete.

On the four classes of women *Padmini*, *Chitreni*, *Sankhini*, and *Hastini*; their bodily appearance; dress; habits; mental qualities. Discrimination as to men, their personal appearance, and dispositions. Different qualities and tastes in women of various countries described. The *lilas*, or sports which they prefer. On the means of causing barren women to become pregnant, by aid of medicine. On the use of medicines, as philtres, with *mantras*, or spells accompanying. On certain bodily appearances (*dóshana*) in young women, rendering marriage with them not advisable; such as long teeth, short arms, bristly hair, bearded upper lip. On like indications in men; such as short arms, indolent habits, a being fond of much eating; very tall stature, sickly constitution. Qualities of heart are to be discovered only by acquaintance; such indications are for the guidance of parents, or friends of a woman.

On the mode of imparting a sweet breath to women, by medicals for the mouth, as betel-leaf; folded up with nutmeg, mace, cloves, all spice, &c. An unguent to turn grey hair black. Other details *haud honesta*. [Such books, as a whole, may be mischievous; but the native mind is tinctured by them, and to know the latter, the former must be known also]: leaf 1—24.

The book is long, without boards, recent.

2. No. 96. *Rati rahasya pracsicà*—a comment on a work entitled *Rati rahasya* (*ars amoris*). The comment by *Káma chandra.* Only part of the 4th *parich'heda,* defective at the beginning, and ending.

On the dispositions common to women. On *alinganam,* or endearments by women. Other matters as regards men *non modeste.* Spell used by men, to draw over women. *Tilaca* a forehead spot, put on by a man, with like intent. On medical philtres. Ointment for dying grey hair black. Powder to take off superfluous hair from a female's arms, cheeks, or lip. Medicine to cause easy delivery in child-birth. Perfumes ; and some like matters : leaf 44--69 and 50 more, not in regular order, leaves wanting.

The book is long, of medium thickness, without boards, worm eaten, and leaves broken. The work, original and comment, complete or incomplete, is elsewhere found.

3. No. 105. *Rati rahasya, slócas.*

By *Hari hara*—the original.

3 *Parich'hedas* or sections. Dispositions of women, classified as *kámanini* lustful, *mugda* a girl, *madhyà* a mature woman, *pragalb'ha* one bold, and intriguing. Also as *svíya* one's own wife, *parakríya* another's, *sámánya* common. Dispositions, and demeanour, of each described.

Further classification as *Padmini, chitreni, sankhini, hastini,* a division not pertaining to caste ; as this book states that the *Padmini* may be found among the lowest outcast. On the indications of countenance (*drishta bhéda*) as to dispositions. On three classes of men *anukúla* constant, *sat'ha* roving, *drishta* bold. With other matters doubtful, or obscene.

The book is long, and thin, without boards, in a very small handwriting.

4. No. 123. *Ananga rangham ; slócas* and prose.

By *Cavi Calyána malla* ; a fragment of 10 leaves 1—9 introductory portion.

On the *mugda, madhyà,* and *pragalb'ha,* as above ; how the affections of each are best engaged. The *nayaca,* or lover, described. On the *svíya, parakríya,* and *sámánya* as above. Dicsrimination of character, and conduct, *et alia haud honesta.*

The book is long, without boards, recent.

5. No. 129. *Rati rahasyam* ; *slócas,* with prose. By *Kokota.*

In 10 *parich'hedas* or sections, with a *dípica* or comment.

By *Cánchi nátha,* left incomplete.

Description of the *Padmini*, *chitreni*, *sankhini*, and *hastini*, with their gestures and demeanor. How best to please each one respectively. On spells and philtres. On roborific medicines to men; some matters as to lunar days, *mollia fandi tempora;* and other matters obscene.

The comment has 83 leaves; and 3 distinct, on the *kalà st'hiti,* or varying idiosyncrasy.

The whole book is long, of medium thickness, old, a little injured.

6. No. 230. Sect. 1. *Kalà sutram.*

—a fragment of 13 leaves, without the beginning, and ending, *slócas* only. On the dispositions of *Padmini, chitreni, sankhini* and *hastini;* with a few other matters, not according with western ideas of delicacy. For sect. 2, see XXVI.

7. No. 601. Two books.

1.) *Kalinda mukunda*; *slócas.*

On *Krishna* of the *Jumna* river. The northern *Mat'hura* described On *Dévaki* the mother of *Krishna;* and his birth described. Praise of him. His boyish sports. An *Asura* woman named *Pátana* tried to poison him; and he killed her. He also killed *Sacatasura.* A description of the town of *Dwaraca;* and of *Krishna's* marriage, first with *Jambuvati*, and afterwards with *Rucmini*; sporting in water of the Jumna river: leaf 5—69.

2.) *Hari bhakti sudaranam.*

By *Narayana tirtt'ha, slócas* with prose.

The milk sea of devotedness to *Krishna.*

From the birth of *Krishna* to his killing his uncle *Camsa*: including many details of *Krishna's* life.

Leaf 1—7 and 16—20, 22, and 30—38 and 42—68, very defective.

The book is long, somewhat thick; and a little injured by insects.

8. No. 602. *Gat'ha karpūra; 21 slócas* complete.

A poetical description of clouds, especially in a rainy time; as generally supposed to excite amorous desires in females. And *sringára tilacam* 23 *slócas* complete, ascribed to *Cáli dása.*

On amorous matters; by the rising of clouds amorous emotions are caused in women. On various signs, or gestures employed by them; and on their confidential intercourse with female friends.

Leaf 1—5 and 11 blank leaves.

9. No. 608. *Uttara Cátambari* prose.

By *Bhána Cavi sunu.*

The supplementary part complete of an old romance. *Chandra pít'ha* the hero, and *Cátambari* the heroine; their mutual complacency, pains of absence, and like common-places

Tale of *Pundaríca* raised from the dead, by the penance of *Mahasvéta* his wife, and being restored to her.

The marriage of *Chandra pít'ha* and *Cátambari*, interspersed with descriptions of sylvan scenes; the rising of the moon; evening and morning &c. as usual in love tales; leaf 1—99.

The book is of medium size, without boards.

10. No. 609. *Vasanta tilaca bhánam.*

By *Varadácharya* of Conjeveram; known as *Ammàl bhánam*, prose and verse mingled.

The adventures of a debauchee from one sunrise to the next day's sunrise, as passed on a festival occasion at Conjeveram, described; including cock fighting, playing with dice, various gestures and conversation with *dásis*, or female slaves of the god. A monologue drama, one person coming forward and uttering the narration, as if to a friend, at a little distance; with answers or supposed remarks thrown in; said to have been written in old age, in revenge for sarcastic remarks on the author, by *dásis* overheard; but more probably ascribed to him from some sectarial pique.

The book is long, thin, and recent, a copy, and notched as a mark.

11. No. 619. *Vasava dhatta*, original only.

By *Subhanda cavi*, verse, prose, and *sléshas*, or double meaning words, on the *alancára* (or ornamental) system.

The amours of *Chintámani* a king, and *Vasavadhatta* a female, their personal beauty, and confidence in each other, before marriage. The valour of *Chintamani* described; with a friend of his named *Macaran*, he went into a wilderness called *Vindhyatapi*. The poetical *rasas* are introduced; such as fainting away, sickness, insanity, attended with emaciation of body. The rising of the moon, and the appearance of the stars, described. In the end details of the marriage of the pair; a fictitious love tale; leaf 1—28.

The book is somewhat long, without boards, recent.

12. No. 624. *Náuka*—a comment.

By *Ganga Ráma*, on a work entitled *Rasa tarangini*, the river of sentiment; divided into eight *turangas* or waves. The original is not found.

Description of the *Nayaca* hero, and *Nayaki* heroine. Their personal appearance, or beauty. The interchange of amorous gestures described. A

discrimination of looks, as indicating anger, aversion, love, desire and the like. A description of the *rasas*, or sentimental emotions; eight are usually enumerated. This book does not exceed limits: that is, it is not obscene.

It is of medium length, very thick, with a wooden pin, and recent.

Leaf 1—174, and 32 blank.

13. Nos. 625 and 627. Properly one book, but divided into two, and the last No. is wrong, both ought to be put together as No. 625.

Stuti ranjanī—a commentary.

By *Lacshmana suri*, on the *ashta pati* or *Gita Govinda* of *Jaya deva*; including the original *slócas*.

The 1st book has 1st to 6th *sarga* complete; so far on leaf 1—58.

The 2nd book has 7th to 12th *sarga* on leaf 1—64 and so made two books.

On the ten *avataras* of *Vishnu*, and especially as *Krishna*. The amours of *Krishna* with his aunt *Rádha*, love pains, jealousy, visits; rising of the moon; and other common-places, interspersed.

Translated by Sir W. Jones, and published in the Asiatic Researches.

Both books are of medium size, without boards; the first recent, the other a little damaged.

14. No. 627. *Cumara Sambhavam—slócas.*

By *Cáli dása*—only the 8th *Sargam.*

Sanjivini, a comment thereon.

By *Kola chélla malli nát'ha suri*, prose.

Only the 8th *sargam*—on the amours of *Siva* and *Parvati*, before the birth of *Cumara*: if complete the book would be elsewhere classified: leaf 1—31. The book is long, without boards, not injured.

15. No. 628. *Krishna karnamrita vyakyà.*

By *Tirumala Bhatta putra*, *tica* form.

A comment on an original work, which has three *satacams*, or centos; but in this the 2nd only is found. The subject is chiefly on the sports of *Krishna* with the *gópis*, or cowherdesses, in the river *Jumna*. Leaf 1—36.

The book is long, without boards.

16. No. 651. *Púrva Cātambari*; prose.

By *Bhattu bhánu*; a fragment.

At the beginning are 3 leaves, on the ornate rhetoric of any poem; *ars poetica*.

25. No. 722. *Ashta pati,* aliter, *Gita Govinda;* by *Jaya deva cavi;* the original and also a *tica* entitled *sanjivini* by *Tirvmala raja* 1—12 *sargas* complete. Chief topic the amour of *Krishna* with *Rádha*; see other notices.

At the end are 5 leaves containing *chättu slócas,* on detached ideas: e. g. it is useless to teach any other than a sensible person,: what benefit can result from teaching over and over again one like a stone (i. e. a blockhead): leaves 1—105.

The book is of medium size, without boards, variously and much damaged.

26. No. 733. Fragment of the *Bharaviyam; slócas* the 7th *sargam,* and this not complete.

On *Arjuna* amusing himself during his penance, with some women when bathing; if complete would belong to XXVI.

Two leaves a School master's account of his dues, or income.

The book is of medium length, thin, without boards, much injured.

27. No. 736. *Púrva Cátambari,* prose.

By *Bhána cavi.* (See 22 No. 706).

This is the first part of the said romance. Details of the mutual passion between *Chandra pit'ha* a king, and *Cátambari.* Description of their persons. The intervention of *Váisampayan* the king's minister, to bring about a *gandharbha* marriage; which latter is the main subject of the second part. Various poetical descriptions of the moon; sea; clouds; the spring and other five seasons; of the town of *Uch'hini* (or Ougein); and other like ornamental matters of fictitious invention: leaf 1—60, one leaf a horoscope.

The book is long, of medium thickness, without boards, worm eaten, and a few leaves broken.

28. No. 737. *Rasa manjeri,* a comment on the *Amārúkam,* having 60 *slócas* out of 100 of the original, and verbal comment on 40 of them only.

Women classified as girl, young woman, mature, bold and intriguing; and men as bold, changeable. Various gestures, and modes of behaviour. See other notices.

14 leaves and 3½ blank at end. The book is long, without boards, recent.

29. No. 739. *Bilhanam*—100 *slócas* complete.

By *Bilhana cavi.*

Divided into *púrva* and *uttara panchasati* or first, and second fifty, or part.

Matanábirama a chief had a daughter named *Vasanta tilaca*. *Bilhana* was employed to teach her the poetical art, with the intervention of a screen; issuing in an amour; on discovery of which the father threatened the teacher's life. He escaped by telling stories of kings, who died with those they had ordered to be killed. See other notices.

This book is merely 4 long leaves, very closely written. One leaf broken.

30. No. 742. *Amarūkam*—*múlam* and *tíca*.

By *Amarūca cavi*, as herein stated.

1—74 *slócas*, to each one a verbal comment, incomplete.

On the persons, qualities, and manners of different classes of men, and women.

See other notices, leaf 1—10, other 15 blank.

31. No. 749. *Krishna karnamrita*—110 *slócas.*

By *Lila suca*—the 2nd *satacam* only.

On the boyish, and youthful sports of *Krishna*: leaf 3—15.

The book is of medium length, very old, a little injured.

32. No. 751. *Vásava dhatta*—*slócas* with prose, but no *tíca* or comment.

By *Subhanda cavi*, incomplete.

Chintámani a king had a son named *Kandarpa kétu*—the story of his amour and marriage with a female named *Vásava dhatta* a king's daughter. Description of the beauty, and courage of *Kandarpa kétu*, and the person of the said female from head to foot described: leaf 61—70.

The book is of medium length, without boards, a little injured (*v: supra*).

33. No. 759. *Amarūkam;* 100 *slócas* ascribed to *Sancaráchárya*, with a *tíca*.

On classification of women, and men, with various other matters, *ut supra*.

34. Nó. 768. Sect. 1. *Sringárasáram.*

By *Vencata Náráyana dicshada.*

1—6 *ulásas*, complete, *slócas* with prose.

Some matters on ornate poetry as an art, faults as to places of words in a poem, and faults as to meaning.

Various classes of hero described; such as *Dhîro dhatta* and three other kinds; their temper, and dispositions. Females classified as *Padmini, Chitreni, Sankhini, Hastini*; their temper, and personal appearance described. Another classification, as *mugda, madhya, pragalb'ha, svîya*, and *parakrîya* described, with other matters common in such books; but not perfectly decent in detail.

On the *rasas*, or poetical sentiments *srîngara* and others, nine in number; otherwise detailed: leaf 1—90.

For Sect. 2. See III 7. The entire book is of medium size, without boards, on narrow leaves, worm eaten.

35. No. 774. For sect. 1. See III 9.

Sect. 2. *Amarūkam, múlam* and *tîca* both complete.

Reference to various notices; *supra* and in Vol. 1. Leaf 1—50 older than sect. 1.

The whole book is long, of medium thickness, without boards, worm eaten.

36. No. 828. Sect. 2. *Mágham.*

Only the 8th *sarga; mulam* without *tîca.*

An account of the amorous sports of *Krishna,* at a hill named *Revati.*

Leaf 4—8. For sect. 1 and 3 see XIV.

IX. Fables.

1. No. 639. *Pancha tantram; slócas,* and prose, complete.

By *Vishnu Sarman.*

1. *Mitra bhédam*, a dividing friends.
2. *Sukrita lábham*, benefit of good rendered.
3. *Zanti vigraha*, on peace and war.
4. *Lábdha násam*, on loss of property.
5. *Asamprécsha karyatvam*, on rash procedure.

The book is long, of medium thickness, recent, in small fine handwriting.

2. No. 682. *Pancha tantra; slócas.*

An incomplete copy.

1. *Mitra bhédam*, 2 *sukrita lábham*, complete.
3. *Zánti vigraham*, defective: leaf 1—40.

The book is of medium size, damaged.

X. GRAMMATICAL.

1. No. 395. Sect. 1. *Gana lacshana.*

On 8 *ganas*, or classes of letters, the explanation of their properties, and the results from their use stated: 2 leaves, 3 blank leaves.

For sect. 2 see XVIII.

2. No. 621. *Samása sangraham*, prose.

3 copies, each one being complete.

On six kinds of *samása*, or composite words, the last one carrying the sign of inflexion; with verses extracted, exemplifying each one. The six classes are—1, *tat-purusha*; 2, *karma dáriyam*; 3, *bahu vrihihi*; 4, *dvi guhu*; 5, *dvandvam*, 6, *avvyayam*: poetical licences.

The book is long, and thin, without boards, recent.

3. No. 622. *Samása sangraham*, prose.

Intended for young persons, four classes of compound works: that is,

1, *avibháva*; 2, *tat-purusha*; 3, *dvandva*; 4, *bahu vrihihi*: so far complete, 5 leaves.

The book is of medium length, without boards, recent.

4. No. 623. *Samása sangraham*, prose.

On the formation of six kinds of compound words, the same as specified, 2, No. 621, *supra*: complete on 4 leaves.

The book is of medium length, without boards, recent.

5. No. 635. For sect. 1 see XXVI.

Sect. 2. *Sabda pustacam*, prose.

On the formation of cases of nouns, ending both in vowels, and consonants; incomplete.

Sect. 3. *Samása chacra*, prose, complete. On the formation of six kinds of compound words, as above; with stanzas quoted in exemplification.

The book is composed of leaves differing in length, of medium thickness.

6. No. 772. For Sect. 1 see III.

Sect. 2. *Siddhanta câumudi.*

By *Bhattoji divshada*, *uttara art'ha.*

A comment on the *sútras* of *Panini;* the portion known as *lingánu-sússanam* or definition of genders. Three accents are used to distinguish the genders; and a *svara*, or note, when two words are conjoined.

The whole book on 63 leaves damaged.

7. No. 801. Sect. 1. *Ashta adhyáyi.*

By *Pánini*; a name by which his grammar in *sutras* is known: incomplete.

1st to 6th *adhayáyam* with 4 *pátas* to each one; without *tica* or comment. On the two leading divisions of nouns, and verbs and matters thereto pertaining: leaf 1—54.

The book is long, and somewhat injured.

For Sect. 2 see XXXII.

8. No. 805. *Ashta adhyáyi sutras.*

By *Panini*, complete.

1—8 *adhyáyas*, 4 *patas* to each=32 *pátas;* 1st division, all matters relative to nouns, and indeclinable words.

2nd division—all matters relative to verbs; as *prat'hama, madhyama, uttama, purusha*, first, second, and third persons, &c. &c.

Leaf 1—48. The book is of medium size.

9. No. 806. Sect. 1. *Churádi prakriya, sutras* and *tica*, or glossary.

On that division of grammar which relates to roots and verbs; a few roots only are given; their formation into words; with variations of mood, tense, persons, and the like; leaf 116—190 or 75 leaves. For sect. 2 see XXVI, sect. 3 XXXIII.

10. No. 807. *Kaiyattam,* a tica to the *ashta adhyáyi* of *Pánini.*

One chapter is right; but the book is incomplete, as a whole. On the five kinds of *sandhi*, or coalition of letters, and some of the *samásas* or compound words; 125 leaves, much damaged.

The book is of medium length, somewhat thick, without boards, old, broken and worm eaten.

11. No. 808. Three pieces.

1.) *Pracrîya Câumudi—sutras* and *tica.*

By *Ráma Chandráchárya.*

On the *tignantam* referring to roots, and *kritantam* incremental letters to form complete verbs.

By means of ten *l* letters, time, in some roots, is discriminated: as to past, present, future: leaf 1—53 and 3 blank.

2.) *Subanta sútra krama—sutras* incomplete.

On five kinds of *sandhi* of vowels and consonants, and also on *samása* or compound-words.

3.) *Tignanta sutra krama, sutras,* incomplete.

A list of *dhátus* or roots, with their meanings: leaf 1—21 in all 77.

The book is long, of medium thickness, without boards.

12. No. 814. *Mahà bhásyam*—it contains the *sutras* of *Pánini,* and full commentary with the above title, by *Pátanjala.*

The 1st *adhyáyam* 1st *patam,* and in this nine *anikas* or pauses.

The *subantam* part, on five kinds of *sandhi,* and on three accents, acute, grave, circumflex: also on *vibhacti* or cases of nouns: leaf 26—104 incomplete.

The book is of medium size, without boards, old, very slightly injured.

13. No. 815. *Siddhanta càumudi.*

By *Bhattoji dìcshada.*

A comment on *Pánini's* work, including the original *sutras;* but incomplete.

Chapters on *samgnya,* letters; *pari bhásha* foreign words, *achu sandhi* coalition of vowels, *hal sandhi* coalition of consonants, *visarga sandhi* of the final *h*; *sváti* or nasal *m*. The whole of the consonants, and some of the words, have their genders specified; six chapters, others are wanting: leaf 1—13.

The book is long, without boards.

14. No. 821. *Madhya siddhanta càumudi.*

By *Banoji dìcshada, sutras,* and *vrutta* or paraphrase complete.

The *Siddhanta càumudi,* as above, is a grammar founded on *Pánini's sutras,* of medium repute. This book is an abridgment of its contents, including both the division on nouns and indeclinables, and that on roots, and formations of verbs: leaf 1—145.

The book is long, somewhat thick, old, much injured, bamboo boards.

15. No. 823. *Tatva bodhini,* prose.

By *Njanéndra sarasvati.*

This is a comment on the *siddhanta caumudi* of *Bhattogi dìcshada,* itself a paraphrase of *Pánini's sutras.*

medium repute? — "universal celebrity" is the correct expression

The beginning on *sandhis* wanting. Then on vowels and consonants which begin words, and the cases of these words, how formed; and on *samása*, or compound words; of all matters twenty-eight kinds. Also a detail of indeclinable words; and how, or in what places, they may, or may not be used: leaf 182—266, or 85 leaves.

The book is of medium size, very slightly injured.

16. No. 825. *Pracriya cáumudi.*

By *Bhatta sishya, sutras* and *tica.*

This is another paraphrase on *Pánini's sutras*, incomplete. On six kinds of *sandhi*, as above from *samgnya* down to *sváti:* leaf 1—24.

The book is long, on narrow leaves, without boards.

17. No. 835. *Dhátu pat'ham; sutras*, and prose; does not begin, nor end.

Several *dhátus*, or roots, with their meaning, and without *unadi* affixes, or terminations; only the mere roots, and their sense given. *Pracrüti* and *vicrüti* are words technically used to denote root and affix: leaf 46—56, or 11 leaves.

The book is long, without boards, recent.

18. No. 859. *Pracruti cáumudi vyakyánam.*

By *Vitalácharya, sutras* and *tica.*

The original *sutras* by *Panini* and a comment on them—both incomplete. The *tîca* is arranged under the *sutras.*

On five *sandhis--samgnya, paribhásha, achu, hal,* and *visarga;* the ordinary enumeration: 53 leaves.

The book is of medium size, without boards, old, and damaged.

19. No. 863. *Unádi sutram: sutras.*

On various *ganas* or classes of letters, or words; seven chapters are occupied with one of them.

Other two *ganas*, are termed *dhátu málica*, and *gana páta.* On vowels and consonants, their union, and formation of cases, and mode of forming words from roots. Some roots of the second *gana* are given, with the meaning of each stated in prose. The third *gana* relative to the uniting indeclinable words. Of the three classes only so much as is in common use is given in this book.

It is somewhat long, of medium thickness, without boards, recent.

20. No. 867. Two tracts.

1.) *Káracà purich'hedam, sútras* and *vrütti.*

By *Rudra Bhattáchárya.*

Only one chapter, complete.

On the meaning of roots, as to past, present, and future time, and also the various words by union (*pratyayam*) of other letters, or affixes to them forming words (*sabda*); with their meaning as to the three times.

2.) *Samása váta art'ham—sutras* and *tica.*

By *Jaya Ráma,* complete.

Twenty-eight *samása chacras* or modes of uniting words, so as to form compounds, the last one only bearing any sign of inflexion (of course of great service in poetry): leaf 1—43.

The book is long, without boards, and very slightly injured.

21. No. 871. Two pieces.

1.) *Siddhanta cáumudi,* prose *tica.*

By *Bhattoji dicshada,* fragments.

Leaves 1—23 and from 50—70 and 108—172. Subjects by consequence not connected. A little on *sandhis*; a little from the chapter on nouns; some matter on *samásas*; and also the *káraca kriya, ut supra* 20.

2.) *Ashtádhiyayi*—the 8 chapters of *sutras.* By *Pánini,* complete; 1—8 to each, 4 *pátas* or 32 sections in all. In this work the different subjects do not come in regular order; as in *ticas*; the matter on *sandhis* is at the end: the *subanta* and *tignanta* complete: leaf 173—225.

The book is of medium length, thick, on narrow leaves, in one place injured.

22. No. 872. *Prándha manórama.*

By *Bhattoji dicshada*—a *tica* to his work entitled *siddhanta cáumudi,* itself founded on *Pánini's* work. The *púrva art'ha* or first part only; leaves wanting in the midst. The subject on the *subanta* only, as to *sandhi, samása, svara* accents, and *avvyaya,* or indeclinable words.

Leaf 1—76 and 106—210.

The book is somewhat long, thick, not injured.

23. No. 873. *Siddhanta cáumudi.*

By *Bhattóji dicshada,* found on the *sutras* of *Panini.* The *púrva* and *uttara art'has,* both complete.

Purva, the *subanta* on 5 *sandhis* on nouns with genders and cases, and 28 kinds of *samása,* or compound words, and on indeclinable words; with *káraca kriya,* or formation of words from roots.

Uttara, the *tignanta* – roots (there are 4,000) form of three times, and three persons of verbs, with singular, dual and plural (*éca, dvi, bahu, vachana*), leaf 1—261.

The book is long, twice the usual thickness, with broken wooden pin; of recent writing, valuable copy.

24. No. 881. Sect. 1 *Ashtádhiyayi.*

By *Pánini.* 1—8 *adhyáya*, in 32 *pátas* 4 to each chapter. The *subanta*, nouns and indeclinable words; *tignanta*, roots and formation of finite verbs: leaf 1—48, long, very much worm eaten. For Sect. 2. see XXXII.

25. No. 882. *Vilásam*, prose *tîca.*

By *Lacshmi Nrisinha.*

A comment on the *siddhanta câumudi*: only the *subanta*, the other part wanting: on the 5 *sandhis*, cases and genders of nouns, and the various *samásas* not regular; 209 leaves not in regular order, as to numbers on the leaves. The book is long, very thick, old, without boards, much damaged.

26. No. 884. *Subódhini*, prose *tîca.*

By *Jaya Krishna.*

Another commentary on the *siddhanta câumudi.* Three *prakriyas*, 1 *váidîca*, 2 *svara*, 3 *tignanta*, under 1, the 5 *sandhis*, genders and cases of nouns and *samásas*. 2, various accents, especially rising, falling, and prolonged. Under 3, roots and their formation into the different moods, tenses, and persons of verbs: leaf 1—38 and 1—76=115.

The book is very long, of medium thickness, without boards, looks recent; but is much worm eaten.

27. No. 886. *Siddhanta câumudi*, *sutras* and *tîca.*

By *Bhattóji dîcshada*, incomplete.

Part of the *subantam*, on *sandhis* and nouns and part of the *tignanta*: but both incomplete; the numbering of the leaves not uniform; in all 168 leaves, and 68 blank leaves are intermingled; an unfinished copy, intermediate parts skipped.

The book is of medium length, thick, on talipat leaves, damaged.

28. No. 887. *Sirómani*, prose, *tîca.*

Another comment on the *siddhanta câumudi*, the latter portion having also original *sutras*. The *tignantam*, on the formation of verbs, with *kriya mâla*, a list of roots, of three times, and difference of form, corresponding with such meanings; leaf 3—159.

The book is long and thick, without boards, very slightly injured.

29. No. 890. Sect. 1. *Práudha manörama.*

By *Bhattóji dîcshada;* a *tîca* to his comment, entitled *siddhanta cáumudi,* prose, incomplete; it has only the beginning. On the *subantam*—the 5 *sandhis;* genders of nouns, how formed from the root, termed *káracam:* leaf 1—50.

For Sect. 2 see II. The book is long, and much worm eaten.

30. No. 891. *Tatva bodhini,* prose, *tîca.*

By *Njánéndra sarasvati,* incomplete.

A comment on the *siddhanta câumudi,* including the original *sutras,* without quoting the *siddanta caumudi* it proceeds upon it, and is more copious, or particular where needed.

Only the former part, on the *subanta* and this not fully—the 5 *sandhis* on nouns, their genders, and all the *samásas;* also indeclinable words; and *karucà kriya,* or forming words from roots, by increment: leaf 1—81, and 1—28, and 1—59=168 leaves.

The book is long, and thick, without boards, old, injured by insects.

31. No. 1007. Sect. 1. *Sìddhanta cáumudi.*

By *Bhuttóji dîcshada, sútras* and *tîca.*

The *tignanta,* part only, incomplete.

Among four thousand roots, some few selected, with formation from them of tenses and persons of verbs: leaf 175—237.

For Sect. 2 See XV. The book is long, without boards, injured by insects.

XI. Hymnology.

1. No. 26. Eight short tracts.

1.) *Gayatri sahasra náma, slocas.*

A form for repeating 1,008 names of the *Gayatri,* taken from the *Védas,* complete.

Worship of the sun; if repeated, good results.

2.) *Gayatri bhújangam,* 13 *slócas,* complete.

Brahma to *Náréda*—praise of the *gayatri,* put into the form of a serpent; if repeated, good results.

3.) *Gayatri chacra stavam,* 66 *slócas,* complete.

Siva to *Parvati,* squares subdivided, one to *Ganésa* one to *Subrahmanya &c.*

"Benefits will follow homage to these diagrams."

4.) *Gayatri hrudayam—mantra* and *slócas*, complete. Sign by fingers, and touching different members of the body. Origin of the *gayatri* from the *Védas*. *Vishnu* caused the heat of his spirit to enter water, by which a bubble was produced, and on its bursting *Aûm* issued, from which came the *gayatri*.

5.) *Gayatri cavacham, mantra, slócas*, complete.

The *mantra* used with motions of fingers, followed by the *stóttra*, praise.

6.) *Paráshtottra satam, slócas*, 108 names of a *sacti* of *Siva*, in praise.

7.) *Parà sahasra nama, slócas*, complete.

1,008 names of the said *sacti*, in praise.

8.) *Nama sára stavam—slócas*, complete.

Praise to *Syama*, a *sacti* of *Siva*, including homage. [The three last have a relation to the female-energy system; but it is not needful to separate them, as they come under the present head]: leaf 1—33.

The book is long, without boards, one leaf broken.

2. No. 68. *Siva sahasra náma stottra; slócas* 1,008, names said to be from the *Padma puránam;* used in praise, to procure the favor of miraculous aid from *Siva*, with motions of fingers, and eulogy of the benefit: leaf 1—16, and 18—28, and 30—32.

The book is short, and thin, without boards, damaged.

3. No. 72. A collection of short pieces in *slócas*, and some *dandacas*, long chants.

—*Siva ashtacam* 8 *slócas*, praise.

—*Siva bhujangam*8 ,, put into the form of a serpent. By *Sancaráchârya*.

—*Bhujanga prayata st'hava*, 23 *slócas*, imitating the trail of a serpent, praise of *Siva*.

—*Uma Mahésvara sahasranama, stóttra*, incomplete—praise of *Parvati* and *Siva*; part of 1,008 names.

Siva bhujanga st'hava—tíca in Telugu, the *slócas*, and Telugu version.

—*Rávana bhujanga*—praise of *Siva*, ascribed to *Rávana*.

—*Tandava stava*—praise of *Siva* dancing at the time named *pradósha*.

—*Ashtacas* or octaves, named after *Vira*, *Bhadra*, *Ganga*, and *Chandra séc'hara*.

—*Aditya hrudaya stóttra mantra*.

Praise of the Sun said to have been taught by *Agastya* to *Ráma* to enable him to kill *Rávana*.

—*Aditya cavacham* ; spell for protection by the Sun.

—*Syamalà dandacam*, a chant.

By *Cali dasa* to a *sacti* of *Siva*.

—Other *dandacas* or long chants, to *Ramalinga*, a stone placed by *Rama* to *Somesvara* the moon ; to *Vignésvara:* and to *Surya* the sun.

—*Ambà dandacam* in Telugu, praise of *Parvati*.

—*Agama slócas*, *Sâiva* in kind.

—*Karuna hasagi*, *slócas* with a Telugu *tica ; Vira Sáiva* in kind—on the *tatva* system, as to the members, and faculties of the human body. Some other *Jangama* matters.

—*Aparádha stavam*, praise for the pardon of any fault ; addressed to *Siva*.

—*Siva puja vidhi*, mode of homage to *Siva*.

—*Rúdra cavacham*, aid of *Siva* invoked.

—*Siva rátri vrata calpam*, benefit of observing the night of *Siva*, in February, and many others similar in kind.

The book is long, and thick, a little injured by insects.

4. No. 74. Two pieces.

1.) *Savundarya lahari*, 60 *slócas*, incomplete.

By *Sancaráchárya*. Praise of the person of *Párvati* from head to foot.

2.) *Siva ananda lahari*, 108 *slócas*.

By the same. Praise of *Siva's* greatness and glory, with invocation : no personal description : leaf 1—20.

The book is of medium length, thin, without boards, slightly damaged.

5. No. 75. *Sáubhagya vérddhani*, prose.

By *Káivalya ázrama*, 102 *slócas* of the *Savundarya lahari* commented on, having the original ; and made to relate to *Kámacshi* the consort of *Ecambésvara*, at Conjeveram. The goddess described from head to foot : leaf 1—53.

The book is long, of medium thickness, without boards, a little injured.

6. No. 76. *Mahimna stottra vyakyánam*, a prose comment on 30 *slocas*, including them. Praise of the glory of *Siva*, complete : leaf 1—14.

The book is long, without boards, a little injured.

6½. No. 78. Three pieces.

1.) *Guru stuti*—from the *scanda puránam slocas* in 4 *adhyáyas*—*Mahésvara* to *Uma*. Praise of preceptor ; a term sometimes applied to *Siva*.

2.) *'Ananda lahari*—41 *slocas*, complete.

Praise of *Siva*.

3.) *Sâundarya lahari*—43 *slocas*, incomplete.

By *Sancaráckarya*. Praise of the beauty and members of the person of *Parvati ;* accommodated to *Kámacshi*, her form at Conjeveram : leaf 1—20 and 1—8.

The book is of medium length, thin, without boards, slightly injured.

7. No. 84. A collection of many small pieces, chiefly *stottros*.

—*Vîra Bhadra ashtaca*—two octaves, praise of *Vîra Bhadra*.

—*Ganësa ashtacam*—an octave in praise of *Ganésa*.

—*Linga mahatmyam*, and in Telugu, *mangalashtacam*—two octaves, relative to the symbol of creative power—*Saiva*.

—*Vishnu ashtacam*—an octave in praise of *Vishnu*.

Nandikésvara Siva—*Art'hanisvara*—*linga ashtacas*, octave in praise of each one.

—*Marcandéyastuti*—praise of *Siva* as having spared *Marcandéya's* life, when in danger.

—*Rudra cavackam*, with *stóttra*, a spell for protection, or safety of soul.

—*Vyása ashtacam*, praise of *Siva*, ascribed to *Vyása*.

—*Siva ashstóttra sata náma vali*—praise of *Siva* by 108 names in prose.

—*Indracsha mantra*—spell of the *sacti* kind for gaining matters desired.

—*Vira Bhadra badda bánala mantram*, a malignant spell, to kill enemies.

—*Nila kant'ha stottra mantram*—praise, and spell to the blue-throated *Siva*.

—*Sancara ashtacam* (in Telugu)—an octave in praise of *Siva*.

—*Dacsha vâtti Isvara ashtacam*—an octave, in praise of a local god.

—*Sivashtacam*—an octave in praise of *Siva*.

—*Vrishabha stuti*, praise of the bullock vehicle of *Siva*.

—*Visvanát'ha ashtacam*, an octave in praise of the form of *Siva* at Benares.

—*Linga stóttra* (in Telugu)—praise of the *Saiva* symbol.

—*Bhuvanésvari ashtóttra sata náma stóttra*—praise by 108 names of a *sacti ;* on the female-energy system.

—*Anna púrna ashtacam*, octave in praise of a local Ceres, (a form of *Parvati*) at Benares, &c.

—*Prasáda panchácshara mantram*, a spell or prayer, used over offered food, and some other of like kind : leaf 1—53.

The book is long, of medium thickness, without boards.

8. No. 88. Various small pieces, laudatory.

—*Siva puja vidhi*—fragment on *Saiva* mode of homage.

Mahésa mánasótsava...slócas.

By *Indra kant'ha konda.*

1.) *Puja khanda*, sect. on homage.

2.) *Stóttra* „ „ on praise.

Each section has 16 *padadhis*, or decades; worship to *Parvati* with praise at early dawn, at noon, at evening, at night.

—*Arthanat'hisvara varna*, praise of the form, which is *Siva* on one side and *Parvati* on the other side.

—*Kant'hà uparivarna*, praise on the neck (of *Siva* supposed).

—*Sarva uparivarna*, praise of all the members of *Siva's* body.

—*Hari hara brahma abhéda varna*, praise of the undivided *Vishnu-Siva-Brahma* (*Sancaracharya's* doctrine).

—*Siva mantra prasamsi*, spells, or prayers of special use to *Siva*.

—*Vibhuti, rudrácsha stuti*, panegyric of ashes, and beads, deemed sacred

—*Siva stuti*, praise of *Siva*, with an ascetical bearing.

—*Siva puja vidhi*, repeated, and complete.

Leaf 1—108 and 5 blank leaves.

9. No. 92. Three pieces.

1) *Siva ashstóttra, sahasranama stóttra, slócas*, the 1008 names of *Siva* complete, used with praise for obtaining any desirables ; classed as beneficence, property, pleasure, or beatification ; as the mind of the devotee may happen to be.

2.) *Súrya namascára vidhána* with the *púja vidhi*. Mode of doing homage, and reverence to the sun, with the benefit ; that is health, cure of diseases, or things desirable : complete.

3.) *Siva ashstottra, sahasranáma vali*, prose list of 1008 names of *Siva*, used in praise complete : leaf 1—20, and 24—35 ; no chasm in the sense.

The book is of medium length, and without boards.

10. No. 107. *a.* Six short tracts (No. 107. *b.* comes under XXXIII).

1.) *Chitambara stottra*, praise of the ether-clothed *Siva ;* used as a spell to gain things deemed desirable.

2.) *Chitambara shodasa upasára púja vidhanam*, on sixteen modes of complimentary homage to *Siva*.

3.) *Chitambara ashtacam*, an octave in praise of *Siva*.

4.) *Mangala pátas* (in Telugu), epithalamium, addressed to *Siva*.

5.) *Chitambara Svam Saijaya padrica* (Telugu), two epistles addressed to *Siva*.

6.) *Chitambara púja náma vali* (Sanscrit)—a list of some few names used in *Saiva* homage : leaf 1—12 and 14 others.

The book is short, and thin.

11. No. 108. Various short tracts, chiefly *stóttras*.

—*Siva sahasranáma stottra, slócas* complete, from the latter part of the *Pádma puránam*, the thousand names of *Siva* in praise, connected with a discourse of *Krishna, Márcandéya, Vyáso*, and others.

—*Siva sahasranáma stottra, slócas*, incomplete ; the same, as if related by *Vishnu*.

—*Siva sahasranámavali* prose-list of 1,000 names, with *p'hala sruti* or benefit of hearing them, *Agastya* to *Raghava* from the *Siva gita*, the 5th *adhyaya* of a *yoga sastra*.

—*Siva sahasranama stottra* the same, but delivered by *Siva* to *zanmuc'ha*.

—*Siva náma mahima*, a few *slocas ;* glory of the name of *Siva*.

—*Siva ashstottra sata námavali*, prose, complete ; praise of *Siva* by 108 names.

—*Sarabha Siva ashstottra náma stottra*, praise of a fabulous animal by 108 names, complete.

[*Siva* assumed that form in order to punish *Vishnu* in the *Narasinha avatara*. The Sanscrit *karabha* a lion, and *sarabha*, appear to me radically the same words, with the Hebrew words *C'herub* and *serap'ha ;* but with different reference ; and I think the allegorical reference of both probably illustrated by the winged lions, and bulls of Assyrian antiquities].

—*Nila kant'ha stottra—slocas*, complete ; praise of the blue-throated *Siva*.

—*Rudra cavacha stottra*, a charm invoking protection from *Siva ;* said to be taken from the *Vayu puranam*.

—*Siva cavacha stottra*, the like in import, said to be from the *Brahmanda puranam*.

—*Rudra bhashyam* or *Madháviya védart'ha pracása*, by *Narayanácharya*. A comment, or explication of the 11th *anuváca* 5th *prasna*.

4th *Cándam* of the *Yajur véda*, on the supremacy of *Siva:* leaf 1—83. The book is long, of medium thickness, recent.

12. No. 111. A collection of *stóttras* (the first twelve appear to belong to the *sacti* systems: see XXVIII, but are in place here).

1.) *Lalita sahasra náma stottra,* from *Hayagriva* to *Agastya;* praise of *dea Natura* by 1,008 names; usually taken for a form, or name of *Parvati.*

2.) The same—both in *slocas,* and complete.

3.) *Lalita sahasra namavali,* a prose-list of 1008 names of the same; panegyrical.

4.) *Lalita ashstottra sata nama stottram.*

The like praise by 108 names; *slocas.*

5.) *Lalita ashstottra sata namavali,* a prose list of 105 names, panegyrical.

6.) *Bhuvanesvari ashstottra sata nama stottra,* praise by 108 names of *mundi dea,* a form of *Parvati,* complete.

7.) *Kirarta varahi stóttram,* praise of a forest form of *Parvati.*

8.) *Varahi cavacham,* invocation to the same for protection.

9.) *Indracshi stottram,* praise of a form of *Parvati,* or a subordinate energy.

10.) *Sáubhagya vidyà Isvari Brahma vidyà* together with *Tripura sundari mahà mantram,* felicitous knowledge, and spell, directed to a form of *Parvati* It appertains, to thh *káula matam,* or worship of the goddess *Nature* as *rerum causa;* not borrowed from Greece, as in the case of our modern moral philosophers.

11.) *Kirarta varáhi mantram,* a spell directed to the forest-dwelling *Parvati,* the object malignant—to kill enemies.

12.) *Bhagalà mantram,* a spell directed to the female *verendam* deified! in order to obtain plenty: so far the *Káula matam.*

13.) *Dévi puja vidhanam,* mode of doing homage to *dévi,* the consort of *Maha déva,* on the ordinary *Saiva* system.

14.) *Sitalà stottram,* praise directed to a *sacti,* for cure of small pox, or of erisypelis; to reduce it, or to lessen the evil called *spot'hacam.*

15.) *Anna púrna mantram,* a spell to a local Ceres, a form of *Parvati,* for plenty.

16.) *Sarasvati púja* and *stottra,* homage to *Sarasvati,* goddess of learning, with praise.

17.) *Kirarta varahi,* and *Lalita sahasranama* see 3) and 11) *supra.*

18.) *Surya sahasranama stottra*, praise of the sun by 1,008 names; said to be from the *Scanda puránam.*

19.) The same, ascribed to *Visvamitra.*

20.) *Surya cavacha stottram*, invocation, with praise to the sun, for protection.

21.) *'Aditya hrudayam*, "heart of the sun," an original spell, ascribed to *Agastya.*

22.) *Aditya málà mantram*, a string of secondary spells, founded on the last; with an invocation to the sun for protection.

23.) *Tricha calpa vidhánam*, on the mode, and benefit of homage to the sun.

24.) *Basava ashstottra sata náma vali*, prose list of 108 names of the vehicle of *Siva*, in praise.

25.) *Vinayaca puja vidhi*, with *vrata calpam*, and also *ashstottra sata námavali.*

Mode of homage to *Ganésa* with the benefit of service to him, and praise by a prose list of 108 names.

26.) *Vignésvara stóttra* and *sata námavali*, praise of *Ganesa*, and list of 108 names.

27.) *Sarabha cavacha Vira Bhadra cavacha; Aghóra Vira sarabha sálva* and *sarabha málà mantram*, three spells for protection, and a string of charms founded on one original; they appear to be partly destructive in intent.

28.) *Bháirava cavacha*, and *ashstottra sata námavali*, invocation for aid to a destructive form of *Siva*, and praise by 108 names.

29.) *Bétála mantra* and *cavacham*, spell, and invocation for aid, to an evil demon.

30.) *Pancha muc'ha Hanuman, mantram, cavacham* and *stottram*, spell to the five-faced monkey, with invocation, and praise.

—27) to 30) have more, or less of evil intent.

31.) Two *ashstottra sata náma stóttras*, two laudatory pieces directed to *Ráma* and *Krishna.*

32.) *Vishnu panjaram, Vishnu's* nest for refuge, "as a bird flies to its nest."

33.) *Lacshmi Nrisimha púja vidhánam.*

Mode of homage to the manlion *avatára.*

34.) *Garuda dyánam*, meditation on the kite vehicle of *Vishnu*, against snakes.

35.) *Nava griha stottra*, and *sani stóttram*, praise of the nine planets, and of Saturn.

36.) *Svarnacaracarushana Bhairavu*, a charm directed to *Bhairava* to obtain possession of gold.

37.) *Hari hara ashstóttra sata námaváli*, praise of *Vishnu* and *Siva*, by 108 names.

38.) *Vignésvara ashstóttra sata námavali*, praise of *Ganésa* by 108 names.

Leaves 1—228, with some left blank.

The book is long, very thick, on narrow leaves, recent.

13. No. 118. *Sivananda lahari*, 101 *slócas*, complete.

By *Sancarâchárya*.

" The overflow of *Siva's* bliss," on the glory of *Siva*; he is *Para Brahm* &c. in the way of laudation: leaf 1—23.

The book is short, thin, old, slightly injured.

14. No. 125. *Krishnáshstóttra sata námavali* and *stóttra*, both complete, list of 108 names of *Krishna*, and the same repeated with praise: leaf 1—4.

The book is long, without boards, injured.

15. No. 126. Panegyrics.

1.) *Sananda stóttram, slócas.*

Sānanda with joy; *Sâiva* in kind.

2.) *Siva stóttra*—praise of *Siva*, as from *Yama, Brahma, Vishnu, Súta*: the piece in the name of *Yama* has details concerning *naraca*, or hell; the three others are sectarial devices, in praise of the *Sâiva* symbol.

3.) *Rudra sahasranáma stóttra.*

Praise of *Siva* by 1008 names, complete.

Leaf 1—17 at the end one leaf on divination, from a lizard falling on any one.

The book is of medium length, thin, old, small writing, damaged by insects.

16. No. 135. Three pieces.

1.) *Uma Mahésvara sahasranama*, in the *mantra* form, with *slócas* added.

It relates to the bi-formed *Art'hanát'hesvara* having *Gáuri* on the left and *Siva* on the right; but only half of each—1008 names of this mystical figure, preceded by the use of finger signs and *mantra*—the names are complete —6 leaves, 16 left blank.

2.) *Siva stóttra* (Telugu language), praise of a *Sáiva* kind, incomplete; 2 leaves, and 16 left blank.

3.) *Sámbava stuti*, incomplete; praise of *Sámba* or *Siva*, from the head, whereon *Ganga* is seated downwards.

2 leaves, and 4 blank leaves; in all 46.

The book is of medium size, without boards, recent.

17. No. 146. Fourteen pieces.

1.) *Ráma mánasica púja vidhi*, 70 *slócas*; mode of rendering mental homage to *Ráma*.

2.) *Ráma cavacha stóttra*, *slócas*, complete: invocation for aid with praise.

3.) *Ráma stava rája slócas*; high or royal praise of *Ráma*.

4.) *Rámáshstóttra sata náma stóttra*, complete.

Praise of *Ráma* by 108 names.

5.) *Ráma mantra cavacham*, *slócas*, spell with invocation for aid with praise.

6.) *Vishnu sahasranáma*, *slócas*, complete.

The 1008 names of *Vishnu*, in praise.

7.) *Sahasranáma mantra*, a charm founded on the 1008 names, used in homage.

8.) *Trái lócā móhana mantras* and *slócas* refers to *Ráma*, as bewildering the three worlds; from the *Sâiva*, or *káula* book *yámalam*; and containing magic spells of the *sacti* kind; such as to tie up the tongues of opposers, to bind the guardians of the eight quarters of the heavens, &c.

9.) *Ráma púrvōttara tápaniyam*, a spurious imitation of the *At'havvana véda*, 5 *khandas*, incomplete: *slócas* difficult to understand, without a glossary.

10.) *Tulasi stóttra, slócas*, complete; praise of the *tulsi* plant, sacred to *Krishna*.

11.) *Lacshmi stottram, slócas.*

Praise of *Lacshmi*, asserted to be the substance of the *Védas*. The *vedanta* is compared to a forest, and *Lacshmi* to a bird in every part of the forest, at will.

12.) *Triveni stóttram—slócas.*

By *Sancaracharya*, complete.

The *Ganga*, *Sarasvati*, and *Yamuna* rivers, praise the place of their junction at *Prayagi*.

13.) *Hari stóttram slócas*, complete; praise to *Vishnu*.

14.) *Ráma cavacha-panjaram*, invocation; flying as a bird to *Ráma* for protection: *slócas* incomplete: leaves 1—78.

The book is long, of medium thickness, two leaves broken.

18. No. 154. Two subjects.

1.) *Sivananda laharí*, 100 *slócas*. complete.

By *Sancarácharya*.

Praise of *Siva* from the head downwards—he is the sole cause of the universe, his glory declared: 10 leaves.

2.) *Rāvana bhujangam*, 14 *slócas*, complete.

Praise of *Siva* ascribed to *Rávana*.

Praise of *Siva* from head downwards; his excellence. The manner technically termed *prâsa slócas*, letters repeated, as *attata rattata*: 2 leaves, =10 in all.

The book is long, without boards.

19. No. 157. *Bálà stóttram*, 28 *slócas*, complete.

Praise of *Parvati* as a girl.

Description of her person—her glory; this *Gâuri* is above all other goddesses: leaf 1—13.

The book is short, without boards, slightly injured.

20. No. 159. Two pieces.

1.) *Sivananda lahari*, 100 *slócas*, complete.

By *Sancarácharya*—no *tîca*.

Various praise of *Siva ut supra*.

2.) *Kanacadhára stuti*, 17 *slócas*, complete.

By the same. Praise of *Parvati*, of golden form.

Leaf 1—9. This book is on paper: but placed among the palm leaf MSS.

21. No. 242. Laudatory pieces.

1.) *Mahimna stôttram,* 51 *slócas.*

Praise of the glory (of *Siva*).

2.) *Mulhana stavam,* 37 *slócas.*

By *Mulhana,* praise of *Siva.*

3.) *Bilhana stavam,* 38 *slócas.*

By *Bilhana,* praise of *Siva.*

4.) *Annamaya stava,* 34 *slócas.*

By *Dindima cavi,* praise of *Siva* for the removal of sickness.

5.) *Halayuta stavom,* 67 *slócas.*

By *Halayuta.*

6.) *Sivanánda lahari,* 32 *slócas.*

By *Sancaracharya,* praise of *Siva's* great happiness, by corporeal members.

7.) *Siva Bhujanga*—two different copies.

1st copy—11 *slócas;* 2nd copy, 21 *slócas.*

By the same—praise of *Siva,* put into the form of a serpent.

8.) *Tándava stava,* 20 *slócas.*

Praise of *Siva* dancing.

9.) A great variety of *ashtacas,* or octaves, all *Sáiva* in kind, 8 *slócas* each one. Some of them are these—*Vyása asht:—Sancaracharya asht:—Upamanyam, asht:—Vasishta asht:*

10.) *Guru gîta slócas*—4 *adhyáyas,* praise of a teacher.

11.) *Siva gîta slócas.*

By *Suta*—glory of *Siva; Ráma* by doing homage to *Siva* gained a victory over *Rávana* &c. It contains an account of the nature of the human soul, with *upasára* or minor homage, and the mode of obtaining beatitude—16 *adhyáyas* in all: leaf 1—54, and 82—190. Some blank leaves.

The book is of medium length, very thick, has narrow leaves, recent.

22. No. 412. Sect. 1. *Sri guna retna cósham,* 60 *slócas,* complete.

By *Sri Bhatta nát'ha.* On the jewel dispositions of *Lacshmi,* as *Rangha nayaki* at Trichinopoly; leaf 1—5.

For Sect. 2 see V. For Sect. 3 see XXXII.

23. No. 445. *Vishnu sahasranámavali,* prose, complete.

A list of 1,008 names of *Vishnu,* used in homage: leaf 1—10.

The book is long, old, damaged.

24. No. 449. Various matters, chiefly *ashstottrás,* praise.

1—6 leaf, finger signs, and the *rudra bhásya mantra,* from the *veda.*

1—4 leaf, mode of homage to *Cáli* for wealth.

1—22 leaf, various pieces; as

Ramáshstottra sata náma stóttram, slócas; the same list of 108 names, in prose.

Krishnashstottra sata námavali.

Sivashstottra sata námavali.

Vinayacáshstóttra sata námavali.

Káli and *Tripura sundari ashstóttra sata námavali*—108 names of two *sactis.*

Lalita ashstottra sata nama stottram, slócas of 108 names of a *sacti (dea natura).*

Other prose lists of 108 names of *Lalita, Nrisimha, Hayagriva, Hanumán, Vencatésvara, Sita, Ráma, Gauri, Sancara.*

Lalita trisati námavali—prose list of 300 names of a *sacti (dea natura).*

Siva sahasranama vali—1008 names of *Siva.*

Vishnu sahasranáma stóttram—original *slócas* containing 1008 names of *Vishnu.*

Ráma sahasranámavali—prose.

Siva „ „ *stóttra, slócas.*

Siva „ „ *vali,* prose.

The book is of medium length, slightly injured by insects.

25. No. 452. *Sri rangha rája stava.*

124 *slócas* the *púrva khanda* or 1st part complete; with a prose commentary.

On the glory of *Vishnu,* as *Rangha nat'ha* at Trichinopoly; his disposition, his ornaments—he is *Para Brahm,* he must be followed, that is worshipped, and obeyed. Praise of his devotees. Many matters tending to maintain that *Vishnu* is supreme; leaf 1—43.

The book is long, without boards, a little injured by insects.

26. No. 459. Twb pieces.

1.) *Ráma sahasranama stottra, slocas,* said to be from the *linga puránam,* complete. *Siva* told this panegyric to *Parvati;* and, if repeated, the benefit is great.

A panegyric of *Ráma* by 1,008 names: leaf 1—8.

2.) *Sāundariya lahari,* 1,00 *slócas.*

By *Sancaráchárya.*

A description of the beauty of *Parvati's* form, from head to foot—with praise; 17 leaves, 25 in all.

The book is short, a little injured.

27. No. 460. Four pieces.

1.) *Siva mantra sahasra náma, mantra* form, wanting at the end: 16 leaves.

950 *mantras* used in *Saiva* homage; no meaning or intention, is given with them.

2.) *Siva stóttram—slócas*

Praise of *Siva,* incomplete, 8 leaves.

3.) *Ramáshstóttra sata náma mantra; mantra* form, 108 names, complete; 5 leaves.

4.) *Asáucha vidhi,* some verses from the *Vedas* concerning ceremonial uncleannesses: 12 leaves, in all 41.

The book is short, of medium thickness, without boards, injured by insects.

28. No. 461. *Vishnu sahasranáma stóttram,* praise of *Vishnu* by 1,008 names; said to be from the *Bháratam, slócas*: leaf 1—22

The book is short, thin, without boards, recent.

29. No. 462. *Vishnu sahasranámavali,* prose list of 1,008 names of *Vishnu:* 7 leaves.

The book is short, old, extremely damaged.

30. No. 489. *Vishnu sahasranáma stóttra,* praise of *Vishnu* by 1,008 names, *slócas* from the *Bháratam,* from *Bhishma* to *Dherma raja:* leaf 17—22.

The book is long, without boards.

31. No. 502. *Narasinha stóttram: slócas*, the *múlam* with a prose *tica;* from the seventh *scandam* of the *Bhagavatam:* praise directed to the man-lion *avatára;* not by a string of names: leaf 1—11.

The book is of medium length, without boards, old, a little damaged.

32. No. 614. *Sita stavam*—39 *slócas.*

By *Rangha dása*—the *múlam*, complete, with *sita stava vyakyánam*, a comment on the same, also having the *múlam.*

By the same author, complete.

On the glory of *Sita* the consort of *Ráma;* her excellent dispositions; and general panegyric: leaf 1—40.

The book is long, of medium thickness, without boards, recent.

33. No. 665. Five tracts.

1.) *Mahimna stottra, slócas* and *tica.*

By *Mahimna cavi*, the *tica* by *Décha-mattiyan*, praise of *Siva's* glory.

2.) *Mulhana stóttram, slócas.*

By *Mulhana cavi*—and a *tica* by *Décha-mattiya*, both complete; praise of *Siva.*

3.) *Annamaiyya stóttram*—*slócas.*

By *Dandi;* and a *tica* by the above.

—*Amayya* a disease, a family is compared with a disease, and the privative is applied to *Siva;* an address to him to be delivered from family cares.

4.) *Haláyuta stóttra, slócas.*

By *Haláyuta bhatta*—with a *tica* by the above named—both complete.

Praise of *Siva.*

5.) *Nilacant'ha stóttram, slócas* from the *vayu puránam*, with a *tica*, by the above named.

Praise of the blue-throated *Siva*. The subject the same in all the five and in some his bodily form, with *Ganga* and *Chandra* on his head, serpents around him.

The book is long, somewhat thick, and old; 1) is injured, and the boards are pierced by a kind of beetle.

34. No. 678. Three pieces.

1.) *'Abati nirvarana stóttra*, 30 *slocas*, without *tica*. It refers to *Ráma*, and contains eulogy, as a preservative from trouble by thieves;

and in other like dangers. If this panegyric be repeated, (*dicitur*) dangers will depart.

2.) *Govinda vishaya stóttra: slócas* ascribed to *Sancaracharya*, 5 leaves, incomplete; a legend, probably spurious.

While *Sancaráchar*y*a* was seated beneath a tree, with his disciples, a man came near, and asked to be allowed to learn *sastras*, grammar &c. *Sancara chárya* said "you have no need, danger is near; repeat the name of *Govinda*." The man did not do so; and a snake came, and killed him. *Sancaráchárya* pointed out this circumstance to his disciples; and thence urged the need of using the chant contained in this piece: which dwells on a repetition of the name, of *Govinda*, i. e. *Krishna*.

3.) *Anna púrna mangalam*, 12 *slócas*.
By *Sancaracharya*.

Praise of a form of *Parvati* at Benares; and otherwise a local *sacti* elsewhere worshipped. Ceres, goddess of corn, or giving food in plenty; 3 leaves only—in all 11 leaves.

The book is of medium length, without boards, not injured.

35. No. 743. Two tracts.

1.) *Gadya treyam*, 3 prose sections.
By *Vedantácharya*, complete.

Praise of *Vsihnu* as *Naráyana*, the excellent dispositions—many such, as qualities or attributes, specified; creation, preservation, destruction, are by him, or under his direction, or control. He is eternal. His glory deduced from the whole.

2.) *Sri retna guna cosham*, 21 *slocas*, incomplete.

Praise of the jewel dispositions of *Rangha nayaki*, a form of *Lacskmi* at Trichinopoly: leaf 1—13 to both pieces.

The book is of medium length, narrow leaves, a little injured by insects.

36. No. 750. *'Ala vantār stottra*, 68 *slócas*.
By *'Ala vantār áluvār*, with a *tica*.

It contains praise of *Vishnu*, by one of his special early devotees.

Leaf 15—31, taken from some larger book: but in itself complete.

The book is long, without boards, and much worm eaten.

37. No. 753. *Mulhana stuti*, 65 *slocas*.
By *Mulhana* without *tica*.

Sâiva in kind. The writer addresses *Siva*, asserting that he is without equal, and praises his supremacy: leaf 1—18.

The book is short, without boards, old, 1st leaf broken.

38. No. 760. Sect. 2. *Subrahmanya ashstottra sata náma, slócas.*

Praise of *Kartikeya* by 108 names; laudatory epithets. For Sect. 1 see VII.

16 leaves written, 20 left blank: French paper; but classed among palmleaves.

39. No. 763. Sect. 2. *Bhadra achala Ráma stóttram: slócas,* complete.

By *Pávana amattya.*

Praise of a form of *Rama,* worshipped on a hill named *Bhadra:* where not known; leaf 147—154, complete. This section is on very narrow leaves, different from Sect. 1. for which see XXVI.

40. No. 809. Sect. 4. *Sarasvati stóttra,* incomplete, on two leaves —*slócas.*

Praise of the *sacti* of *Brahma,* goddess of eloquence—distinct from other matter, for which see XV.

41. No. 1012. Three pieces.

1.) *Krishnáshstottra sata náma—slócas,* no *tica.* Praise of *Krishna* by 108 names, as designating his sports, and his glory.

2.) *Krishnashstottra sata námá, mantram,* prose form of *mantras,* complete.

Repetition of 108 names, adapted for acts of homage.

3.) *Siva sahasra náma, mulam, slócas.* Praise by 1,008 names, incomplete: leaf 23—36.

The book is of medium length, without boards.

XII. INCANTATIONS.

1. No. 4. Various minor pieces.

—*Bhuvanésvari sammóhana cavacham, slócas* and prose mixed, as usual in such pieces; *Siva* to *Parvati*—complete.

An invocation to a form of *Parvati* as bewildering the world; with this is connected the *Bhúvanésvari upanishada,* probably spurious.

—*Yogápyása vidhi,* an ascetic mode of homage for bodily preservation; from the *áditya puranam; Krishna* to *Abimanya.*

—*Siva gita*—chant of *Siva*—from the *Padma puránam;* with a variety of other matters, including some *sahasranâmas;* all *Sâiva* in kind.

—*Ráma cavacham,* and *Hanumán cavacham,* for protection.

—At the end three leaves on *Tripura sundari* of the *sacti* kind: leaves 1—45 and 1—17 and 1—9 and 1—4 &c. different pieces, tied up together.

The book is of medium size, much worm eaten.

2. No. 12. Various matters.

—*Nrisinha purva tapaniyam*—the first part of a comment on an *upanishada* of the *at'harvana véda*, by *Sancaracharya*.

—On *Vishnu*; the mode of using the *pranava*, the original formula of the *Vâishnavas;* and the *gayatri cavacham* as therewith connected. The fruit, or result is either the attaining things temporal, or beatification, according to the mind of the devotee: leaf 1—34.

Nrisinha uttara tapaniyam—the 2nd part as above commented on, by *Ganda páta*—in nine *padalas*, mode of homage: *Nrisinha* is *Para Brahm*. *Pranava padalam* meaning of the mystic *aûm* or *o'm*, with its majesty; and some extracts from the *at'harvana veda*, as to spells, and connected praise.

A few *slócas* are appended of an *advaita* kind: leaf 1—72.

The book is long, of medium thickness, without boards.

3. No. 16. Various *mantras* either spells, or prayers.

The first is magical; the others ascetic; or, on the female energy system.

—*Aghorastra mantra*, from a book called *prayóga sara*, to destroy enemies, and to acquire desirables.

—*Hat'ha yoga vidhi*, by *Svayamprácasa Ramanta yogi*, from a work entitled *yoga retnacara*, on restraint of the breath, and various other bodily exercises; the object being to attain to seeing God, within their own mind.

—*Raja yoga siddhanta rahasya.*

Siva to *Parvati*, mystery of the higher ascetical attainments.

—*Siva yogi pradipica*, incomplete.

By *Siva yogi nát'ha: 5 padalas.*

The mode of mental homage, and outward worship, illustrated.

—*Vedart'ha pracâsica* otherwise known as *madhaviyam* meaning of some parts of the *Vedas*, explained, on the *dvaita* system of *Madhava*.

—*Ráma Krishna mantras*, various invocations, having reference to *Ráma* to *Krishna*, and others.

—*Saura mâlà mantra*, a string of invocations founded on one original, and addressed to the sun.

—*Devica pátaca púja mantra*, formule as to worshipping the foot of *Parvati*. *Mútángi mantra*, with *stavam*, spell with praise, addressed to the *mother-member;* sometimes termed *syama*, or the dark colored. These are of the *sacti* kind, which deify the female form; as emblematic of *universal* NATURE.

Siddhanta mantra, a formule relative to *Parvati* for aid.

—*Avadúta gíta* a chant, by *Sancaracharya*—in praise of *Siva.*

—*Hat'ha pradípica*—4 *upadésas* or lessons, by *Svátma*, or *Ráma yogi*, an ascetic.

—*Suca yoga dharavati*—27 *slocas*, named after the lunar mansions, one to each ; containing a reference to various ascetical exercises.

—*Matana gopála mantra*, with *cavacham ;* a spell named after *Aniruddha*, grand-son of *Krishna*, for strength of body ; to draw over people to any purpose ; and, in general, for things desirable.

—*Rámashstottra náma stottra, slócas*, a recital of 108 panegyrical names of *Ráma*—with various other spells, and panegyrics : 96 leaves, not in regular order.

The book is long, of medium thickness, old, without boards, injured by book worms, and by termites : the leaves of unequal lengths.

4. No. 21. Five pieces.

1.) *Sapta vimsati slocas*, incomplete, there should be twenty-seven : *Sâiva.* Invocations for wealth, for beauty of person, for beatification.

2.) See XXIV.

3.) *Hanumanta málà mantra*, a string of spells founded on one original, with fire offerings, to bind the guardians of the eight points, and other matters : incomplete.

4.) *Parvati stuti*, 100 *slócas*, praise addressed to *Parvati.*

5.) Minor spells, relating to *Siva ganas* or celestials of *Siva's* world : incomplete, 177 leaves.

The book is of medium length, very thick, narrow leaves, very old, one triangular board, damaged near the end.

5. No. 24. Miscellanies, chiefly *mantras* or *cavachams.*

—*Bálà ashstottra sata náma stottram, slócas* ; complete, praise of *Parvati*, by 108 names, to obtain desirables.

—*Bálà cavacham ;* to the same, for protection.

—*Chulini, mantras* with *yentras* or diagrams ; mode of writing, and using them described ; object not stated. The three are *sacti* in kind.

—*Anna púrnési mantra rája stava*, spell and praise, directed to a form of *Parvati. Hayagriva ecácshari mantra*, a spell of one letter for learning ; to a form of *Vishnu.*

—*Hayagriva ashstottra sata náma stottra*, praise of the said form, by 108 names.

—*Médha dacshina múrti mantras*, spell to the patron of learning among the *Saivas.*

—*Svapna adhyáya ;* 36 *slócas,* on the fruit, on meaning of dreams.

—*Narayana cavacham, stottra* and *mantra,* invocation to *Vishnu,* or to the sun, for protection.

—*Bindu Mádhava ashtaca stavam.*

By *Sancaracharya* it relates to *Krishna.*

—*Nava retna malica stavam.*

By *Sancarácharya*—praise to *Parvati* possessing the nine jewels.

—*Triveni ashtaca*—an octave in praise of the triple junction of the Ganges, Jumna, and Sarsootee rivers, near Allahabad.

With some other *mantras, yentras,* or *stottras* ; partly of ambiguous usage.

Leaf 1—58 and, in the midst, some leaves not numbered. The book is long, and thin, without boards.

6. No. 32. Five small pieces.

—*Mahimna stottra,* 36 *slócas.*

—Comment on the same, prose form.

Praise of *Siva's* glory.

—*Gayatri shadacshara mantra,* the six-lettered spell of the *Gayatri,* to remove sin, and to gain things desirable.

—*Lacshmi ganapati mantra,* a spell to gain wealth, *sacti* in kind.

—*Vana dúrga mantra,* spell to a forest goddess, to destroy enemies.

Leaf 1—26. The book is of medium length, thin, without boards, slightly damaged.

7. No. 33. *Sángyáyana tantram, slócas,* and *mantras,* incomplete.

—From 1st to 16th *padalam,* a little only of the 17th.

Múla mantras, original spells to *Tripura sundari*—to *Jaya dúrga,* to *Vana dúrga* and *Bálà,* with the ritual, or mode of using them.

They are addressed to female personifications of *Nature,* under various aspects ; and are for sexual objects, or wealth, or destructive in intent.

The excellence of those divine personifications stated : leaf 1—10.

The book is long, and thin, without boards, some leaves at the end are broken.

8. No. 41. Spells, and panegyrics.

—*Búta suddhi prakarna,* mode of purifying the five elements in the bodies of worshippers, and in things offered, before service (ritual, or ambiguous) is done.

Antar mantrica } inside the diagrams and outside: the former are letters
Bayar „ } or syllables, the latter finger signs: and the spell, or service directed to *Parvati.*

—Mode of homage to *Ráma*, ascribed to *Ayastya.*

—*Siva sahasranáma stottra*, from the *Siva rahasya*: 1,008 names, panegyrical, for benefits expected.

—*Aparádha stavam*, 18 *sloras* by *Sancaracharya*, *Sâiva* in kind, asking pardon for faults: complete.

—*Véda stava; Saiva*, panegyric, founded on the *Védas.*

By *Jaimuni.*

—*Triyambaca mantra*, spell directed to *Siva* for *ishta siddhi*, or desirables: leaf 14—29 and 31—76.

9. No. 42. Six books of spells.

1.) *Pancha muc'ha Hanumán mantram*—from the *Vatula tantram*, a book so called; *slócas, mantras*, prose, incomplete.

The *bíja mantra*, or one special letter, and *múla mantram*, or original spell, without the string of others founded on it.

The *prana pratasht'ha vidhi*, or mode of infusing a soul into the image of *Hanuman* with the *hómas*, or fire offerings then used.

2.) *Bahula mantram*—prose, incomplete.

Mode of invoking any deity to be present.

3.) *Santala Gópála mantram*, complete.

Mode of homage, and invocation to *Krishna* to acquire wealth.

4.) *Agni cavacham*, prose *mantra*, incomplete; praise of *Agni*, god of fire; and invocation for his protection.

5) A spell against venomous reptiles; the Sancrit letters, and certain Telugu words added, not as explanatory, but distinct.

6.) *Vibhuti mantram*, Sanscrit, with Telugu prose of different meaning: incomplete.

The ashes, after the spell has been said over them, are given to people to clear the sight—gift of *clairvoyance*, for finding treasure, &c. &c.: leaf 1—52.

The book is short, of medium thickness, without boards, worm eaten near the end.

10. No. 43. Various brief pieces.

Mantras, slócas, prose.

—*Sudarisana hóma* with *mantras*, a fire-offering and spell named after the discus of *Vishnu*: also a *zanti japa* or litany, having reference thereto.

—*Kiráta Varáha mantra*—*Saiva* in kind, to bind the guardians of the eight points and to secure other objects ; doubtful at least.

—*Ráma dévata ashtácshari mantras,* eight-lettered spell, referring to *Ráma.*

—*Ráma mála mantras*—a string of spells founded on the foregoing original.

—*Ráma cavacham, slócas,* from the *Vishnu puránam*—for *Ráma's* aid.

—*Ramashstottra sata náma,* praise of *Ráma,* by 108 names for an object.

—*Sudarisana stottra*—praise of *Vishnu's* discus by *mantras,* from the Vedas.

—*Médha dacshana múrti mantra,* praise of the *Saiva* genius of learning, in order to obtain intellectual skill.

—*Ráma táraca mantra,* spell to *Ráma,* as relinquishing his family.

—*Lalita ashstottra nâma mantras,* praise of a form of *Parvati* by 108 names, for gaining desirables. This name is uniformly associated with the female-energy system ; which excludes any deity, other than the goddess *universal* NATURE : leaf 1—27.

The book is short, thin, without boards, slightly damaged.

11. No. 44. Various short pieces.

—*Garuda mantras,* from the *Garuda upanishada,* incomplete, against snakes.

—*Hanuman cavacha mantras,* from the *Brahmóttara khanda, Brahma* to *Nâréda,* for protection, and aid.

—*Aghóra vira Lacshmi mantra,* object not explained, probably malignant.

—*Bhairava mantra cavacham,* with diagrams and letters inscribed.

—*Garuda yentras* and *mantras,* these differ from the above.

—*Panchácshari mantras* and *yentras,* these, and others similar, on 25 leaves.

Other 21 leaves have medical spells, against fevers, excessive menstruation, and other disorders—in all 46 leaves.

The book is short, and thin, without boards.

12. No. 47. Ten sections.

1.) *Vana dúrga máhà mantra,* prose added to the letters—motions of hands and fingers, with *dhyánam* or meditation ; mode of fire offering, and some *véda* extracts : the intent being to propitiate the *sacti,* and to gain learning, or other objects—it pertains to the female-energy system. In the midst is a *punáhcharanam;* that is, if any defect occur to begin anew, and go over the whole again.

2.) *Malini mantras*—prose with them, to gain over a *Siva-sacti*, and to get learning, &c. of household usage.

3.) *Triyambaca mantras*, spells directed to *Siva* as possessing a triple *Parvati* used in temples when worshipping therein ; *slocas* accompany the spells.

4.) *Anna púrna mantras, slócas* with them, hand and finger signs to gain over a form of *Parvati*, and to get wealth, or plenty.

5.) *Sivashstóttra náma*—1 copy has the formule of spell, the other the names in *slocas*, praise of *Siva* by 108 names : the *mantras* (formule) is that used in homage ; the other one merely a detail of names.

6.) *Krishnashstottra, slócas*, complete.

Praise of *Krishna* by 108 names, of daily use, for prosperity.

7.) *Siva púja vidhánam, mantras* with prose, mode of homage to *Siva*, of household usage.

8.) *Para Brahma stavam, slocas*, incomplete ; praise of deity, *Saiva* in kind, as the said name is herein given to *Siva*.

9.) *Várunam mantras*, incomplete ; *mantras* with hand and finger signs, directed to the god of rain.

10) *Girija vishayam, stottra* and *mantras*, used in houses, object not known ; but directed to young *Parvati*, as a nymph mountain born.

The book is short, of medium thickness, without boards, slightly injured.

13. No. 51. Six sections.

1.) *Amrita panchácshari, mantra* form, only 1 leaf, incomplete, *Saiva ;* the *bija* letter and prayer down to the meditation : object not known.

2.) *Ráma sahasranáma, slócas, Siva* to *Parvati* 1,008 names, complete ; if repeated will procure beatification *(dicitur)*.

3.) *Anna púrna stavam*, praise of a form of *Parvati* at *Cási*, and other localities : *slócas*, one leaf, incomplete.

4.) *Siva manassu puja vidhánam, slócas*, 4 leaves, complete ; mental homage to *Siva*.

5.) *Rája mátangésvari*, 3 leaves only, *mantras* with *slócas*, relating to the *Sacti púja*, or female-energy system.

6.) *Prána isvari mantram*, 2 leaves only, used with finger signs, in fire offerings : in all 25 leaves. The book is short, and thin, without boards, ends damaged.

14. No. 54. Three sections.

1.) *Gayatri hrudayam ; mantra* from the *vedas*, complete ; used with finger motions.

2.) *Gayatri cavacham, slócas,* with *mantra,* and *stóttra* for protection.

3.) *Brahma yagnyam; smarta* offering to ancestors, and certain *rishis*, daily homage to them ; said to be from the *vedas* ; a prayer is used with palms of hands closed, one upwards, one downwards, 33 leaves. The book is short, thin, without boards.

15. No. 55. Various short pieces.

—*Syamala candacam—sacti*—chant.

By *Cáli dása*—praise, or homage.

There is a legendary story as to the reputed author that he was a stupid boor ; and one evening in a temple of *Cali* fell asleep, and was shut in for the night, by oversight. On awaking at midnight he was terrified; and appealed to the goddess, who appeared to him ; and wrote on his tongue the *bíja* or special letter of *Saraswati* ; immediately after which he composed this chant : and became thenceforward distinguished as a poet.

—*Déri ashstottra sata náma stottra.*

Praise of *Parvati* by 108 names, *slócas.*

—*Ambi stava,* praise of *Parvati.*

—*Laghu syamála mátanga isvari mantram,* a brief spell addressed to a goddess, on the female-energy system : the object being to obtain desirables, and especially wealth.

—*Ambà stava*—panegyric on *Parvati.*

—*Laghu syamála stavam,* panegyric of the above-mentioned goddess.

—*Aditya hrudayam,* spell to the sun, incomplete.

—*Krishnashstóttra sata námavali.*

Praise of *Krishna* by 108 names, incomplete.

—*Varanasi isvara stavam,* 8 *slocas.*

By *Vyása,* panegyric on *Siva* at Benares.

—*Anna púrna stavam.* }
—*Kála Bhairava stavam.* } incomplete.

Two panegyrics, one of *Parvati,* one of *Siva* : leaf 1—19, and 9 others, variously numbered.

The book is short, and thin, without boards, old, and damaged.

16. No. 58. Four pieces.

1.) *Gúru cavacham, slócas* and *mantras,* complete ; mode of homage to the feet of a teacher ; with the motions of hands, and fingers, as usual.

2.) *Vaduca Bháirava mantra*, with some prose, incomplete; spell to a *Siva múrti*, or form of *Siva*, with finger motions.

There are eight *Bhairavas:* of which this is one.

3.) A packet of *mantras*, or spells.

—*Indracshi yentram*, and mystic letters inscribed; relating to the *sacti* system.

—*Sita chacram*, with *mantra*, inscribed: spell in the name of the consort of *Ráma*.

—*Grahochâttanam*, *yentra*, or diagram, with mystic letters inscribed.

—*Racsha yentra* and a *mantra* inside it.

—*Mrtanjeya yentra* and *mantra;* several of these directed to *Siva* as rescuing from death—with some others similar in kind

4.) *Pratyangira mantras—slócas* and prose: verses from the *vedas* to procure an eloquent tongue: accompanied by an intensitive meditation, in *slocas*, 14 leaves written, blank 10 leaves.

Note. I observe that one spell is to be written on the hands, and others on other bodily members—object, or intent not usually stated.

The book is short, thin, without boards.

17. No. 61. Various short pieces.

—*Hanuman málà mantras*, a string of spells founded on an original, for all things deemed desirable.

—*Dattatreya mantra*, the like object.

—*Sudarisana cavacha stottra* and *mantra*, appeal to the discus of *Vishnu* for deliverance, in all kinds of distress, or difficulties.

—*Súrya cavacham*, invocation to the sun, for health, or freedom from sickness; said to be from the *scanda puranam*.

—*Dattatreya ashstottram sata náma stóttra*, praise of a minor form of *Vishnu* for things deemed desirable.

—*Hanuman cavacha stottra mantra*, invocation to *Hanuman* for safety, &c. with a few others: leaf 1—24.

The book is very short, thin, and without boards.

18. No. 67. Numerous pieces.

—*Sapta sati*, or 700 *slocas*, otherwise the *Dévi mahatmyam*, from the *Marcandéya puranam*; 16 *adhyayas*, but with other numbers than 1—16. The wars of *Dévi* with the *asuras*, and her killing *Madhukaitaba*, and *Mahishasura*, with praise to *Indra*, and others. Also the slaying of *Chandra*, *Shumba*, *Nishumba*, and other *asuras;* but the book is put up with the rest of the matter, because from 17th to 22nd

ádhyaya it contains the *Dévi mantra;* the *bija* letter explained with use of the *púja* or precative, and its excellence, or power illustrated. There is also *púja rahasyam* or secret homage, of a kind resembling the *sacti púja,* and various other matters coming under the general head of incantation.

—*Kâtyayna tantram,* a formule with *mantras.* From *Isvara* to *Parvati* 20th to 23rd *padalam,* so much complete.

It relates to a mode of rendering homage to *Dévi,* the heroine-form of *Parvati.*

—*Lalita ashstóttra sata nama stóttra.*

Praise of *Parvati* by 108 names, but pertaining to the female-energy system.

—*Tripura sundari tatva vidya mantra,* with *sahasra náma stottra* : the genuine spell for the acquirement of learning, addressed to *dea Natura,* with a thousand epithets of praise ascribed to it, or to the goddess.

—*Raja syamala mantram*—108 *sutras,* by *Gâura patà,* these are used in the secret rites of the female-energy system.

—*Bálà sahasra náma stottram,* 1,008 names, panegyrical of young *Parvati* on the said system.

—*Lalita trisata nama stóttram.*

Praise of the aforesaid *sacti,* by 300 names.

—*Médha dacshina murti mantram,* spell to the *Saiva* genius of sense, and learning.

—*Tirascarani mantram,* a spell to render any one invisible by others, when in their midst.

Lalita sahasra nama stottra.

Praise of the above *sacti* by 1,008 names.

—*Dacshana múrti cavacham*—and *upanishada*—invocation to the *smarta* god of letters ; and extracts professedly from the *Védas* concerning him.

—*Sarabha sálva dva trimsati acshara mantra,* a spell of 32 letters, with malignant intent, such as the killing of enemies.

—*Sudarisana mantram,* a spell named after one of the distinctive emblems of *Vishnu.*

—*Pancha vactra Hanuman mantra,* a kind of spell, named after the five-faced *Hanuman.*

—*Gayatri Rámáyanam;* the *gayatri* is termed the mother of the *Védas,* and it is also said that the *gayatri* is in the *Rámáyanam;* the mode of exemplifying which statement is to take out *slócas* from the *Rámáyanam,*

beginning with each following letter of the *Gayatri*, until 32 *slócas* are excerpted, taken from different *cândams* of the *Rámáyanam* and then entitled as above.

—*Vishnu stóttra*, praise of *Vishnu*.

—*Dévi stóttra*, praise of *Dévi*.

—*Dévi cavacham*, invocation for aid, from *Dévi* with other spells, and diagrams : leaf 1—51 and 1—15 and 52—274 with 7 blank leaves.

19. No. 73. Six pieces.

1.) *Katácsha sutacam*, 100 *slócas*.

Praise of the ~~favorable side-glance~~, or kindness of *Kámácshi*, the *sacti* of '*Ecambésvara*, (or *Siva*) at Conjeveram.

2.) *Tripura sundari mantra*—spell to the *sacti (dea Natura)*, to gain over others to any object, and then to use them to any special ends.

3.) *Tripura sundari mála mantram.*

A string of spells, founded on the preceding original ; for prosperity.

4.) *Siva púja vidhi*—*slócas* and prose : mode of homage to the symbol of *Siva*.

5.) *Kála hasta siva ashtacam*—8 *slocas*.

An octave in praise of the symbol of *Siva* at (*vulgo*) Calaastri.

6) *Para dévata prasannam*, a *dandacam*, or long measured chant of 28 syllables, giving praise to *Siva* as supreme.

Leaf 1—40, and 27—103 but wanting 8—102.

The book is of medium length, thin, without boards, recent.

20. No. 79. Various short pieces.

—*Namascára dasaca stottra*, ascribed to *Véda Vyasa* 10 *slócas*, homage to *Parvati*.

—*Nirvána stava*, ascribed to *Sancarácharya* praise of *mocsha*, or liberation on the *advaita* system ; a reflux into universal deity.

—*Yoni kamalashtácshari mantram* an eight-lettered spell, termed lotos flower by metaphor—on the female-energy system ; used for wealth, health, &c.

—*Sáubhágya retnacaram*, various spells and 109 *sutras*, these by *Gâutapatachari*, generally for wealth, or prosperity.

—*Indracshi mantram*—spell to a *sacti*, a form of *Parvati* : female-energy system.

—*Dhumra varáha mantra culpam*, a malignant spell of the said system, to destroy enemies.

—*Sarabha salva mantram*, a *Saiva* spell of like intent.

—*Sarabha chit kala mantra*, a like spell of similar intent.

—*Hanuman málà mantra*—string of spells founded on an original, generally for help, or deliverance.

—*Agni cavacham*, invocation to fire, personified ; said to be for soul preservation.

—*Pratyangara Paramésvari sucta paráyanam*, a spell to *Parvati*, said to be taken from the *védas* to remove any evils, designed by neighbours, or others : leaf 1—66 not homogenous.

On the whole, the book is long, of medium thickness, without boards, damaged.

21. No. 83. Various *stottras* and *mantras*.

—*Ganésa ashtacam*—8 Telugu stanzas, praise to *Ganésa;* usual at the beginning of any literary work.

—*Bhuvanésvari stottram*—Sanscrit. Praise of *Parvati*, but on the *Sacti* system.

—*Vira aghora maha ugra sálva sarabha stottra*, a spell, apparently for malignant objects ; named after the form which *Siva* assumed when *Vishnu* was drunk with the blood of the victim, slain in the man-lion *avatára*. *Siva* then pecked his head, and let blood out of it—say the *Saivas*.

—*Râja rájésvari stottra*, 7 *slocas* royal, or special praise of *Parvati*.

—*Dévi stavam*—20 *slócas*.

By *Sancarácharya*—praise of *Durga*.

—*Tripura Sund ri ashtacam* 8 *slócas*, praise of a form of *Parvati*, on the *Sacti* system.

—The same—eight Telugu stanzas.

—*Brahmaramba ashtacam*, 8 stanzas in Telugu ; praise of a *Siva sacti*, at *Srî Sâilum ;* one of eight *sactis*, or varied names, possibly corersponding with the eight *Bhâiravas*.

—*Anna púrna ashtaca*—octave in praise of *sacti* of *Siva* at Benares and in other localities.

—*Ashta dasa sacti pit'ha désas*—on the countries, or localities special seats of 18 *sactis* such as *Lanca*, *Cánchi*, *Simala-dwipa*, &c.

—*Sarada ashtacam*, an octave in praise of *Sarasvati* for learning.

Racti chamunda mantram, spell in diagrams ; object, vindictive, to kill enemies.

—*Mangala* stanzas, concerning the *pit'has* or seats of 8 *sactis* in different localities.

—*Dévi churnica* —prose panegyric of *Durga*.

—*Hanumát dandacam*—long chant in praise of *Hanumán*.

—*Panchacshara ashta sata stava*, 108 *slócas* in praise of the *Saiva* 5-lettered *mantram*.

—*Linga ashtaca*; an octave in praise of the *Saiva* symbol: leaf 1—21 and 50—60 and 65—67.

The book is long, thin, without boards, recent.

22. No. 87. Various short pieces.

—*Siva cavacha* with *mantra* and *stottra*, invocation to *Siva* for protection bodily, and mentally, and for obtaining desirables.

—*Bálà cavacham*, to young *Parvati*, *sacti* system for things desirable.

—*Bálà hrüdayam*; *Parvati's* heart, praise for things desirable.

—*Bálà mantram*, spell to the same, to obtain wealth.

—*Bálà stava rája*, special praise of the aforesaid young *sacti*.

—*Bálà ashstóttra sata náma*, praise of the same, by 108 names, for ritual homage.

—*Gayatri mudras*, signs with hands and fingers, used with the *gayatri*.

—*Bétála mantram*, spells to an evil demon, for obtaining things deemed desirable and few others. In this book the magical is so mixed up with other matter, as not to admit of separation.

Leaf 20—53. The book is short and thin.

23. No. 89. Miscellanies, chiefly spells.

—*Gayatri hrudayam* with *stóttra* and *mantra*.

,, *vandana stóttra*, homage.

,, *mantra raja*—special spell.

,, *panjara*—for refuge.

,, *bhujangam*—put into serpent form.

,, *ashstóttra sata náma*, 108 names.

,, *cavacham* for protection.

—*Chulini mantram*, spell to *Parvati*, for things desirable.

—*Sactra mantrágama*, a book of spells, relating to the *sacti puja*, or worship of NATURE, by feminine symbols.

—*Búta suddhi*, cleansing elements, before any ceremony, or service.

—*Naráyana hrüdaya stottram*—praise of *Vishnu*.

—*Sarasvati ashstottra sata namavali*, praise of *Sarasvati*, consort of *Brahma* by 108 names, for eloquence.

—*Sri sucta vyakyanam*, comment on a hymn from the *vedas* relating to *Lacshmi*, consort of *Vishnu*.

—On the mode of putting on sacred ashes.

—*Sarabha salva dvatrimsati acshari*, on a 32-lettered *mantra*, destructive in intent.

—*dacshana murti, ashstottra sata nama stóttra*, praise of the *smarta* genius of learning by 108 names.

—*Lacshmi Ganapati mantram*, a spell, on the *sacti* system, directed to *Ganésa*, as bestowing wealth.

—*Sarasvati stava raja*, special praise to *Sarasvati* for eloquence.

—*dacshana múrti cavacham*, invocation for learning, and intellectual skill.

—*Pancha vactra Hanuman mantram*, spell to five-faced *Hanuman* for desirables ; among the rest, the death of enemies.

—*Ganapati—Gópala—Siva—Devi*, praise of each of these, by 108 names.

—*Vana durga stottra mantra*, a spell to a forest goddess, *sacti* system, to kill enemies.

—*Varaha upanishada*, incomplete, an alleged *Veda*, supplement, probably spurious ; with a few like matters : leaf 1—196, and 5 blank leaves.

The book is long, and somewhat thick, nearly new.

24. No. 91. Many small pieces.

—*Nrisinha sahasra nama stóttra*, praise of the man-lion *Avatara*, by 1,008 names.

—*At'harvana tápaniya upanishada, bhásyam*, comment on a supplement to the fourth *véda* by *Sancaráchárya*. Meaning of the *Nrisinha mantra*. *Nrisinha* is the possession of supreme bliss – the cause of the universe — through him are all the original *mantras*, with many subordinate spells, and diagrams.

—*Náráyana púrva tápaniyam* and *uttara tápaniyam* from the *At'harvana rahasya*. The necessity of using the *Narayana mantra* with details as to the mode, and results.

—*Ráma púrva tapaniya*, with prose *tica* ; four (so termed) *upanishadas*, explanatory as to the *Ráma mantra*, mode of using it with prayer, spell, diagram, ritual—by *Visvésvara*.

—*Ráma uttara tápaniyam* with a *tíca* called *sutà sutà*. By *Bhagavat bhatta* styled also *maha mutyala suri* or most harmonious poet. The *Râma mantra* must be used. He is the cause of the universe, he is *Sachidanandam*, or possessed of supreme bliss.

—*Chatur shasti puja vidhána*—64 *slócas*.
By *Sancaracharya*, complete.

Mode of homage to *Lalita* a name of *Parvati*, on the *sacti* system.

—With *manasu puja*, mental homage, 68 *slócas*.

—*Rama tapaniyam púrva* and *uttarà*. Praise of the glory, and excellence of *Ráma*.

—*Guru stavam*. praise of a preceptor.

—*sacti stóttra varna dhyánam*, descriptive praise of a goddess, with meditation, on the female energy system.

—*Rája rajésvari shodasa acshara mantram* a royal spell of 16 letters, to a divine queen, with hand and finger signs.

—*Mudra lacsharam*—signets or signs by fingers, in a variety of spells, and some like matters.

Leaf 1—4 and 1—21 and 1, 2. and 1—33 and 1—21.

The book is long, and somewhat thick, slightly damaged.

25. No. 117. Small sundries.

—*Purusha súcta*, a spell or hymn from the *veda*, referring to *Para Brahm*.

—*Zantis*, precative litanies, from the *vedas*.

Srí súcta, a hymn, or spell referring to *Lacshmi*.

—*Namuca*, a spell to *Siva* from the *vedas* (familiarly *namaca chamaca*).

—*Pasupatástra prayóga múla mantram* a spell named from *Siva's* weapon : for things desirable, including destruction of enemies.

—*Dévi stavam*, 6 *slócas* praise of *Durga*.

—*Sivashtacam*, an octave in praise of *Siva*.

'*Ecambésvara ashtacam*, six *slócas*, praise of *Siva* at Conjeveram.

—*Sambé Para Brahm*. 13 *slócas* praising *Siva* as *Para Brahm*.

—*Sancara gita*—chant of the destroyer 2 *adhyáyas*, or chapters.

—*Ch'hayya purusha mahátmyam*. A devotee keeping the sun when rising, behind his back, looks westward, and sees his own, or some other shadow; described, and its excellence detailed (a phenomenon of this kind occurs in mountain regions).

—*Shadvarna mantra ashtaca*—8 *slócas* octave in praise of a six lettered spell of *sada Siva* : leaf 1—36, and 21 blank leaves.

The book is short, of medium thickness recent, the boards bored by beetles.

26. No. 127. Three tracts.

1.) '*Abha udhára mantras*—complete. They refer to *Rama*. In any time of great trouble, if these spells are repeated the distress will depart.

2.) *Nadi stottram, slocas*, complete.

Brahma told to *Náréda*. Praise of rivers as the Ganges, *Krishna* Godavery, *Nermada*, Toombadra, *Kapilà*, Pampa, Cavery, and others; by remembering them all kinds of sin will depart.

3.) *Hari stottra slócas*, praise of *Hari: Krishna* told *Arjuna* that by the mental remembrance of the two syllabic letters *ha-ri*, even the sin of killing a *Brahman*, the greatest of all crimes, would be removed: leaves 3 and 3 others blank.

The book is long, very thin, without boards, recent.

27. No. 131. *Saiva mantras* some *slócas*; some of these are used by *smartas* at morning, noon, and twilight with hand and finger signs. Others are used in temples, on going before any image therein.

—*Siva puja mantras*, those used generally in *saiva* homage.

Siva cavacham, praise with invocation for protection: 25 leaves irregularly strung.

The book is short, and thin, without boards, much damaged by breaking.

28. No. 133. Two pieces.

1.) *Shudacshari ashtaca mantram:* 8 *slócas* an octave, on the six lettered spell, complete.

This spell is termed chief among other spells; and is classed even with *Brahma*, and *Siva*.

2.) *Sarabha cavacham, slócas* complete: *Siva* assumed a form termed *Sarabha-sálva*. This spell is thence named, and is taken from the *acáza bhâirava calpam*, a *sacti* book, the 44th *adhyáyam*.

It is worded in this fashion.

Sivaha sira pátu; Siva guard my head *jadáló nidalam pátu*—guard my forehead; *Nila kánt'ha kánt'ham pátu*—O blue throated one! guard my neck &c. &c.

Siva tells *Parvati* that if any one repeat this charm three times daily, he will obtain all his desires. The hand, and finger signs to be used described.

—Meditation by means of *véda* extracts. At the end one leaf praise of *Siva*.
17 written leaves, 13 blank.

The book is of medium length, thin; without boards.

29. No. 136. Two pieces.

1.) *Indracshi stottram slócas.*

Praise with spell to a *sacti* with finger signs, said to be, to preserve from sickness.

2.) *Sarabha sálva mantra rajam.*

Sarabha as above, a special formule with homage, incomplete in 9 leaves, and 5 blank.

The book is very short, without boards, recent.

30. No. 138. Two subjects.

1.) *Bálà cavacham, slócas* from the *Rudra yámalam*, a *kâula* book. An appeal for protection to young *Parvati*, on the female energy system.

2.) *Golapuri vijaya Lacshmi, dandacam*, praise of a *sacti* at *Golapuri:* with spells for binding the guardians of the eight points—some Telugu and Hindostani, and diagrams without letters. Some notes in Telugu, referring to money transactions.

The book is short, and thin, with very narrow leaves.

31. No. 141. Two short pieces.

1.) *Siva panchacshara mantra, slócas.*

The *Saiva* five lettered spell.

2.) *Síva cavacham, slócas* from the *Brahmottara khanda*, 12th *adhyáyam.*

Invocation to *Siva* for protection, with record as to time of its use; hand and finger signs.

The book is of medium length, thin, without boards.

32. No. 148. *Parásara samhita*, a work ascribed to *Parásara, slócas* and *mantras* 1—65 *padalas: Parásara* to *Mâitreya.*

Matter in general as to teaching the use of spells; and then the twelve lettered spell of *Hanuman*; the *mulam* or original, on which a string of others is elsewhere formed. A *dandacam*, or measured chant to *Hanuman.* Description of his birth, spells used when bathing, to bring *Hanuman* near. Daily mode of homage to *Hanuman* with finger signs, and fire-offering to the same.

Legends of *Capila dwaja dhatta*, and *Casyapa*; who, by homage paid to *Hanuman* obtained benefits.

Hanuman was born as a *bhagavan* or deity. A seven lettered spell directed to him. What things are useful, and what things are not required in this said homage.

Sála• gráma lacshana, description of petrified shells, with more matter as to mental homage to *Hanuman*, and fire-offerings. The book has 232 leaves, not fully written, as 94—106 and 193 to 198 and 202—208 are left blank.

The book is long, very thick, with a brass pin; recent.

33. No. 150. *Nrisinha uttara tápaniya vyakyánam*, by *Sancaráchárya*, said to be an *upanishada* from the *At'harvana véda;* matter *vedaic* in kind, with a prose *tica*, 1—9 *khandam*.

The *pranava* or primary symbol is herein made to be four letters *a, i, u, m*. This symbol is stated to be *ádi múlam*, or primitive original of the *Védas*.

In addition it is stated the *Para Brahm* is *Nrisinha*, or the preserver of the world; suitable to be worshipped by all. Passage from the *védas* relating to *Narasinha* are quoted. Mode of homage, with the *mantras* used therein; leaf 1—94 complete.

34. No. 152. *Ráma upanishada vyakyánam*, by *Ráma yeti*, complete.

Passages from the *At'harvana véda* with a prose *tica: Ráma* alone is lord of the universe; spells and diagrams referring to *Rama*. *Ráma málà mantra* a string of spells, founded on an original.

Others entitled *mu mucsha upasya Ráma taraca mantras*—the family renouncing *Ráma* spells, for those who wish to obtain beatification.

The book is long, and thin, without boards.

35. No. 156. Various matters.

These are *Vaishnava* in kind, spells, *slócas* and in some places *tica* in Telugu, complete.

—*Tiru mantras:* These are used by *Brahmans* at morning, noon, and evening, with the appropriate hand, and finger signs.

—*Chorana slóca mantra* the closing meditation, and prayer.

—*Periya tiru mantra tanniyam*, this is partly Tamil, and relates to the *Periya áluvàr*.

—*Parancusa svámi tanniyam*; a mode adopted by a particular *guru*.

Vara yógi tanniyam, the secretum of *Vara* an ascetic.

—*Bíja retna cósha—slócas* letters of the alphabet, from *a* to *cha*, to what god each letter specially pertains, in the matter of spells; as *a* to *Vishnu:* in any spell the *bija* is the essential letter.

—*Ajapa mantra*, used as a *zanti* or precative in the morning to remedy any oversight, or omission of duty during the night: leaf 1—16.

The book is long, and thin, without boards, recent.

36. No. 158. Four pieces.

1.) *Sudarisana mantras*, spells directed to the discus of *Vishnu.*

2.) *Nrṣimha sahasranáma stottra, slócas,* praise of the manlion *avatára* 1008 names.

3.) *Bálà Tripura sundari, mantras,* spells to a *Saiva sacti*, with hand and finger signs, on the female energy system.

4.) *Gauri mantras*—spells relating to a form of *Parvati.*

The book is short, and thin, without boards; some leaves broken.

37. No. 454. Sect. 1. *Sūrya namascaram* having *mantra*, and *sahasranámavali.* Mode of homage to the sun, with spell, and repetition of 1008 names: 7 leaves written, and 5 blank.

For sect. 2 see XXXII.

XIII. Law.

1. No. 11. *Dherma prasna—múlam* or original only: the *áchára cándam*, ecclesiastical law.

On the *shodasa carma*, or sixteen auspicious ceremonies, beginning before birth, and carried onwards to the assuming the scholastic thread, and to marriage.

—*Ujválà*, or splendor, a comment on the same.

By *Hara dhatta.*

On the *ubanâinam*, is given a precept for twisting a triple band of grass, to be tied around the waist, to remain so till marriage.

A deer's skin to be cut into strips, for the shoulders, to be used in times of prayer.

—*Danda nirúpanam*—on the ascetics staff: in case of a *Brahman* it must be made of *palasu* wood; in the case of a king of the *arasu* tree, and in the case of a merchant, or cultivator of the *atti*, or country fig tree. Mode of living by begging alms; and manner of eating food, so obtained.

On the studying the *Védas*, and proper mode of apprehending sacred learning.

Rules as to the married man; when he may read the *Védas*, and on what days forbiden; as on new; and full moon days, and the first day after each, and on the eighth lunar day after the new, and full moon. A *sánti* if accidentally touching a dog. On the mode of eating, and other houshold matters.

The deportment proper for the military, mercantile, and servile classes defined. Some *prayaschitas* expiations, or punishments for faults, or crimes. Rules for fire-offerings leaf 1—84.

A *mantra* or spell to be used by a husband, to cause pregnancy. The meaning of some *sutras*, detailed; as a comment by *sudarisana acharya* on fire-offerings, and various other ceremonies; seemingly an affix, from some other book: leaf 1—74.

The book seems made up of four separate portions; and, as a whole, is long, and very thick, old, has one board, and is much damaged.

2. No. 202. *Vignánésvaram, slócas* with a *tica*. A comment on the code of *Yágnyaválcya* by *Vignánésvara*.

The *Vivahára cándam;* but only the 2nd *adhyáya* or chapter, on secular law.

On the seat, or place of judicial enquiry—on the king taking counsel with his *mantri*, or minister; and on the proper time for legal investigation.

A description of evil, or guilty persons. On disputes concerning boundaries of land. Punishment for murders. Law – as to buried treasures, when discovered; as belonging wholly neither to the king, nor to the finder: how to be appropriated.

Mode of examining witnesses. Punishment prescribed for bringing forward an excessive number of witnesses: such as thirty. Two are sufficient.

On newly written money obligations. Rule as to the amount of such bonds.

Rules as to swearing witnesses.

Discrimination as to *dherma*, and *adherma* or equity, and want of equity.

On division of property among relatives, or among members of a family.

On the property to be apportioned to the widow, from her deceased husband's estate. If any one die without a son, his property goes to the widow of the deceased.

On public repairs of tanks, or large water reservoirs for cultivation.

If any person claim the property of another person, who is absent in a foreign land, the legal mode of proceeding.

If any one speak to another very angrily, or abusively, a punishment is provided. Also a punishment if any one unlawfully appropriate the property of another.

If a father and a son quarrel, and a third person interfere, saying "I will decide," a punishment for such interference is awarded.

Punishment of thieves. Punishment if any one escape from confinement.

Samsk

Punishment for adultery; and a variety of other punishments, and modes of deciding disputed causes. The book is of high authority in the South; and, as such, any portion of it is of value.

Leaf 1—113 and 14 blank leaves.

The book is of medium size, quite a recent copy, and in very neat hand writing.

3. No. 203. *Hémádri, slócas.*

The *prayaschita cándam,* complete.

Fines, or other punishments for the following crimes—murder of a *Brahman*—of a spiritual teacher, or of any one of the military, mercantile, or servile classes—drinking ardent spirits—stealing; such as gold, or a *Brahman's* property of any kind—adultery, by a disciple with the wife of his spiritual teacher—killing any horse, cow, bull, bullock or ox, elephant, ass, sheep—cutting down trees—teaching the sense of the *védas* to *Brahman* children, for money; the *védas* must not be taught for gain—unnatural crimes—remarriage in the case of a *Brahman* widow—taking improper things as gifts; such as a blanket, a buffalo, a bed, oil-seeds; wedding-pumpkin; if the seeds be taken out, and the gourd filled with gold, then the present is good.

Punishment of widows—if a widow transgress any rule, such as speaking with a man, smiling on him, or partake of betel leaf, &c. with him, or scent a flower, or sandal-wood given by him, a punishment is prescribed; as also for proved adultery.

Dósha zantis, some evils, or taken for such, have precative ceremonies prescribed—as if a lizard, or camelion fall on any part of the body, or when indications of evil are given by any member of the body—such as twinkling of left eye, throbbing of left arm, thigh, leg, in the case of a man, and on the opposite side, of a woman, then a *zanti* provided. Such indications on the right side of a man, and on the left side of a woman are deemed auspicious. A precative in case of an evil dream; another if a son be born in the same *nacshétra* as the father; with like matters.

In case of evil death, a sacrifice termed *Narayana bali* provided; and the same is usual at the funeral of a *yeti,* or strict ascetic; *chaturmása vrata calpa,* details as to a penance of four months: left incomplete; seems appended to the book: leaf 1—194.

The book is long, and thick, recent, yet slightly injured.

4. No. 206. *Hēmādri, slócas.*

The *prayaschita cándam,* or section on punishments—incomplete, a prose version at the end.

If a judge order a *Brahman* to be flogged, and he die under it, a punishment.

If a *Vaisya* kill a *Brahman* unwillingly, or without intention, an expiatory punishment for the homicide.

If a *Brahman* order a *Chandála* to be flogged, and he die under it, a punishment for the *Brahman.*

A punishment for drunkenness.

Punishment for thefts, and killing animals, as under the last number—and for adultery.

If a *Brahman* plough his own field, he is to be punished for so doing.

If any one sell himself for a slave; or a son, wife, mother, sister, female servant, or children—punishments in each case.

If a *Brahman* sell rice-corn, wheat, rice-corn in the ear, molasses salt, cotton, turmeric; areca nut, skins, staff, hair, food, wine, flesh, petrified shells, *lingam*, beads—for the crime of such peddling, a punishment.

On the crime of stealing children, women, or cows—punishments for the said thefts.

If the proper time for performing any one of the sixteen auspicious ceremonies, beginning with pregnancy, be allowed to pass by, an expiatory punishment is prescribed.

If a king give his own weight in gold, as an expiation for great crimes, he who receives the same is criminal—a punishment providedfa le 1—115 from 116 to 150 left blank, and 151 to 295 written—20 blank leaves at the end; in all 215 leaves.

The book is long, and very thick, on narrow leaves, with a brass pin, recent.

5. No. 209. for Sect. 1. see XXVI.

Section 2. *Abi nava shada shîti* a commentary on a law-book—*slócas* with a *tica.* Shadasiti

By *Subrahmanya.*

On various kinds of ceremonial uncleanness, from different causes; as follows:

Childbirth—death of any relative—death of an infant occasioned by cutting the umbilical cord—if it die before that cutting—if a child die, when more then ten days old—on the death of a virgin—death of a young man before assuming the scholastic thread—on any one dying in a distant place—various other causes, some ten in number—on an evil death, affecting an entire township—occasioned by the death of a father, or other near relative; and if another person accidentally touch such a one before the burning, with other causes of uncleanness; and, in all the above cases specified or indicated, the mode of purification, with its duration is detailed. The last day of the most serious cases is known by the term *chandráyana;* 76 leaves 2 or 3 broken.

The book is long, of medium thickness, injured by worms.

6. No. 210. *Smriti chandricà: slócas* with *véda* extracts, and some prose: incomplete, at the end.

Mode of daily ablutions—some extra bathing, termed *anga snánam*—daily mode of *mantras* or prayers—mental prayer *manassu japa* mode of daily *hómas* or fire offerings: on various observances, as to such offerings, between *Srâutas* (adhering to *védas*) and *smartas* (adding codes of law) two classes of *Saivas*—mode of homage in general—on proper dispositions of spiritual teacher, and disciple; order of studying the *védas*, the duties of householders—modes of eating, and kinds of it—after eating, duties till evening—duties of the royal, or military class as to protecting the good, and punishing the evil—modes, and times of sacrificial offerings; duties of the four *colors* or classes *Brahman, Cshetriya, Vaisya, Sudras*—duty of releasing an ox from ploughing, when exhausted; if over worked a great sin—on the sixteen auspicious ceremonies, from pregnancy to birth, and child-hood up to marriage—a discrimination as to ceremonial pollutions, and that caused to relatives by the death of any one distant from home—infants are to be buried, not burned; mode, or order of proceeding—mode of proceeding, if both father and mother die naturally on the same day—how to proceed in *sráddhas* on the occcurrence of ceremonial uncleanness; and many like topics. The whole appears to relate to the *âchára cándam.*

This book is also a great authority in the South, especially in Telingana, leaves 1—256.

The book is long, very thick, on narrow leaves, some of them broken off.

7. No. 211. Two tracts, or books.

1.) *Parásara smriti,* sacerdotal law.

By *Parásara;* otherwise called *prayoga padadhis* practical sections, *slócas* with extracts from *vedas.*

Daily, and special bathings. Mode of sipping water with finger signs, wearing sacred ashes. Putting on cotton threads at times of sacrifices. Muttered prayer daily; walking round an *asvata* tree—walking round a *Saiva* fane. Doing homage to the feet of a spiritual superior. Beginning to read the *védas*. Daily offering water from the hands to gods, sages, &c. Mode of homage to houshold god, keeping up the perpetual houshold fire. Taking care not to speak to others, nor to rise up, when eating the ordinary food: The preceding are duties during the day time. From leaf 64 to 80 on observances during the night, not complete. It is proper to keep awake during the first watch 6 to 9 o'clock, to sleep during two watches 9 to 3, and on the 4th watch to rise for morning devotion.

2.) *Shódasa carma karica—slócas.*

On the sixteen auspicious houshold ceremonies. Before often specified.

In connexion therewith a celibate *Brahman* should wear a girdle of twisted grass; use strips of deer skins with *mantras;* carry a staff of *palasu* wood: and should learn to suppress the breath, while doing homage.

Mantras on marriage; others used with the daily sacrificial-fires; during the *hómam* the wife takes her part by holding one end of a bit of grass, the husband holding the other end. If two wives, the service is separate, and then both are made one service. A penalty, or expiation if the houshold fire be allowed to go out: leaf 1—32 and 82—163.

The book is very long, thick, old, slightly damaged.

8. No. 214. *Dherma pravarddhi,* a commentary on sacerdotal law, with other ordinances.

By *Náráyana—slócas* with *sutras* and *tica,* and some *veda* extracts.

On the division of property among sons, and various other kindreds: what is the share of each one.

On offering water with sesame seed therein, on any gift. On bathing with the clothes on, otherwise forbidden.

Mode of putting a ring of *cusa* grass on the ring finger of the right hand.

Mode of putting on the sacred thread, with appropriate rituals.

Expiation for the omission of any duty, proper to any peculiar time.

Mode of sipping water, and pouring it out from the two hands, at morning, noon, and evening. Muttered prayers, or *mantras* used at the same times. The things used in fire offerings, morning and evening. On giving a little food to crows before meals. On offering food to the five *pránas,* or vitals airs within the body. On the propriety of keeping strict silence at meals. Mode of homage to gods. Daily *sráddha,* a giving food to one *Brahman,* on account of ancestors.

The *shódasa carma* or sixteen auspicious houshold ceremonies: often before specified.

Harka viváham, ceremony before marriage for the third time.

Expiation if the sacred fire be allowed to go out. The foregoing are all *suba vidhi,* auspicious in kind. Besides,

The annual *sraddha,* or commemorating the death of father, &c. giving food to *Brahmans.*

Hiranya sráddha and *anna sraddha,* giving gold, and raw rice to *Brahmans.*

Details as to periods of ceremonial uncleanness, occasioned by death of father, and other relatives.

Gifts when at the point of death; as land, a cow, an elephant, and *tila* or *sesame* seed along therewith, removing *dósham* evil, or crime from the giver, and transferring it to the recipient—some poor person in desperate circumstances.

Prayaschitas, expiatory punishments for drinking ardent spirits; killing a cow, and the like.

Observances on nine days of festivals, as *Ráma's* birth day, *Parasu Ráma's* birth day, and the *Durga puja;* to this last a tenth day or *vijaya dasami* is added to commemorate the Amazon victory.

On the *sancranti* of each month, or the sun's passage from sign to sign.

A discrimination as to the accurate dates for different festivals; 167 leaves in all.

The book is long, thick, old, in one place especially very much injured by termites.

9. No. 219. *Náráyana sundha.*

By *Karmalácara, slócas* and *tica.*

The 3rd *parich'heda* only complete.

Chiefly on funereal observances. There are six *sráddhas.*

1.) *Nitya S:* The son of a deceased *Brahman* as long as he lives gives food daily to a *Brahman;* this is a perpetual offering.

2.) *Nâimitticam S.* As on a new moon, or the passage of the sun into another sign; and the like occasions, termed *nimittam;* a commemoration by giving food.

3.) *Kámya S.* A voluntary commemoration of a father, or of any other ancestor.

4.) *Vrutti S.* An observance at the close of any ceremonial uncleanness from any cause.

5.) *Sapinda S.* A ball of food prepared with ceremonies, and afterwards given to a cow.

6.) *Párvana S.* on new and full moon days, seated on *cusa* grass, especially at the new moon; reflex benefit to ancestors.

Sráddha kála nirnaya, some discrimination as to times, &c.

A young man before assuming the sacred thread cannot perform the funereal ceremonies; but he holds a bit of grass which another lays hold of; and this last person goes through the ritual, the other participating.

Three *Brahmans* are termed respectively *Visva deva, Pitru devata* and *Vishnu devata* their mode of eating the *sraddha* offerings.

The articles proper to be used. The vessel for rice of what kind, and what not. Mode of fire offering on such occasions.

When the three above mentioned *Brahmans* are eating, should one of them vomit through repletion ! a *prayaschita* is prescribed.

If any one be ceremonially unclean he cannot join in the *sráddha ;* but may do so after ten days, when purified. If any uncleanness occur at the time, after the *sancalpam* has been written, and the grass ring put on the finger, the ceremony must proceed.

On *vibhakta*, and *avabhakta* a united family, and a family the property of which has been divided, having separate houshold fires ; the mode in each case as to performing *sráddhas.*

On the periods of uncleanness, caused by the death of relatives : the cases very numerous, and before specified.

If a *Brahman* has a son by a *sudra* woman, and this son dies : the Brahman father is *not* thereby ceremonially unclean.

If any one die in a distant place his relatives in any house &c., are ceremonially unclean.

The *Náráyana bali*, a ceremony at the funeral of a strict ascetic, if this ceremony has been once performed, an annual commemoration is not needful.

The mode of proceeding if both husband and wife die at the same time.

If a woman die during menstruation, or in time of child-birth, the mode of proceediug.

The *Yeti samscáram* burial of a strict ascetic : salt is put under the body, and over it : so far leaf 163.

Leaf 259—280 expiations which ought to be passed *sub silentio*, only for the position given to a widow who marries again ; a *prayaschita* for a brother committing incest with an elder, or younger sister—for a widow that marries again—for an unnatural, and bestial crime in a house : *véda mantras* accompany the expiations ; seven leaves at the end, are shorter, prose ; on modes of uncleanness ; not complete—in all 191 leaves remain.

The book is long, very thick, narrow leaves, recent.

10. No. 221. *Vignānēsvaram* or *Sarasvati vilásam, slócas* with a prose *tica*, complete.

Ascribed to *Pratápa Rudra.*

On a king's judgment seat—distribution of vices or crimes, as against good morals ; on the proper character, and disposition of the *mantri*, the

king's head assistant. Description of the proper times for judicial proceedings, on taking council with the *mantri.* Then follows the *vivahára vartamána*, or mode of legal procedure in civil or criminal cases (excluding only sacerdotal, or ceremonial). Cases between husband and wife, or between relatives, as to land, wealth, &c. On *Dherma paricsha*, or examination of a case ; ordering officers, or peons—hearing both sides, that is plaintiff and defendant—an enquiry into a feigned, or spurious cause, in which one who should be defendant takes the initiative, as a deception. On reconciling, contending parties, before any decision is given. Mode of deciding causes in which the circumstances, involved therein, occurred in a distant place.

On debts or bonds, and proof concerning them. Examination of witnesses, on both sides : punishment of false witnesses. Examples defining any crime, and modes of deciding, as a judicial guide : leaf 1—168.

The book is somewhat long, thick, neat, small hand writing, recent.

11. No. *222.* *Aga sodhini—slócas* with a *tîca ;* a comment on a book called *shada siti*, the original by *Kâusica áditya* the comment by *Lacshmi Náráyana* 1—5 *prakaranas,* the 5th not complete.

On ceremonial uncleanness occasioned by birth, and death to relatives, and to a woman, by reason of child birth. The like caused by the Cesarian operation, when resorted to. The death of a child before the navel string is cut causes a longer period of uncleanness than when it dies afterwards. If the birth of a child concur with some death, in the same houshold, the rule as to the double period of uncleanness, both conjoined ; or ten days for the birth, eleven for the death, or 21 continuous days. If both father and mother die together, the period of uncleanness to children is not lengthened ; but is reckoned simply as one. Rule as to the *anugamanam,* or a wife burning with the dead body of her husband.

If news of any one's death come ten days after its occurrence, then the eldest son only is ceremonially unclean, for ten days, not the rest of the family.

Rules as to death of various classes of persons, as to the uncleanness caused to others and rules as to various gifts ; such as gold, land, a cow, elephant, horse, &c. &c. made at the approach of death by such persons.

A definition as to the lunar days, in each half month, and matters thereto pertaining.

Punishments for drinking ardent spirits, and for associating with a woman of inferior caste.

Rules as to the *joyanti* or birth anniversary of *Ráma, Parasu Ráma, Narasinha,* one day for each of the two last, and nine days for the first.

On a ceremony to *Vinayaca* on the fourth lunar day ; and a fast to *Brahat Gâuri*, or the magnificent *Parvati.*

On adoption—rules as to rearing adopted children. One who has already assumed the scholastic thread must not be selected.

On long absence from home: if any one has been absent at a distance for more than 20 or 30 years he must, on his return, first go to the temple, bathe his face in butter-oil, and look at the god: he may then go home, and look at the faces of his parents.

At the end, the ceremony closing the *Ananta vrata,* and the mode of homage to *Vyása:* in all 155 leaves.

The book is long, thick, slightly injured.

12. No. 225. *Yellapîyam, slócas* with *tîca* and *veda* verses, some prose.

Dherma sastra—sacerdotal law, incomplete at the end.

Chiefly on ceremonial uncleanness, and expiatory ceremonies in various cases—at the end a little on propitious ceremonies. Eleven leaves on *apara kriya* or funereal observances, seem attached to the book; but not properly belong to it. Two other leaves on the question whether, in the event of any ceremonial uncleanness befalling, a strict ascetic may continue his penance—determined, that he cannot till purified.

Here begins the book proper.

The custom of fire-offerings at new and full moons, and the first day after each, by husband and wife; begun on their marriage, and continued. If omitted from any cause, a *prayaschita* is provided.

Fire offerings, with the ball of food, offered to ancestors, and with wood of the *palasu* creeper.

Prayaschita if any one die in a foreign country and the bones can be had, and brought, the ceremony therewith performed.

An expiation if any one die by lightning.

The *Náráyana bali* on the funeral of a strict ascetic; used also in any case of evil death.

On daily fire offerings in *Brahman* housholds. The *mantras* used, with ten kinds of gifts.

On giving alms after the decease of any near relative; especially a father. On the use of a stone put into a hole in the ground to represent the deceased, during funereal ceremonies: a *prayaschita,* if any neglect, or error occur.

Some precautions as to any apparent signs of life—if they do not re-appear another *prayaschita* must be performed, before removal. If life be resuscitated, the individual must not return to his home, or people, but must become an outcaste.

If a dog touch the ball of food to ancestors a *prayaschita* prescribed ; and another ball of food must be prepared.

The ceremony of gathering up the bones, the day after burning, sprinkling them with milk, and burying them with water, or casting them into water.

If a *Brahman* die before assuming the scholastic thread, prescribed mode of funereal rites.

On the tenth day of funereal observances, cutting off from the neck of a widow the token of marriage, given by a deceased husband.

Sraddha of nine days, and of sixteen days. On the periods of ceremonial uncleanness, caused by the death, of various relatives; usually eleven days, and that caused by a birth ten days, commemoration of the anniversary of the death of an ancestor ; especially the first year. On the duty of maintaining silence while eating of the *sráddha* offerings. The sitting on grass, at the annual commemoration. The annual commemoration must be postponed a while, in the event of any ceremonial uncleanness befalling, until this time is passed.

Váisva deva—giving a portion of the daily food, to ascetics, or to crows.

At the close, matter on the mode of assuming the scholastic thread ; and as to marriage rites; leaf 1—89 and 101—147, with 13 leaves introductory, 150 in all.

The book is somewhat long, thick, injured by insects.

13. No. 226. For sect. 1 see XXXII.

Sect. 2. *Parásara dherma sastram.*

1—12 *adhyáyas*—incomplete, *slócas* with prose.

Rules as to eclipses, what works may be done just then, as to *sráddhas*, and other indispensable matters.

Mode of receiving, and honoring guests. Definition of ceremonial uncleanness, by reason of childbirth.

If the *sancalpam* as to any *vrata* or religious performance is recorded, and mournful news arrive, so as to cause ceremonial uncleanness, this last does not hold ; the duty is first to be performed, and the uncleanness to be afterwards adjusted.

An expiatory ceremony, on account of any one who has come by an evil, or untimely death.

If two women are each one in mens : and, if one touch the other, then neither of the two may eat till after bathing. Without such contact, each one might eat, being apart.

The *candan* is the son of a married man, by another than his own wife, and the *gólaca* is the son of a widow ; neither of these two are allowed to partake of food offered in *sráddhas*, nor to join in other religious ceremonies.

If a *gólaca* or *chandála* and some others be killed a *prayaschita*, or punishment for the fault.

If a *Brahman* unwittingly eat in a *pariar's* house, for that an expiatory punishment.

If any one of superior caste, through bewilderment, converse with an inferior woman, and the mistake become known, then an expiatory punishment is provided.

Chandráyana vrata lacshanam definition of the *Chandráyana*, that is if any one wilfully commit any fault, then he is condemned to eat his rice boiled in his own urine, for 40 days.

On the properties of ten kinds of bathing i. e. over the head, up to the neck, up to the loins, &c. also *mantra snánam* spells, as a substitute for bathing.

On the five products of a cow, as to preparation for ceremonial use. This section has 49 leaves, and is much the larger portion.

The book is long, and worm eaten.

14. No. 228. Two subjects.

1.) *Smriti art'ha sáram*, essence of law meaning ; *slócas* to a considerable extent, and afterwards prose : complete.

The ritual on new, and full moon days.

Days on which a *Brahman* may, or may not study the *védas*.

Daily duties of a *Brahman* from his first rising in the early morning ; such as cleansing his teeth pouring out water from his hands, &c. down to *déva archana*, or homage — after which he may eat.

Modes of *sráddhas* defined ; discrimination of matters proper, and improper to be eaten.

In the case of uncleanness, caused by the death of a child, an expiatory ceremony.

If any one die by means of fire or water or by falling from a precipice, in such cases the *Náráyana bali* is provided—a kind of sacrifice.

So far on what are termed *suba* and *asuba*, or propitious, and mournful occasions.

A book called *karma vibhágam* relating to *prayaschitas*, fines or punishments, or expiations ; for one who has forfeited caste.

—For spirit-drinking, stealing gold, silver, &c. or jewels ; or

—If any one kill a woman, or take away other life—homicide, or murder.

2.) *Garghya samhita, slócas* and prose.

On the lunar asterisms as favorable or unfavorable, as to the birth of children in them. If deemed unfavorable a *zánti,* a sort of precative litany is provided. If a child is born within the *amávasi.* this is termed *kuhku*—it is very evil; but a *prayaschita* or expiation is provided: as also for any evil birth asterism.

The almanacs indicate three evil times *vâitriti-vyati p'halam-ráhu*; a *zânti,* or litany, if a child be born in any one of them.

A *zánti* for a child born in the *múla nacshetra* which is worse than most others. The *zánti* is accompanied by a fire offering, and certain grains are made up in a leaf, and given to *Brahmans,* and *mantras* are used.

The book is long, thick, old, variously injured.

14½. No. 237. Various ceremonies, many of them pertaining to *áchāram,* or ecclesiastical law: with some *stottras.*

—Five *slócas* used at sun rise, directed to *Ráma;* and four others to *Kr̤ishna.*

General *slócas,* referring to *Sámbu, Jaganát'ha, Vishnu.*

Astrological rules, as to building a house, time of entering it, as a residence: some matters as to oblations thereupon.

On modes of *sraddha*—funereal.

Medicines and spells to gain over enemies, and make them friends; others to gain over a cross, or angry husband.

—*Garudopanishada,* a *veda* appendage.

—*Brahma yagnya*—a sitting on grass by *Brahmans* on some occasions. Eight *slocas* in praise of *Cási* and of *Visvanat'ha* the form of *Siva* there.

On examination of *gotras* or tribes, preparatory to marriage: the parties may not marry if the *r̤ishi* at the head of the respective *gotras* be the same. *Agnikaryam* fire offerings, by pouring butter oil on fire. *Kadali viváham;* a nominal marriage to a plantain tree, by which a poor *Brahmáchári* renounces his vow of celibacy, and poverty; and may afterwards dress and eat in the fashion of the world: (the marriage with an asclepias shrub differs).

Mr̤ityula lánguta mantra—a spell to kill enemies.

On the two ceremonies during the state of pregnancy—these only out of sixteen.

On the *st'hali bhágam,* a fire offering at new and full moons, by newly married people.

Charities, and duties of the husband of a pregnant woman.

Bonds or deeds of gifts, lands, &c.

Leaf 32—140 but 92—98, 131, 134 are wanting, and 16 leaves, without numbers, are confusedly strung in the part relating to bonds.

The book is somewhat long, of medium thickness, old, damaged near the end.

15. No. 238. *Dherma sastra.*

—*Kushmanda hóma*—incomplete, a fire offering with the marriage gourd, and some *véda mantras* are used at the same.

—*átura saniyási*—fragment, a mode of speedily making any one a *saniyasi* at the point of death; chiefly used by the *advaitas.*

These matters are considered to appertain to the *prayaschitas* or expiations of sacerdotal law. 22 leaves irregular.

The book is of medium length, old, without boards, much damaged.

16. No. 245. *Dherma sastram.*

The *áchára cándam*, or sacerdotal law.

Certain customs, or practices, allowable in former ages, are not allowable in the present *kali yuga.* A cow—a horse—a man may not now be killed, to be offered in sacrifice. A brother may not beget a son for deceased brother, from the latter's widow. Flesh must not be eaten at *sráddhas.*

Matters, or duties that are to be done; a boy must begin learning when five years old A wife when she is left, for a time, by her husband must perform the part of a strict ascetic.

Written by *Purushóttama ánanda sarasvati.*

If a father become a strict ascetic, he is virtually, or legally dead. The duties of a son in that case. *Dhatta mimámsa* a book so called is herein included. On adoption. Question—must the children of one adopted go to the line, or posterity of the person adopting, or to his own line. Some say to his own line; but this book, by many arguments, and logical rules, proves that the posterity is to be reckoned to the race of the individual adopting.

On the question—if a king have many children, to which one of them does the inheritance of the kingdom pass? Answer—to the child of the eldest lawfully married wife.

Various other questions on the subjects of adoption, and inheritance; together with the mode of adoption—fire offering at the time. (If the *dhatta mimamsa* be not already translated, it would be worth translating).

Abinava shada shita vyakyánam a commentary, otherwise called *Dherma pradipica,* on a work entitled *Abinava sada shita.*

By *Subrahmanya sudhi*, i. e. *pandita.*

On the periods of ceremonial uncleanness, caused by death of children at various ages ; also on birth and death afterwards, at various times, soon after birth—with other matter on ceremonial purifications, caused by death—previously noted.

Smrti bhâscaram—the various ceremonies from pregnancy forwards to be followed, or observed, by *Sudras;* with the *apara kriya*, or funereal ceremonies, as to *Sudras;* leaf 1—5 and 1—190 ; at the end three leaves as to who must light the pyre, and a few like matters by *Naradiya*, or ascribed to him.

17. No. 247. Two books.

1.) *Hémádri—dherma sastra.*

By *Hémádri, slócas*, incomplete.

Chiefly on *prayaschitas*, or expiatory punishments.

On the duties of the *Brahman*, *Cshetriya*, *Vâisya* and *Sudra*, according to their class. If they do not fulfil the precepts of the *Vedas*, concerning them, they incur guilt ; nevertheless, in such cases, an expiation to remove the guilt is provided : and for such matters as theft, adultery, drunkenness, &c., the specification is minute, and in great variety ; and, like Den's theology, might suggest, to innocent persons, crimes or vices, not otherwise known, or even thought of.

2.) *Kála Madhavíyam—slócas.*

By *Mádhava* complete.

The two *áyanas* and dark half lunations, lunar days, and *mála másam* in which two new moons, or two full moons occur, the *mahályam* in September—October. These various modes of noting time are described, with full details ; as also what may, and what may not be done in them. The *mahályam* is a commemoration of ancestors for 15 days from full to new moon, according to the *tit'his* on which each one died, though in other months.

Jayanti nirnayam, adjustment of the exact time for the observance of *Krshna's* birth day.

Siva ratri nirnayam, adjustment of time for the special night of *Siva*, in the month of February.

Adjustment of special days, on which one meal only is to be eaten.

Regulations as to gifts, on days of special observance.

Details of the 4th lunar day, as devoted to *Ganésa*, and various other fasts, or observances in each *tit'hi* throughout the year.

Duties to be attended to at the time of eclipses : leaf 1—5 and 1—23 and 1—117.

The book is very long, thick, on narrow leaves, injured by insects.

18. No. 249. Two books.

1.) *Visvésvara smriti sáram.*

By *Svapracása yógi, slócas.*

Enquiry as to the form of entering on the profession of *Sanniyasi;* what is to be done, and what forbidden ; with the fruit or result. Properties of the pilgrim's staff used by ascetics.

Daily duties of strict ascetics. Their mode of bathing, and manner of seeking alms. Practice of the *yógam* or meditating on God, and on their own mind. The virtue of *púja* or ritual homage, by an ascetic is very great. Praise of *Hari* or *Vishnu.* Mode of annual commemoration of the death of a *sanniyasi*: leaf 1—52.

2.) *Dherma pradîpica, slócas.*

By *Subrahmanya suti:* complete.

A commentary on a work entitled *Abinava shada siti.*

Description and periods of ceremonial uncleanness from various causes. What things many be done during such times, and what things are forbidden : leaf 1—13.

The book is of medium size, and a little injured by insects.

19. No. 254. *Smritlyatya sáram,* an epitome of sacerdotal law, incomplete.

What are suitable duties to be performed in the *Cali yuga,* and what are not now permitted.

On the sixteen propitious ceremonies, and the suitable times for them prescribed.

Mode of making the sacred thread, as well as of putting it on. Description of deer skin strips, and a staff as pertaining to a *Brahmáchari. Srávana vidhi* or *upacarma vidhi* in the event of not reading the *Védas,* or of laying aside the sacred thread, a *prayaschita,* fine or punishment in expiation of such an omission, *quasi* penance, and absolution.

On what days the *Védas* may be read, and what days are prohibited.

In the case of a proposed betrothal an examination prescribed, as to the respective *gótras* or tribes of man, and woman. The relationship of tribe, or family must not be too near. If the *rishis,* at the head of the two *gótras,* are different the marriage may take place ; but if, as may happen, the *rishis* at the head of both are the same, then the pair may not marry.

On noon day bathing, and sitting on grass, and at evening time also. Mode of evening fire-offering.

Sraddha or mournful matters ; what may and may not be eaten on those occasions. Fire-offering to remove any accidental uncleanness : leaf 1—45.

The book is long, of medium thickness, without boards, somewhat injured.

20. No. 255. Two books.

1.) *Asláyana kárica—slócas.*

Dherma sastra áchára cándam.

—*Stalica páca*, a kind of domestic fire-offering—its mode prescribed.

The *shódasa carma*, or sixteen propitious ceremonies up to marriage ; often before particularized.

—*Srávana carma* (or *ávani avuttam* in Tamil) the ceremony on an annual change of the scholastic thread.

The preceding are *púrva*, or primary.

The *apara carma*, or subsequent duties, are mournful in kind.

—*Púrvana sraddha*, yearly commemoration of death of ancestors.

—*Hasti sanjayanam*, down to the end of funereal ceremonies, *i. e. sapinda carma.*

This *kárica*, or brief compendium, contains four *adhyáyas*, and so far complete.

Appended—*mangaláshtacam*, an octave of benedictions, on auspicious occasions.

2.) *Zántis*, precative chants.

—If a male and female crow are seen.

—If white ants (termites) appear in a house.

—If a child be born on an *amávási*, or a little before the new moon.

—If a child be born in *múla aslésha* or *jyest'hya*, lunar asterisms ; that is, the moon being in them at the time of birth.

—If a child be born at the time of an eclipse.

—To prevent sickliness of constitution.

—*ájya avéshana*, a mode of *zánti* soon after birth : a vessel of butter oil is provided ; the child's image is thence reflected, the father must look on the image only, and afterwards the butter oil is given to a *Brahman.*

Added—*sraddha Brahmana nyéma lacshana*, or careful selection of a *Brahman* suitable to prepare the *sraddha*, and to eat the food then given.

Mode of *sraddha* for a *Sanniyasi* or strict ascetic : leaf 1—78.

The book is long, of medium thickness, old, and damaged.

21. No. 257. *Vignanesvaram.*

The *vivahára cándam* complete.

The *prayaschita cándam* incomplete.

The *vivahára* section, civil jurisprudence.

—On division of property—mother's share, or mother's property, how divided—a daughter's share, the *strî dánam*—on division of ancestral property—difference of portions among children, as maintained by some authorities, by others an equal division is enjoined. (There exists an English translation of the preceding matter).

Definition of *vivdhara* or legal control.

—Quality of a *mantri* as adviser to a king.

—Modes of examining in legal cases.

—Examination of plaintiff, and defendant; and of examining witnesses.

—On securities, on proportioning fines to the means of the parties.

—On written bonds, or securities.

—On disputes as to boundaries.

On thefts, as the stealing cows, sheep, &c.

The *Prayaschita candam.*

Mode of penalties or punishments to expiate various faults, or crimes.

Penalty for theft of jewels—for drinking ardent spirits—for some faults as applicable to women, and children—for theft of gold; for adultery—for breach of a strict ascetic's vow—for the sale of a child—for leaving off the custom of reading the *védas* : .

Leaf 1—24 and 1—213.

The book is long, very thick, has only one board, is much worm eaten, and some leaves are broken, parts only remaining.

21½. No. 270. *Vignánésvara dîpica*, the *múlam* Sanscrit, the comment Telugu.

By *Basavópádhayya súri.*

The *Vivahára cándam*, 8 *prakaranas.*

A description, or definition of jurisprudence.

Definition of a bond, or engagement, to do any thing stipulated.

On pledges, or deposits of valuables to receive something valuable.

Characteristics of an evil person.

On hidden treasure found on land, if after the selling the land, to whom the treasue belongs, seller, or buyer.

If treasure is recovered after having been stoled by a thief, what is to be done with it—how apportioned.

On debts, and their payment.

On bail—securities—what kind of person can be accepted as bail.

On the subject of witnesses.

Daya vibhága—division of property: what property can, and what cannot be divided. The case of a father giving his daughter to another man in marriage, the father having no son, and saying to the husband—whatever is born of my daughter is my son, as well as yours—the proceeding as to division of property in the case of such a child; this is *Dviyamushayayana.* Twelve kinds of sons described.

The case of a *játi prasht'hana,* or one fallen from caste; his property goes to others: *stri dhanavibhaga* on the division of the property of women.

Ten kinds of marriage defined *Brahma, dâwa &c.*

If any one sells another's property without the owner's consent, the mode of proceeding. Punishment for stealing goods and chattels, taken forcibly from a house; great severity allowed: specimens only of multifarious matter—see other notices: leaf 1—90.

The book is long, of medium thickness, without boards, slightly injured.

22. No. 288. *Tulā purusha padadhi,* a chapter from the code by *'Atreya* or *Hémādri—slócas* with prose and *véda* extracts, complete

On good, and evil days—*veti páta* evil, some days are defective in the proper number of lunar digits; on such a day nothing important should be done.

The *Yugádi* beginning of an age; *upa rága* or *grahana,* eclipse; *sancránti* passage of sun from one sign to another, *chaturdasi* fourteenth lunar day, and *ashtami* first and last quarters; the full and new moons – these are all bad times, and any great affair—such for example, as a king giving his own weight in gold—ought not then to be done. The *mála másam* is when two new moons happen in one solar month. Important matters should not then be transacted.

But with such exceptions, and selecting good lunar days—then any one may go and do homage to *Ganésa* in a temple, or on the bank of a river—or may perform the consecrating water for lustrations, or may perform fire offer-

ings, or may make the *tulà nirmánam* weighing self against gold for a gift to *Brahmans ;* and other matters.

The book seems designed to adjust the time for this said great gift, with precision : leaf 1—44.

The book is of medium size, without boards, recent.

23. No. 314. *Vignānēsvaram,* or *Yágnaválcya dherma sastra vivrüti,* a paraphrase on the code of *Yágnaválcya.*

The three divisions *ácharam, vivahára, prayaschita cándams* are nearly complete : the last one only defective.

1.) The *áchára cándam*—the ceremonies from pregnancy up to taking the vow of a celibate *Brahman* student—also on cleansing after evacuations ; on closing the nostrils in homage—on the morning, noon and evening homage—details on marriage—discrimination as to duties—what food may be eaten, what not—also on *sraddhas.*

2.) The *vivahára cándam,* for details see preceding notices, and especially *β.* A. b. No. 1141, Vol. I.

3.) *Prayaschita cándam*—the *Náráyana bali,* a mode of sacrifice as an expiation—various modes of uncleanness expiated—who may perform a *prayaschita*—on the expiation of venial faults—on other faults—as drinking ardent spirits—adultery—murder, and associates in such crimes—punishments for principals, and associates, or accessories ; this part, as above stated, is not complete : leaf 1—359.

24. No. 317. Four pieces.

1.) *Vignánésvaram*—the *prayaschita candam*—incomplete : it seems as though it would joint on to the end of No. 314 ; and so render that complete.

—The punishment of adultery with a *chandála* woman—punishment for killing any woman, and especially a *Brahmani*—and for cutting open any fruit, and unintentionally killing any worm therein (perhaps enigmatical, *fruit* for *womb*) and for cutting down any poisonons shrub, or any other shrub, or tree. A punishment, if a *Sanniyasi* in any wise fail of fulfilling his vow. The various modes of marriage defined ; from *Gandharba* upwards ; penalties lie against one or two of them. Various other punishments, or penalties for various faults, or crimes : leaf 1 – 58.

2.) *Asâucha nirnayam*—*slócas* with prose.

By *Bhattoji dicshada.*

—The uncleanness caused by abortion, of how many days continuance—if in the midst of one uncleanness another supervene the mode of proceeding; in the case of death by drowning, or other violent deaths, the uncleanness thereby caused to relatives, and mode of proceeding. If any one die before assuming the scholastic thread, the period of uncleanness to relatives—mode of proceeding as to the funerals. If during the ceremony of putting on the thread an uncleanness occur, it must not impede the completion. On the natural death of father, and mother in one day—the mode of proceeding: if any woman die when under removal, an expiatory ceremony. In such a case pollution does not attach to a silver pot, or vessel with the woman, but it must be at once removed. If two or three *sráddhas* happen on one day, what is needful to be done.

3.) *Dhatta mimámsa*—law of adoption—enquiry as to an adopted son—the portion that comes to one adopted, or *daya bhága.* If a child be adopted before the navel string is cut the bond is much closer than otherwise; and then if the child's *own* father and mother die, the uncleanness occasioned to the child is slight.

On uncleanness, by reason of menstruation—kind and duration.

At what time the assuming the scholastic thread, and marriage may not take place—not when the mother is fully pregnant—or in her menses—nor in the same year with that of a father's death. Mode of performing the ceremony of assuming the scholastic thread. What things the husband of a pregnant woman may not do.

A pregnant woman may not cook food for her household.

Description of the *mála másam* or when two new moons, or two full moons occur, in one solar month.

Mode of *sráddhas* in such a month. Discrimination as to an eclipse; what may then, or may not then be done. Rules concerning many kinds of gifts.

4.) *Parásara krita dherma sastram,* the code by *Parásara—slócas.*

Definition of law in the four *yugas.* Rules, or laws as to observances by the four *colors, Brahma, Cshetriya, Váisya, Sudra.* On sacerdotal observances by *Brahmans* and others: leaf 1—76.

The book is long, somewhat thick, recent.

25. No. 318. Seven brief codes.

1.) *Vyása smriti slócas,* complete, law ascribed to *Vyása.*

2.) *Atreya smriti, slócas* complete, ascribed to *Atreya,* eleswhere *Hémádri.*

3.) *Sádátapa smriti slócas*, complete. By *Sádátapa rishi.*

4) *Párásara smriti slócas*, complete. By *Párásara.*

5.) *Sandilya smriti slócas*, complete. By *Sandilya.*

6.) *Háritaca smriti slócas*, complete. By *Háritaca.*

7.) *Menu smriti slócas*, complete. By *Menu* through *Bhrigu rishi.*

The subject is similar in all these tracts; to wit, the duties of a ceremonial kind from the early morning to the evening; as they ought to be observed by all *Vâishnavas*. There is a general agreement, with some difference, as to the exact kind, or extent of observance; on which account the seven different authorities are brought together for comparison of agreement, or difference.

The duties of the four *colors*, *Brahma*, *Cshétriya*, *Vâisya* and *Sudras*; and of the four *ázramas* orders, *Brahmáchári*, *Grahasta*, *Vanaprast'ha*, and *Sanniyasi*; some of the authorities are full, others brief: leaf 1—174.

The book is long, thin, with a brass pin, recent.

26. No. 319. Wrong title on the label.

The book relates to *dherma sastra—áchára cándam*—in measured prose.

At what time three of the *colors* ought to put on the scholastic thread; the *Brahman* at 8 years, the *Cshetriya* at 11 years, and the *Váisya* at 12 years of age. Duties of the *Vanaprast'ha* or hermit. Modes of marriage. Duties of the *Grahasta* or householder, and duties of the *Brahman*, *Cshetriyá*, *Vaisya*, *Sudra*. Periods of ceremonial uncleanness in each case, on death of relatives.

What things may be eaten, what are forbidden: *Surà bánam* or drinking spirits and theft, are forbidden.

Crime of adultery, in a disciple, with the wife of his preceptor. Description of various crimes—punishments to be awarded. Expiations for various sins, and the fruit of such faults, or the diseases which they cause. (It seems to be a settled rule, that every disease is the punishment of some sin, in this life, or a former one): leaf 1—24.

The book is long, and thin, without boards, injured.

27. No. 372. Two subjects.

1.) *Abinava shad ziti nirnaya*; *áchára cándam* of *dherma sustra.*

Ceremonial uncleanness defined; and specification of cases wherein their occurrence must not impede progress. For example—if a person is performing a sacrifice, and a relative die, the sacrifice must be concluded, without any hindrance. In like manner if a marriage ceremony is in progress, and a relative die, the marriage must not be thereby hindered; incomplete.

2.) *Viváha canya varana niyama,* definition of affinities within which marriage is not allowed; and on what principles, as to *gótra,* tribe, *kula,* family, &c. the selection must proceed:

Leaf 1—13 complete.

The book is of medium length, thin, without boards, in tolerable order.

28. No. 450. Sect. 1. *Gâutama dherma.*

By *Gáutama,* 16 *sutras* complete.

The book relates to *Brahmans* only. A *prayaschita* expiatory punishment, if, through ignorance, in the darkness of the night improper familiarity be held with a near relative, and the mistake is afterwards discovered.

A similar punishment if by mistake, or ignorance, any one eat of a *sudra's* rice.

Like punishment, if familiar intercourse of a social kind, be held with *Mlechch'has,* or foreigners.

An expiatory punishment if any one steal gold, silver, or any other article of value: 9 leaves only.

For sect. 2. see XXXII.

29. No. 585. Three pieces.

1.) *Trimsa sloki vyakyánam*—30 *slócas* with a comment, or paraphrase, complete.

On ceremonial uncleannesses. That occasioned by birth of a child to the father, and mother of the woman in parturition; and to other relatives; how many days of separation, in each case.

In any case of death occurring, how many days of separation to relatives, and when they may bathe, and return to their family, or other duties.

2.) *Dherma sástra, slócas.*

Discrimination of various kinds of crimes. How to be enquired into by means of witnesses—their character and value—rules of evidence; if the crime be proved, the nature of the punishment, in each case, to be awarded: 1—18 leaves, incomplete.

3.) *Dherma sástra, slócas,* incomplete.

Rules as to lighting the funereal fire; if a husband die without a son, the wife, that is widow, must light the fire—various other cases provided for; the point being, that the individual, lighting the pyre, becomes entitled to the deceased's property: a primary point in Hindu law: leaf 1—3, in all 21.

XIV. Lexicographical.

1. No. 586. *Dvi rúpa cósham.*

By *Srí Harisha—slócas,* complete.

A collection of words which are spelt in two or more different manners, by various authors; which yet are one and the same, as to meaning; as *Hanuman* or *Hanúman.* In some words there are three, four, or five variations though two, as the more common, is specified in the title. (The cause may be difference of age, as the spelling of Ennius is not that of Virgil. The spelling of Chaucer not that of Pope; the spelling of Froissart not that of Voltaire).

The book is of medium size, thin, without boards, much injured by insects.

2. No. 613. *Amara cosha, slócas.*

The three *cándams* complete, and without lacune. Apparently a complete copy has been but recently made, from other copies in the collection, rarely complete.

The *champu Rámáyanam,* ascribed to *Bhoja raja* is appended; possibly as an exemplar of words—prose and verse.

By *Lacshmana cavi.*

The *bála* to the *sundara cándam;* wanting the *yuddha cándam.* The story of the *Rámáyana* adapted to court minstrelsy: leaf 1—118.

The book is of medium size, and looks new.

3. No. 638. *Bhatti cávyam, slócas.*

By *Bhatti cávi, 2 sargas,* with a *tíca,* or verbal glossary, by himself.

The birth and nurture of *Rama,* and his marriage with *Sita,* to his meeting with *Jamadagni* or *Párasu Ráma.* The main object, it appears, is not the story; but to exemplify the greatest possible number of Sanscrit roots, in memorial verses. The Sanscrit is said to contain four thousand roots, and many of them are contained in this fragment of 14 leaves.

The book is somewhat long, without boards, slightly injured.

4. No. 756. *Dasa Nigandu slócas.*

There are ten kinds of lexicons, or dictionaries in Sanscrit—a specimen from each one of these is given in this book: 27 leaves, incomplete.

The book is of medium length, old, without boards, slightly injured.

5. No. 855. *Nānart'ha nigandu slócas;* incomplete at the end.

By *Harichandra.*

In five *cándams* or books, the 1st word of one syllabic letter, the second of two, and so on to five syllables; the various meanings and limited to words, which have more than one meaning: leaf 1—68.

The book is of medium size, without boards, neat, and quite recent.

6. No. 802. Two books.

1.) *Nánárt'ha sangraha, slócas.*

By *Harichandra*—incomplete.

Fifteen *vergas* or classes of words—different meanings of one word: the term *verga* is used in reference to the consonants as *ka, k'ha, ga, g'ha,* &c.

Leaf 1—22 and 4 blank leaves.

2.) *Amara pata parijatam.*

By *Malli nát'ha.*

A *tica* or glossary on the *Amaram,* containing also the original *slócas,* and the three *cándams* complete. The 1st has 12 *vergas,* the 2nd 10 *vergas,* the 3rd 5 *vergas.* The root and the increment for the formation of words stated: leaf 61—227 and 14 blank, in all 207.

The book is long, and very thick, a neat book, in small hand writing.

7. No. 803. *Sutà,* a *tica* on the *Amaram:* without the original.

By *Ranghácharya,* prose, but with *slócas* in the midst, in exemplification. 1st *cándam sverga* to *vari*—12 sections of the glossary: no more, leaf 1—44 and 10 blank leaves.

The book is somewhat long, of medium thickness, bamboo boards, recent.

8. No. 804. *Amara cosha vivarti,* a glossary on the *Amaram* without the original: and containing only the *nánárt'ha verga* of the 3rd *cándam.* It gives both *pracrüti* and *vicrüti,* or root, and affixes for forming words: leaf 1—60.

The book is long, of medium thickness, without boards, at the end some leaves are damaged.

9. No. 810. *Linga bhattiyam.*

By *Linga suri,* another *tica* or glossary to the *Amaram.*

Two copies of the second *cándam.* The 1st complete, the 2nd incomplete. There are the original *sutras,* the *tica* or verbal glossary, and some other prose paraphrase.

The 1st copy 12 *vergas, bhu* to *sudra,* 10 sections so far complete; the 2nd has no one *verga* complete.

Leaf 1—71 with 6 blank and 1—13 and 44—63.

The book is somewhat long, unequal leaves of medium thickness, with rude boards, recent.

10. No. 811, *Amaram, slócas.*

By *Amrạta sinha,* the original, incomplete, the 1st and 2nd *cándams* only.

1st *Cándam, sverga verga* to *pátála verga*; 3 sections wanting.

2nd *Cándam, bhú* v. to *sudra* v. 10 sections; but the last section defective.

At the beginning are three leaves, accounts, 1st *Cándam* 15 leaves, 2nd *Cándam* 50 leaves, in all 68 leaves.

The book is of medium size, the first portion recent, the other part very old, with ends of leaves broken.

11. No. 812. *Linga bhattiyam,* a glossary, as above, on the *Amaram.*

By *Linga bhatta* (*bhatta* and *suri* synonymous).

A glossary on the 2nd and 3rd *cándam,* both complete.

2nd *Cándam bhú v.* to *sudra v.* 10 Sections.

3rd ,, *vizéshanigna* to *avvyaya* 4 ,,

The *pracrüti* and *vicrüti,* or roots and affixes leaf 1—133. The book is long, thick, with broken wooden pin, recent.

12. No. 813 Sect. 1. *Amara pata vivruti.*

By *Linga suri—tica* (without *mûlam*) on the *Amaram,* the same work as 9, and 11.

The 3rd *cándam* only complete, in 5 Sections; from *vizéshanigna* to the end: leaf 1—132.

The book is long, somewhat thick, old, very narrow leaves.

13. No. 818 *Amaram—slócas.*

By *Amrita Sinha*—the original.

The 1st *cándam sverga v.* to *vari v.* 12 *vergas* complete ; 2nd and 3rd *cándams* wanting : 317 *slócas*, on 10 leaves.

The book is long, without boards.

14. No. 822. *Sabda linga art'ha chandrica.*

By *Sujana cavi*, *mūlam* with *tíca.*

In three *candams :*

1. *éca linga cándam*, words of only one gender.

2. *dvi* „ „ words of two genders.

3. *tri* „ „ words used sometimes in all three genders ; from *ka* to *ha* being all the consonants, leaf 1—23.

The book is long, without boards, slightly injured.

15. No. 824. *Amaram*—the original.

By *Amrita sinha*, 3 *cándams.*

1st. *sverga* to *vari verga* 12 Sections.

2nd. *bhu* to *sudra* „ 10 „

3rd. *vizéshanigna* to *avvyaya* „ 5 „ complete ; only that some leaves are broken, leaf 1—170.

The book is of medium length, somewhat thick, very narrow leaves, damaged.

16. No. 827. *Linga bhattiyam.*

By *Linga suri*, a *tica* to the 2nd *cándam* of the *Amaram*, the *sutras* quoted, a *tica* or verbal glossary, and a prose explanation added. Only the 2nd *candam*, and this one complete, from *bhū* to *sudra.*

The roots and affixes to form woods are given, thus *mri* root, formed by increment into *márana* death, whence comes *martiya* a mortal ; with a *sutra* to show authority, and use : leaf 1—114.

The book is long, somewhat thick, in good order.

17. No. 828. Sect. 1. *Bhanóji dícshadíyama*, a *tica* to the *Amaram.*

By *Bhanoji dícshada.*

Only 4 *vergas* of the 2nd *cándam*, *bhu* to *vanaushadi.* Prose comment is added to the glossary.

The roots and affixes are stated, with *sutras*, as examples of use : leaf 1—42.

For Sect. 2 see VIII. leaf 4—8

Sect. 3. *Dvi rúpa cosham—slócas.*

By *Sri Harisha*, 5 *vargas* complete.

Some special words have more than one form, or are variously spelt by different authors, the variations specified.

Leaf 1—9 and 6 blank leaves; in all 62 leaves.

The book is of medium size, without boards.

18. No. 829. *Amaram, slócas.*

By *Amrita sinha*—part of the 2nd *candam, bhu* to *vanaushadi*, or 4 *vergas*, leaf 1—10.

The book is of medium length, without boards.

19. No. 831. *Amara cósha mulam.*

By *Amrita sinha.* The 1st *cándam* in 12 *vergas* and 565 *slócas* complete: leaf 1—46.

The book is of medium length, without boards, slightly injured.

20. No. 832. Two pieces.

1.) *Kriya nigandu, slócas,* complete.

By *Bhattoji dicshada.*

Several *dhatus* or roots of one meaning, with the meaning of words formed from them, past, present, future times. In some cases ten roots will give one meaning, such instances are specially detailed.

2.) *Acsharanta nigandu,* list of words ending in all the letters of the alphabet: not common words, but special ones; their genders stated, and discriminated.

21. No. 833. Sect. 1—4 and 6, 7.

Sect. 1. *Ashta anga Nigandu, slócas* with a Telugu *tíca;* one *anga* out of eight, incomplete; words in common use of various classes, but chiefly relating to medical plants, and shrubs.

Sect. 2. *Shad rasa Nigandu, slócas* with a Telugu *tíca.* A lexicon of six essences; as acid, sour, sweet, aromatic, bitter, acrid things.

Sect. 3. *'Ecacsharà Nigandu, slócas.*

By *Iruga vada dandádhi nat'ha.*

The *cándam* containing words of one letter complete; other *cándas,* on two and three letters wanting.

Sect. 4. *Sabda nirdésam, slócas.*

By *Bhattoji dícshada,* incomplete.

A string of some words of the masculine gender only.

Sect. 5. See XVII.

Sect. 6. *Dacshana múrti Nigandu.*

By one named *Dacshana múrti : slócas.*

Two *scandas* incomplete. It is like the *nánart'ha retna mála ;* that is, a list of words having more than one meaning.

Sect. 7. *Dhanuvantari Nigandu.*

Ascribed to *Dhanuvantari—slócas* with a *tíca* in Telugu, 1st and 2nd *sargas*, incomplete, a materia medica, see other notices.

For sections 8—10 see XVII.

The book is long, very thick, with a wooden pin, recent.

22. No. 834. *Amaram—múlam.*

By *Amrïta sinha, slócas* only.

The 1st *cándam, sverga* to *vari verga,* 12 sections complete; the other *candams* wanting. The book is long, thin, without boards, slightly injured, leaf 1—14.

23. No. 836. *'Ecacshari Nigandu.*

By *Iruga vada dandáti nát'ha : slócas.*

The 1st *cándam* only complete.

The various meanings of words of only one syllabic letter : 5 leaves.

The book is of medium length, without boards.

24. No. 837. *Linga bhattiyam.*

By *Linga súri.* A comment on the *Amaram*, the 1st *cándam* from *sverga* to *vári verga*, 12 sections complete.

The meaning of words, with roots and affixes, and also gender of each word : leaf 1—52.

The book is of medium size, without boards.

25. No. 843. *Amaram múlam, slócas* only 1st and 2nd *cándam.*

The 1st complete, the second not so.

1st. *sverga v :* to *vari v :* 12 sections.

2nd. *bhû pura vâisya, sudra, vergas*; intermediate sections missing.

Leaf 1—13 and 1, 2, and 18—23.

The book is of medium length, thin, without boards.

25½. No. 849. Five pieces.

1.) *Visva Nigandu, slócas.*

By *Visva cavi* 1—12 *cándams* complete; names of gods, men, beasts &c.

The Tamil *Nigandu* is on the like plan.

2.) *Visva pracása—slócas.*

By *Harichandra náma*—complete.

Another lexicon from *ka verga* to *csha verga*—the whole of the consonants 35 *vergas.*

3.) *Pariyáya arnavam—slócas.*

By *Nila kant'ha misra*, incomplete.

1—5 *tarangas*, a lexicon as above, names of gods, men, &c.

4.) *Sabda sabdart'ha manjúsa.*

By *Vira misra rája pandita.*

1—3 *apa varacas*, incomplete.

If complete, it would contain thirteen classes of words.

5.) *Pariyaya pata retna mála.*

By *Mahésvara misra—slócas.*

1—3 *parich'hédas* a lexicon of beasts, birds, trees, &c. The whole book leaf 1—203.

The book is long, very thick, with a brass pin, old, in good order.

26. No. 850. Seven lexicons, or dictionaries.

1.) *Avvyaya varnava—slócas.*

By *Jaya bhattarúca*—3 *tarangas*, or waves of the sea of words, complete.

It contains indeclinable words.

2.) *Ac'hyata chandrica—slócas.*

By *Bhatta mála* complete.

Various roots, their meanings, each root bearing more than one meaning, and distributed into *vergas*, or sections.

3.) *Nánárt'ha pata pit'haca.*

By *Sujana* " ark of various meanings."

Words arranged by their various terminations, as *suc'ha, muc'ha* and having more than one meaning—a sort of rhyming dictionary.

4.) *Nánárt'ha sabda retnam.*

By *Cáli dasa*—complete, *slocas.*

In three *nibandhas.*

Ka to *csha* all words inclusive, that have more than one meaning.

5.) *Pariyaya pata manjeri.*

By *Vidhya vira misra.*

Garland of synonymes, in three *guchas* or bunches.

6.) *Náma lingána sassanam—slócas.*

By *Amrita sinha.* In 3 *cándams* complete: see various other notices.

7.) *Sabdart'ha manjúsa pracásica.*

By *Murári misra.*

" Splendid casket of word meanings." A lexicon of words used with respect to the upper, middle and lower worlds, or sky, earth, under the earth (*sverga, madhya, pátāla*).

8.) *Nánárt'ha sabda retna vyakyánam.*

By *Nijula cavi yógi Indra*—a comment in prose on the *nánárt'ha retnavali,* in three *nibandhanas,* complete; the original by *Cáli dása* (see 4).

Leaf 1—207 and 29 blank ones.

The book is long, very thick, recent.

27. No. 851. Two pieces.

1.) *Amaram, slócas* only.

By *Amrita sinha.* The 2nd *cándam* only, complete, *bhù* to *sudra verga,* or 10 sections.

Leaf 21—63 older than the following.

2.) *Amara sésham,* supplement to the *Amaram, slócas.*

The 2nd *cándam* complete, the 3rd incomplete. Certain words wanting in the *Amaram* are supplied by this complement: giving also the gender of the nouns.

Leaf 1—28 and 57—59, and 78 to 100.

The book is of medium size, slightly injured by insects.

28. No. 853. *Peyramaram;* or, in Telugu, *Perlambiti : slócas* with a *tica* in Telugu.

The 2nd and 3rd *cándams,* the 1st wanting, the 2nd has 7 *vergas,* from *vanáushadi v:* to *sudra verga.*

The 3rd has 3 *vergas,* from *vizéshanigna v:* to *nánárt'ha verga:* leaf 19—125; blank 15 at the end. The book is long, thick, with a brass pin, some leaves broken.

29. No. 854. *Suta,* a comment on the *Amaram* without the original.

By *Bhanóji dicshada*—incomplete, the 1st *cándam* only; this is complete in 12 *vergas* from *sverga* to *vari.*

In addition to the simple meaning, this glossary gives the root and the modes of formation from it, by incremental letters or syllables: leaf 1—87. The book is long, of medium thickness, recent.

30. No. 856. *Bála prabhódica*—a comment on the *Amaram* in Telugu—without the original. The 1st *cándam* from *sverga* to *vári,* in 12 *vergas,* complete. This glossary also gives roots and increments, with explanations, in Telugu: leaf 1—118.

The book is long, somewhat thick, without boards, recent.

31. No. 857. *Guru bála prabhodica*—the 2nd *candam,* without the original, being another glossary on the *Amaram* from *bhú* to *cshétriya verga, 2 vergas,* wanting two sections. The Sanscrit *tica* is retained, with the meaning of the roots and the increments to form words: an explanation in Telugu is superadded, leaf 1—176 and 24 blank=200.

The book is long, very thick, recent, a handsome book.

32. No. 858. *Nánárt'ha pata pét'hica.*

By *Sujana cavi, slócas,* complete from the first consonant *ka* to *ha,* the last one; 33 *varnas* in letters, the words of various meanings coming under those classes: leaf 1—14.

The book is of medium length, thin, without boards, one side injured.

33. No. 860. *Váijayanti,* a lexicon.

Three *cándams,* incomplete—*slócas.*

The 1st *cándam,* nouns of masculine gender.
2nd „ „ of feminine „
3rd „ „ of neuter „

In each instance with the meaning of the words: leaf 1—15. The book is long, thin, without boards.

34. No. 861. *Ku sumanach cándam.*

By *Vácha spati misra: tica* form, with *slócas* in illustration.

This lexicon is limited to rare words of unfrequent occurrence. It is difficult; for the use of the learned, as *Panditas,* &c., to them acceptable.

Leaf 88—109 complete, 6 blank leaves.

The book is long, thin, without boards, recent.

[illegible] has been printed at Madras in 1861

35. No. 862. *Sabda linga art'ha chandrica*, a prose *tíca* by *Mayura cavi*, on an original in *slócas* only by *Dhananjaya;* both are here: leaf 1—10 *mûlam*, and leaf 1—12 *tíca;* but only the 1st *sarga* is complete: containing the *pulinga*, or words of the masculine gender only.

The book is of medium length, thin, without boards.

36. No. 868. *Amara patam mūkuram*, a speculum of words in the *Amaram:* the *mūlam*, with a *tíca* by *Rangácharya* incomplete, only five *vergas* of the 2nd *cándam*, from *vanaûshati* to *cshétriya verga.*

An abridgment of the *Amaram*, leaving out words not in use, and retaining such only as are of practical value: in this way the *vanaûshati verga* is very much reduced in size: leaf 48—86.

The book is of medium size, without boards, recent.

37. No. 869. *Nánárt'ha nigandu, slócas*, fragment of a lexicon of words that have various meanings: leaf 1—8.

It is long, without boards.

38. No. 870. *Nánárt'ha retna mála; slocas.*

Two *cándams* complete, the 3rd not so.

The meaning of words of one syllabic letter only, of two syllabic letters—and of three such letters: this last incomplete: leaf 1—38.

The book is long, thin, without boards.

39. No. 874. Sect. 1. *Dhananjaya nigandu slócas, 2 parich'hedas*, so far complete; but incomplete as a whole.

The meanings of words, according to an alphabetical arrangement.

For sect. 2. see X. The book is of medium length, thin, without boards, old, a little damaged.

40. No. 875. *Amaram, slócas.*

A fragment of the 1st *cándam*—or 85 *slócas* from *sverga verga*, names of gods—no *tíca:* 10 leaves. The book is of medium length, without boards, slightly injured.

41. No. 877. *Amaram, slocas.*

The 2nd *cándam* from *bhù* to *vanaûshati verga*, or 4 *vergas:* leaf 1—12.

The book is short, thin, without boards.

41½. No. 878. *Amaram*—the *múlam.*

By *Amrita sinha.*

The 1st *cándam—sverga* to *vári verga* 12 *vergas,* so far complete: leaf 1—25.

The book is of medium length, without boards, at the beginning damaged.

42. No. 906. *Nigandu rájiyam.*

By *Narasinha pandita, slócas.*

1—6 *verga* and 11—14 does not finish, 7—10 wanting. Names generically arranged, as *tree,* all names of trees, *beast,* all kinds of beasts; &c. &c.

Leaf 152—183 blank, 184—213 and then 214—253 does not finish.

The book is long, of medium thickness, without boards, a little damaged at the end.

43. No. 999. Sect. 1. *Guru bála prabódhica,* a *tica* to the *Amaram.*

The 1st *cándam* complete in 12 *vergas,* from *sverga* to *vâri verga:* the other portions are wanting.

The roots are stated whence the words in the original are derived: leaf 1—96.

The book is long, thick, without boards, very much worm eaten.

For section 2. see V.

44. No. 1008. *Amaram—slócas.*

Fragment of the 1st *cándam:* parts of the 1st, 3rd, 4th, 5th sections, no one of them complete. At the beginning are two leaves and at the end two leaves of accounts, 20 leaves.

The book is of medium length, without boards, injured.

45. No. 1010. *Amaram—slócas.*

Part of the 1st *cándam,* the *sverga, vyóma* and *dic, vergas* are complete, the *kála verga* incomplete: leaf 1—12.

The book is long, without boards, recent.

XV. Logical.

1. No. 809. Four pieces.

1) *Gauri kándiyam,* on logic.

10 leaves—prose, incomplete.

A discrimination of some of the *padart'has,* and on the principle of there being only seven.

2.) *Dhî diti*—logic, prose, incomplete.

By *Tarkhica sirómani,* 4 leaves, a list of sixteen *padart'has,* the names only without amplification; 4 leaves left blank.

3.) *Bhavē nandiyam,* logic, prose.

By *Bhavánanda bhágisa*, complete.

Two *pracásams*, that is, the *pratyacsha* and *anumati*.

This book maintains seven *padart'has*, under *pratyacsha*, it is asserted that *manassu* mind, and *átma* soul, are two distinct existences.

The *manassu* is an existence without perception, or consciousness, a sort of vital air; but by junction with *átma* all sensation, or perception, with knowledge thence resulting exists. In sleep the two are disjoined, so that there is no right perception, or knowledge as to the external world. The object is to prove the existence of *atma*, denied by some disputers. [It would seem that *manassu*, is tied to the body, a sentient soul; *átma* is that which passes from body to body: a distinction of the kind existed anciently among various nations, as *animus* and *anima; pneuma* and *pysche; nismát* and *nephesh.*] 40 leaves.

The book is long, of medium thickness, very old; it includes a few smaller leaves.

For Sect. 4.) see XI.

2. No. 816. *Tarkha sangraham.*

By *Annan bhatta vidván*, prose complete.

Four *khandas—pratyacsha—anumana – upamána* and *sabda*. There are seven *padart'has*, these are discriminated and described: knowledge of them is *mócsham*, liberation (from ignorance?) leaf 1—6.

The book is somewhat long, without boards.

3. No. 817. *Bhavánandiyam*—a comment on the *sirómani*, on logic.

By *Bhavánandam siddhánta vágisa.*

In four *pracasams*, incomplete.

The *pratyacsha, anumati, upamána*, and *vyapti*, this last defective.

Definition of the seven *padart'has*. Then follows *átma vichúram*, an enquiry as to the *jivútma*, human soul, and *paramátma*, divine soul. This discussion proceeds on the *advâita* principle of their being one.

Chacraverti lacshanam, properties of a universal ruler over mankind.

Mitra lacshanam, qualities of a friend—how he should conduct himself —*vyapti*, on the omnipresence of *Isvara*: 74 leaves, not numbered.

The book is of medium size, old, slightly injured by insects.

4. No. 819. *Gajádhara tarkham*, prose, incomplete. It contains seven *vátas* or disputations.

1. *Anumati váta*, doubtful, is there a god (*Isvara*) or is there not?
2. *Vyapti v:* On omnipresence.
3. *Upa samhara v:* against atheism and materialism; confuting the *charvacas*.

4. *Upádhi v:* objections against deity considered,
5. *Pracshata váta* }
6. *Linga karumata v:* } These were not examined.
7. *Kévala vyati récki v:* }

The last *vátam* is defective, the leaves broken.

The book is of medium size, old, with thin bamboo boards, injured by termites and wear.

5. No. 838. *Mat'hura nát'hîyam.*

By *Mat'hura nát'ha,* prose incomplete.

Four *rahasyas,* mysteries (for sections); 1, *pratyacsha*; 2, *anumidhi*; 3, *upamidhi*; 4, *sabda,* this last defective.

On *dravya,* and the other seven *padart'has:* discrimination and properties. Enquiry as to *átma, Isvara, carma, indriya,* on the *Nyaya* school.

The book is of medium size, very old, extremely damaged by worms, and breaking.

6. No. 839. *Muktà vali,* logic.

By *Visvánát'ha bhatta*—prose, complete.

Four *khandas*—1, *pratyacsha*; 2, *anumánam*; 3, *upamánam*; 4, *sabda*; divided amongst seven *padart'has,* from *dravya* to *abháva*; each *padart'ha* defined and described. Some faults as to a correct definition pointed out: such as including in a definition what is applicable to more than one person, or thing: leaf 1—36.

The book is long, thin, old, without boards, injured by worms and wear.

7. No. 840. *Siddhanta manjeri.*

By *Jánaki nát'ha sarma*—prose.

In three *parich'hedas,* incomplete, on *pratyacsha, anumána, upamána,* the last one defective, and *sabda* wanting.

It maintains seven *padart'has,* and condemns the older system of sixteen.

Leaf 1—22. The book is of medium length, thin, without boards, injured by worms.

8. No. 841. *Mukta vali,* logic.

The *pratyacsha* section only, and this defective; *dravya,* one of the *padart'has,* subdivided into nine, from *bhúmi* to *manassu*: leaf 1—21.

Four leaves are appended, *chátu slócas* 96—166 distichs on various subjects, moral, or ornate.

The book is long, thin, without boards, slightly injured.

9. No. 842. *Chintámani*, logic.

1st leaf wanting—prose, incomplete.

The subject is an enquiry as to the *padart'has;* nature and properties; seven, not more: leaf 2—71.

The book is of medium size, injured by insects.

10. No. 844. *Gadà dhari*, logic.

By *Gada dhara bhatta*, prose, incomplete.

It contains only the *anumána khanda.* The chief contents are a discrimination between the *jìvátma*, or human soul, and the *paramátma*, or divine soul; with an enquiry whether there is any *paramátma;* the affirmative sustained. Profuse illustrations are given by *váta*, objection, and *prati váta*, reply: leaf 1—40.

The book is long, of medium thickness, without boards, old, and injured, very neat handwriting.

11. No. 845. *Gáuri kántiyam* "perfume of *Parvati*" logic, prose,

Two *vátams*—the *pramánya vátam* and the *prameya vátam.*

The first is a discussion on the need of a standard or rule of judgment, of authority on controverted topics; and maintaining, against opposers, that the *veda* is such a *pramánam* or rule.

The other is a discussion concerning certain theological, or mythological facts; as for example the ten *avatáras* of *Vishnu*—objected to, as denied by some; maintained against them to be true; and in this *vátam* there are various illustrations: leaf 1—32.

The book is long, thin, without boards, the 1st leaf broken, the others slightly touched by insects.

12. No. 846. *Annambháttiyam*, logic.

By *Annam bhatta*—a *tica* to another book.

Four *khandas*—or *pratyacsha, anumána, upamána, sabda.* This book condemns the old system of 16 *padart'has*, and admits only seven. The seven are defined and described, to understand them is *mukti*, liberation.

—7 leaves, *avvyápti*, is a *dósham*, or fault, consisting in a definition of one thing, or subject, which contains in part what may be predicated of something else; according to this view a correct definition is that which applies to the subject in hand alone, and to nothing foreign thereto.

—*adhi vyápti*—if a definition is intended to be applicable to a class, or genus, and any one part of it does not apply to some individual, or species, then this fault of incorrect definition is *adhìvyapti:* leaf 1—40.

The book is of medium size, without boards, and slightly injured by insects.

13. No. 847. *Chandrica*, logic.

By *Mucunda*, a comment on the *Tarkha sangraha*, two sections.

1, *pratyacsha* ; 2, *anumánam*. On the seven *padart'has* from *dravya* to *abhávam*, and on *buddhi*, mind, sense ; whether *átma*, or soul, exists or not—from the *nyána vátam*.

The book is long, and thin, without boards, worm eaten.

14. No. 848. *Tarkha sárum*—epitome, prose, incomplete.

The *pramána* and *praméya vatams*, vide supra. Their qualities ; with proofs as to the distinct existence of Deity, and the human soul. The nature of the soul—on the *indriyas* or internal faculties ; *srotriya* faculty of hearing, faculty of seeing ; *manassu*, mind, is added as a 6th *indriya*. Subdivisions of the *dravya padart'ha* from *bhúmi* to *kálam*, as classes of beings, or things. The discussion throughout has reference to opposite systems : leaf 1—8 and 1—38 = 46.

The book is of medium length, slightly injured by insects.

15. No. 855. *Vynopatti váta art'ha*.

There are sixty-four *vátams*, or discussions, which relate to the *Tarkham*, or *Nyaya* school of philosophy.

This *vátam* is one of them.

By *Hari Ráma*, prose, incomplete.

On four kinds of *karma*, or *kriya* here meaning—motion ; that is upwards, downwards—projection straight-forward—curving orbicular.

—*dravya*—*guna*—*karma*—three of the *padart'has*. Enquiry as to *átma buddhi*—*manassu*—the union of the three forms *gnánam*, knowledge or wisdom.

Enquiry as to meaning of special words in the *Védas* . as, *Isvara*, and enquiry as to a *pramánam*, or authoritative rule.

Dherma and *Dhermi* are used technically, the first means any concrete substance ; the second its quality as to value : leaf 1—81.

16. No. 865. *Prabhā*, a comment on the *dipicà*, itself a comment on some logical work, by *Appa Bhatta*.

Four *khandas*—*pratyacsha*, *anumanám*, *upamánam*, *sabda*.

Seven *padart'has* maintained—defined, described.

The reason for a comment upon a comment is stated to be, that in the *dipica v : infra* 18, some passages were left obscure, or insufficiently explained ; to remedy which defect this book was written : leaf 1—43, two *khandas*, and again 1—40, two other *khandas*.

The book is long, of medium thickness, on narrow leaves, no boards, much injured at the beginning.

17. No. 866. Sect. 1. *Sirómani.* शिरोमणि

By *Sirómani bhattácháryu*—prose.

This is a fragment of a work, on which there is a comment; not here.

It is a disquisition on *Isvara* (or *Para Brahm*) as the universal soul.

Sect. 2. *Chintámani*, on logic.

The *pratyacsha khandam*, incomplete. Seven *padart'has*, distributed among the *khandas;* only a part here: leaf 1—24.

The book is of medium length, thin, old, damaged by breaking.

18. No. 876. *Dipiki*, a comment on the *Tarkha sangraham*, no author's name.

One *khandam*, the *anumána*, and this not complete. Discussion as to a doubt on the unity of Deity with the human soul, defective.

The book is long, thin, without boards, worm eaten.

19. No. 879. Sect. 1. *Mukta vali.*

1 *parich'héda*, prose, incomplete.

The *pratyacsha khandam.*

The *padart'ha* termed *dravya* has nine subdivisions: some of them are described by their qualities: leaf 1—8.

For Sect. 2. see XXV.

20. No. 880. Sect. 1. Extracts from various books on logic; giving specimens of the *púrva pacsham* or objection, and *siddhantam* or reply—28 leaves in the *grant'ha* letter.

Sect. 2. *Tarkham*, a fragment—on some of the *padart'has* 24 injured leaves.

Sect. 3. *Sacti vátam*, discussion as to whether there be a negative (or feminine) cause of creation: 13 leaves.

For Sect. 4. see XXV.

21. No. 888. *Tarka sastram*, logic.

In 4 *prakarnas*, incomplete, prose.

The *padart'has*, without being particular as to their number are divided into *causal* and *consequent; káranam* a cause, *káryam* the effect. To these is added *nimitta káranam*, a cause occasioned, or produced by some other external power; not voluntary causation,—*sámiya nirupanam:* the foregoing distinctions are illustrated by descriptive examples; and managed by way of objection end answer: leaf 1—87, 7 blank.

The book is long, thick, without boards, damaged.

22. No. 889. *Chatur dasa lacshani*, "fourteen properties"—it seems to be a comment on the *Gada dhari* by *Gada dhara bhatta*, but has only a portion of it, on the *anumati khandam;* the seven *padart'has* described, as to properties; and the "fourteen" in the title appears to relate to properties distributed among the seven *padart'has.*

Concerning *dóshas* or faults, 1; *avvyápti*; 2, *adhivyapti*; 3, *asambhavam*--their properties: see other notices (as 12. No. 846) leaf 1—58 complete as far as this *chatur dasa lacshana* is concerned; but only part of a larger book.

This one is long, of medium thickness, on broad talipat leaves, neat handwriting, a little worm eaten.

23. No. 980. *Mat'hura nát'hiyam.*

The *sabda khandam*, or chapter on testimony, the last of the four principal divisions. This book is in *Bengáli* characters; and beyond the general indication as to subject, the contents could not be fully examined: 244 leaves not injured, see 5. No. 838.

24. No. 1005. *Tarkha sangraha*, a *tíca* to that book: prose, incomplete.

A part of the *pratyacsha khandam* on four *padart'has—bhúmi—jalam—tejas—vayu* or earth, water, light, wind: 8 leaves.

The book is of medium length, without boards, much injured.

25. No. 1007. For Section 1 see X.

Sect. 2. *Tarkha sastram*, prose.

The *sabda khandam*—incomplete, from the chapter on testimony, the *pramánam* discussion as to the *Védas* being an authoritative evidence in proof; and another on the nature of *Isvara*, or the Divine being.

The book, as a whole, is long, of medium thickness, without boards: this second section is on narrow leaves, very much worm eaten.

XVI. Magical.

1. No. 1. *Mantra pustacam*; a book of spells, or charms.

—*Samára Bháirava m:* to kill enemies.

—*Aditya hriudayam*, given by *Agastya* to *Ráma*. who thereby destroyed *Rávana.*

—*Náráyana verma*, and *Náráyana mantra* from the *Bhágavatam*, to obtain desirables; as the state of mind may be.

—*Sudarisana stóttra mantra*, like object.

—*Bhagavata uttara gíta*, four chapters on renouncing desire, and practice of asceticism.

—*Vishnu sahasranáma bhásyam* a comment on the 1008 names of *Vishnu.*

—*Gayatri cavacham*—invoking the *Gayatri* to give aid, or defence.

—*Chintámani mantram,* to gain learning.

—*Lacshmi Ganapati mantra,* to gain wealth.

—*Bála Tripura sundari mantra.*

—*Suddha sacti málà mantra,* these three are on the *sacti* system, for desirables.

—*Suddha siva málà mantra,* a string of spells founded on one original.

—*Sri chacra nyasa krama,* this is of the *sacti* kind. The word *chacra* here designates a *particular* figure, used as the vehicle of the spell. Several books follow with the title of *upanishadas*———as,

Scandópanishada	These exalt and
Náráyana up :	praise the names of
Amrita bindhu up :	persons, or things
Sactiga up :	intimated by the
Kálágni rudra up :	titles; the language
Káivalya up:	is obscure; and it is
Garbha up :	not certain that they
Brimha up :	are all of them genu-
Pranava up :	ine adjuncts of the
Hamsa up :	*Védas.*

Sandhya vandana vidhi, mode of homage at morning, noon, and evening with the use of spells.

Gayatri krudayam, heart of the *gayatri;* and many other *mantras,* with the *yentras* or diagrams of various shapes in which they are inscribed. The malignancy of intention being excepted, they imply senility: leaf 17—41 and 50—212 and 98—103, and from 128 to 191 deficient.

The book is long and thin, very much damaged.

2. Nos. *2, 42, 27.* Three books in one.

The contents are as follows:

—*Ravaníyam,* a book of spells; in this, and others, *slócas, mantra*-letters, and prose are intermingled. The contents of this portion are of evil intent.

Hiranya dévi súcta mantram, directed to *Lacshmi* to gain her over to aid in any design, and to *Sarasvati* for a fluent, voluble tongue.

—*Sri suctam*—a hymn from the *Vedas,* directed to *Lacshmi,* to gain wealth.

—*Karta viryarjuna múla mantra* and *cavacham*: an original spell with invocation for aid, intended to be used in any time of fear, or danger.

—*Pancha vactra Hanumán, mantra* a spell to the five-faced *Hanumán*: said to be to discover hidden treasure.

—*Padma málini mantram*, relates to *Lacshmi* to gain her over, as the giver of wealth.

—*Bhù suctra mantram* to *Lacshmi* for wealth, and eloquence.

—*Sani stóttra* and *mantram*, praise and spell directed to the planet *Saturn*; to remove pain, or disease of body, of which it is supposed to be the cause.

Bhairava mantras—there are eight *Bhâiravas*, as *Srishti*, *samhára*, *acása*, &c. and the spells to these are of various import, malignant, sexual, deadly.

—*Tripura Sundari lalita mantra.* These, as well as many of the *Bhâirava mantras*, are of the *sacti* kind or female energy system, homage paid to *dea natura* through a feminine symbol, and with rites obscene; to gain wealth, or any other desired object.

Sudarisana japa stánam, mode of putting writing into a diagram of the discus of *Vishnu*, and using the same as a charm; as stated, to secure triumph in any dispute.

—*Curma chacra lacshana*, a figure in form of a tortoise, to strengthen the effect of any foregoing charm.

—*Siddhávi chacram*, if this succeed, the person using it will have no enemies: leaf 1—42, 13, 14 blank, 23 to 38 also blank.

—*Dattátreya mantram*, and *terpanam*, pouring out water.

—*Rudra ashstóttra sata náma*, a string of 108 names, to bring over the destroyer, and to conquer enemies.

—*Garuda bhâirunda Narasinha mantra*, eight kinds of charm, designated tiger-face, boar-face, kite-face &c., to evoke *Náráyana*, and to go to war without fear.

—*Sitála déva yentra* to propitiate a goddess.

—*Lacshmi múla mantra*, an original spell to the goddess of wealth.

—*Agni púja mantra*, a spell in fire-worship, said to be to purify the mind.

The above *mantras* have their appropriate *yentras* or diagrams, of various forms; and there are several others in addition to those enumerated: leaf 1—87 and 104—227.

3. No. 5. Book of spells, very various.

—Mode of fixing the five *rudras*, portions of *Siva* the destroyer, mode of bringing them over by the union of spell, fire-offering, homage, muttered prayer, and pouring water over the symbol.

—*Triyambaca calpam*, benefit of a ceremony to *Siva*, a spell with the mode of repeating it.

—Mode of forming a pit for the fire-offering, used in all spells, for procuring desirables; and among them, the destruction of enemies; the foregoing taken from a book entitled *Vasishta samhita*, 15 *padalams* or sections.

—*Sudarisana calpam*, including the diagram, the meditation, muttered prayer, &c., how to write the spell, how to use it, 9—12 *adhyáyas* the 13th defective. The object, or benefit various, as may be the mind of the votary in such practices.

—*Triyambaca mantram*, a spell addressed to *Siva*.

—*Gópála Krishna Shadacshari*, a six-lettered spell to *Krishna*; said to be for offspring.

—*Ardhra pattésvara mantra*, from the *kalica ágama*, 10th to 15th *padalams* to destroy enemies.

—*Pratyangira yentra calpam*.

36 modes of diagrams, with spell, prayer, fire-offering, with construction of fire-pit, and mode of practising these rites; the result being to cripple any one; to reduce to a sitting posture, unable to move any limb.

—*Pisáchi karana* literally "devil's work" to infatuate any one, to make him *quasi* a devil.

—*Andikarana* to make any one blind, with mode of *puja*, &c

—*Náráyana cavacham* or *verma*, appeal to *Náráyana* for protection, and safety.

—*Namaca mantra* from the *veda* on *Siva*—the meaning given in Telugu. A mode of praise, or of homage to *Siva*.

—*Vana durga maha vidyà* a spell to bind the guardians of the eight quarters of the heavens, and then securing the desired object.

—*Málà mantra*, a string of spells, founded on the *Vana durga mantra*.

—*Sri chacrodhara*, this *chacra* is of feminine signification, in the *sacti púja*: the object to gain wealth, &c.

—*Lalita sahasranáma*, and *Lalita cavacham*, 1008 names of a *Siva-sacti*; and an invocation for aid; wholly on the female energy system.

—*Bálà Tripura sundari mantra* and *cavacham*, spell and invocation for aid; addressed to young *Parvati*, on the above system, and not admitting of decent description.

The book contains many other *mantras* with their diagrams, directed to various male, or female deities; it would be tedious, and useless to specify all of them: leaf 1—233 and 260—280, some leaves are blank in the midst, and at the end.

The book is long, very thick, recent.

4. No. 6. Book of spells.

1.) *Sapta sati, slócas* and *mantras; chandrica navacshari mantra,* a spell of nine letters.

Dévi cavacham, *Chandarica hrudayam,*	The whole of these have reference to *Dévi* or *Dúrga,* in a warlike or Amazonian form.

2.) *Dévi mahatmyam,* from the *Márcandéya puránam,* 12 *adhyáyas,* beyond uncertain. On the warlike feats of *Dévi.* By her aid *Vishnu* killed *Madhu* and *Káitapa. Dévi* fought with, and conquered *Mahishásura,* and his army. *Indra* and other celestials rendered praise to *Dévi, &c.* (The Greek accounts are on the side of the parties defeated. See Bryant on the Amazons).

Dévi mantra and *púja,* as spells for invoking destructive energy: the 21st *adhyáya* is marked, but only 12 can be traced in order.

3.) *Rudra yámala,* 6 *adhayáyas: Siva* to *Parvati.*

This book is one of the standard works of the *sacti* worshippers; it contains various diagrams with spells written in them, as

—*rája chacra,* with *mantras* inscribed.
—*maha* „ „
—*dévi* „ „
—*víra* „ „
—*pasu* „ „

a connected description is given of articles, or substances used, such as flesh, spirits, wine, &c., with cant terms; such as wine *the thing,* flesh *pureness,* &c. The rites are intentionally secret, nocturnal, Grecian; for the rites practised in Ionia, and other parts of Greece were precisely on this system. The feminine symbols need not be specified; the object is wealth, prosperity, or whatever else is considered desirable by human pravity.

4.) *Báladhyána mantra,*
Ráma shadacshari,
Siva panchacshari,
Sacti panchacshari, — the import *ishta siddhi.*

Lalita sahasranáma—the 1008 names of a feminine personification of *dea natura*—used in homage.

—*Maha vidya,* a spell to *vana Durga* a forest goddess, the design is to kill enemies.

Lalita sata treya náma stóttra, a string of 300 names of the above mentioned personification, said to be from the *uttara khanda* of the *Brahmóttara puránam.* Also various others; both spells and diagrams detailed, leaf 1—114, and 24 blank leaves.

Another, and an older book.

Mantras from the *yajur védam :* leaf 1—100. The *mantra* used when three *Brahmans* are fed, preveous to reading the *Védas* before others of the family eat of the *sraddha* offerings.

The first *Brahman* represents *Visva deva*, the second *Brahman* represents father, grandfather, &c., the third *Brahman* represents *Vishnu : sic dicitur.* The entire book is long, and thick, slightly injured.

5. No. 7. Book of spells. These are very numerous, and various; and mixed up with ascetic details.

—*Guru mantra ; Sarva rája vasamcari ; Yóga tatva upanishada ; Bija nirnayam ; Ajapa gayatri.*

—*Srî vidya* with diagrams, spells, homage, praise ; this is wholly of the *sacti* worship kind.

—*Bála Tripura sundari mánassu puja*, 71 *slócas* by *Sancárchárya ;* mental homage to young *Parvati.*

—*Tripura sundari mánassu púja vidhanam*, 70 *slócas* by the same.

—*Hat'ha pradîpica, slócas.*

By *Svát'hina Ráma yogéndra.*

Four *upadésa*, or instructions on various practices of ascetics, as to mode of sitting, breathing suppression of the five senses, concentrating the mind on itself, within itself, and so seeing God.

—*Lalita sahasranámam*, 1008 names of *dea Natura ; sacti* system.

—*Syamala puja padadhi*, a chapter on the mode of homage to the same, under another appellation *syamála sahasranáma*, the 1008 names of the same.

—*Bálà dhyánam*, meditation on a form of *Parvati.*

—*Bhagala chacra udhara*, diagram for spells, addressed to the feminine symbol.

—*Santána gópala mantra*, a spell to *Krishna* as said, for offspring.

—*'Atura sanniyási vidhi*, mode of speedily making a dying person a *sanniyási ;* or close ascetic ; as a passport to beatification.

—*Para ashstóttra sata máma stóttra.*

Praise by 108 names of a form of *Parvati.*

—*Sahasranáma*, or 1008 names of the same ; *sutras* by *Gáutama* on the *áchára* or ritual of the *sacti puja ; ut supra* 4. 3.)

Leaf 1—146 and 1—31.

The book is long, and thick ; recent, yet slightly damaged.

6. No. 8. Book of spells.

—*Kirartárjuna mantram,* and *hómam,* with *yentra,* and mode of writing the spell within the diagram; the mode of homage accompanying the fire-offering; the object being to destroy enemies, or to gain desirables.

—*Káivalya cavacham,* an appeal for aid, separate, but connected with the one preceding.

—*Mahésvara* told these to *'Uma.*

—*Vadda Mahésvara tantram.*

Slócas and prose—ritual of this kind of spell, or homage; leaf 1—25 and 2 leaves different at the end.

The book is long, thin, without boards, recent.

7. No. 9. *Stottras* and *mantras* very numerous; a few specified:

—*Siva gíta* from the *púrva khanda* of the *Padma puránam,* 16 *adhyáyas,* praise directed to the destructive power.

—*'Aditya hrüdayam,* heart of the sun, spell directed to the sun; *Agastya* to *Ráma.*

—*Rudra prasna mantram,* a passage on *Siva* from the *véda.*

—*Siva* and *Víra Bhadra sahasranáma stóttra,* list of 1008 names of each; praise to gain over. for vindictive object.s

—On the excellency of the *vibhúti* and *rudracsha* beads.

—*Pancha dasa stóttra mantra,* a spell of fifteen letters to *Tripura sundari,* a *sacti* of *Siva.*

—*Siva cavacham*—appeal to *Siva.*

—*Bilhana stava*—praise of *Siva,* several *ashtacas* or octaves of *slócas* panegyrical; the *bilva* tree, praised, its excellence; dedicated to *Siva.*

—*Dévi mahatmyam, vide supra.*

—*Savuntarya lahari,* praise of *Parvati,* by the various members of her body; by *Sancaráchárya.*

And a number of other *stóttras* and *mantras* generally used together, the *stóttra* first, the *mantra* following; the whole too numerous to detail: leaf 8—26 and 29—286; five leaves, at the end, not numbered.

8. No. 15. Varieties, *slócas,* prose, *sutras* from the *védas,* mixed up together.

—*Siva stóttra, slócas,* praise of *Siva.*

By *Márcandéya.*

—*Upamanya stóttra,* 22 *slócas.*

By *Upamanya,* refers to *Siva.*

—*Dasa sloki stóttra*, 10 *slócas*.

Spell to *Sarasvati*, for eloquence, or learning.

—*Savuntarya lahari* "flood of beauty," by *Sancarácharya*—beauty of *Parvati's* person, from the feet upwards, 100 *slócas*.

—*laghu Mátangi mantram*, a brief form of homage to the female emblem ; object, to gain wealth.

—*Siva panchacshari mantra*, the five-lettered spell ; to gain things desirable.

—*Dacshana murti mantra*, spell to the *Saiva* genius of learning, for getting learning. *Bhuvanésvari stóttra*, and *maha Ganapati mantra* these are of the *káula matam*, or *sacti* kind ; for all desirables.

—*Hanumán múrti pratisht'ha*, the putting an image of *Hanumán* on a couch, and then rendering it homage. *Hanuman* is then supposed to be present, to aid in any object.

—*Vishnu, Siva, pratisht'ha*, said to be from the *Bhavishóttara purúnam*, to bring *Vishnu* and *Siva* present in magical ceremonies.

—*Siva linga pratisht'ha kramam*, mode of consecrating a *sâiva* symbol, for like objects. *Víra tantram*, ritual with that symbol by *Vira sáivas*.

—*Namaca chamaca mantram*, from the *védas* called *Rudra prasana ;* a mode of propitiating *Siva*, of various usage.

—*Siva sahasranámavali*, complete ; a string of 1008 names of *Siva*, of various usage.

Many other matters relative to *mantras* leaf 1—47 and 57—59 and from 70—187, wanting 71.

The book is of medium length, thick, not damaged.

9. No. 17. *Mantra sastram, slócas*, prose, &c.

1.) *Kála rátri calpam, slócas*.

Siva to *Parvati* "fruit of the black night" 12 *padalas* or sections, complete ; diagram, and ritual of using the *mantras* therein ; objects to kill enemies—to influence, or gain over others—to hinder, or impede in various ways : to bewilder sexually—to allure, or draw over to any purpose—to divide friends—to drive away : to kill, &c.

2.) *Bhuvanésvara mantródhara vidhi*, in ten *padalas* or sections, classes of spells, as

—*vasya*, to draw over, to allure, fascinate.

—*vidváshana*, to divide friends.

—*stambhana*, to impede, hinder.

—*uchchátuna*, to drive away, disperse.

—*máruna*, to kill.

—*mohana*, to infatuate sexually.

These and some others, as to magical influence, directed to the feminine symbol.

3.) *Mantra upayógam*, practice of some spells, directed to *Chinna masta*, a name of *Parvati*, or the female energy; together with *homas*, or fire-offerings.

4.) *Rudra yámila*, a section of this book called *kútta rahasyam*, the word *kúttam* may mean *a crowd*, but it is equivocal: 32 *padalas*.

Wholly on the *sub rosa*, or secret, rites of the *káula matam;* such rites being always supposed to have power, and merit to accomplish designed objects. What most men have agreed to term vice, this sect. regards as virtue.

—*Dévi mantródhara*, and the *chacródhara* diagrams with spells in them, directed to *Dévi* destructive, or for desirables.

—*Garbha kâulágama* "the womb *kaûla* book," in 24 *padalas* or sections, the mode of the *sacti puja*, or homage to the female symbol, detailed at length.

—*Haridra Ganapati kalpam* in 8 *padalams*, a mode of honoring *Ganésa* by turmeric balls—the rite is variously intended for *vasya*, *stambham* &c. &c. and pertains to the above system.

—*Rudra prasna mantram* from the *véda* on *Siva*, *vide supra*.

—*Laghu stóttra*, brief praise, directed to *Dévi*, 22 *slócas*.

—*Charch'ha stóttra*, 22 *slócas*.

Praise of fighting, or war.

—*Mátrica pushpa mála stavam*, 52 *slócas*.

Panegyric of *Parvati*.

—*Ambi stavam*—praise of the same.

—*Sacala janani stavam*, the same.

—*Pratápa stavam*, praise of courage.

—*Cámácshi stavam*, *slócas*.

By *Ráma chandra arghya*, praise of the *sacti* of *Ecambésvara* or *Siva*, at Conjeveram.

These and various others similar, complete: leaf 1—146.

The book is long, thick, without boards, slightly injured by insects.

10. No. 18. *Mantra pustacam, slócas,* prose, and the *mantra* form.

—*Vivàha gâuri m.* to succeed in marriage, &c.

—*Santána gópála m.* for offspring.

—*Sam móhini gópala m.* to fascinate sexually.

—*Kirarta varáha m.* and *k. v. stóttra,* design to destroy enemies, &c.

—*Rájarájésvàri, Brimha vidya* and *Srí Tripura sundari m.* for *ishta siddhi* or desirables in general.

—*Gayatri chacra* and *Gayatri mantra udhara vidhi,* by *Vasishta,* diagram and spell to the sun for health, &c.

—*Suddha ganapati m.* for desirables.

Bháirava ágama—slócas in 17 *padalams.*

The preceding more or less pertain to the *sacti* system, but this last is specially so. On evil spirits termed *yacsha, racshasa, pisácha,* their origin, or birth—their taking possession of human beings—the kind of sacrifices then needed: with diagrams, spells, and mode of using them.

—*Rája syámala mantra,* spell to the female symbol, to bring over kings to any design: to acquire wealth, &c.

Pancha vactra Hanumàn mantra spell to five-faced *Hanumàn* to kill enemies. *Vana dúrga maha vidya* of like intent. *Vana dúrga púja paráyunam,* homage to the forest goddess to gain desirables; with various other like matters.

The book is of medium thickness, leaves of differing lengths, without boards, worn.

11. No. 19. Various matters.

1.) *Tricha calpam* or *surya ubásana vidhi,* rites directed to the sun.

Vessels of bronze, or bell metal are provided, and oil-seed, rice, grass, red sandalwood are put therein, with spells used; the fruit being to remove diseases occasioned by bile, flatulency, phlegm; diseases present, or future; mode of using finger signs; binding the eight guardians of the octave points not to oppose; a making the *surya chacra,* sun diagram, and ritual homage to the *pít'ha* or seat. Twelve jewels are placed in the midst of the *bimbam* or figure, and twelve kinds of homage with praise to *Siva* &c. (apparently designed to impose on wealthy credulity).

2.) *Sani stóttram*—praise of Saturn.

By *Dasa rat'ha*—complete in *slócas* said to be from the *scanda puránam.* The intent to remove any radical disease from the human body, caused by Saturn.

3.) Smaller pieces.

—*Aswat'ha Náráyana stóttra, slócas* complete ; the tree *fic. rel.* is made an emblem of *Náráyana*, homage to it as such, said to be a discourse, of *Brahma* to *Náréda*, in the *Brahmánda puránam.*

—*Vana dúrga mantra* and *stóttram*, spell and praise to a forest goddess.

—*Sunya mantras*, to kill others.

—*Kirarta Varahi stóttra* and *rudra mantram*, praise and spell to lengthen one's own life, and destroy that of enemies.

Parvati cavacham, *Vira Bhadra* and *Lacshmi mantras* and various others.

—*Laghu tricha kalpam*, brief homage to the sun, for health, removal of disease, leaf 1—47 complete.

12. No. 20. *Mantra pustacam—slócas.*

—*Srimat anuttara gnánárnavam* the illimitable sea of wisdom, in which is included *sapta parayam stóttra* in 51 *padalams or* sections, complete by *Siva:* female energy system. Mode of repeating the *mantras* with *japa* or muttered prayer, the *bálà nyásam* and drawing the *bálà* diagram (*bálà* girl) the *mula nyasam* or special finger sign, forming the entire *chacra* and other seven modes of forming diagrams : then the mode of repeating the *mantras* when fully written in them.

Mode of the *homa* or fire offering, and of sprinkling consecrated water.

By these and other means detailed the goddess *Tripura sundari* is gained over, or propitiated ; in order to obtain wealth, honor, all desires, as promised to the deluded votary : leaf 1—62.

The book is long, of medium thickness, without boards, very slightly injured.

13. No. 25. Various spells—*slócas* prose, some Telugu *tica* incomplete.

—*Ráma shadacshara mantra*, this is *o'm,—dá,—sa—ra—t'ha—yè* used with *Ráma cavacham*, with praise for protection.

—*Pancha muc'ha Hanumàt cavacham*, spell and finger signs with praise to five faced *Hanmàn* for aid.

—*Sarabha káli mantra*—a spell addressed to *Siva*, in the form of a fabulous eight-legged bird, or beast.

—'*Adityáti graha mantra*, a spell addressed to the sun, and other planets to remove any evil influence, caused by them.

—*Asha varáhi mantram*—spell to the weapon bearing *Parvati* used for the purpose of gaining victory.

— *Tripura sundari uchádana mantra*, spell to *dea Natura* used to drive out evil spirits, and to remove all evil possessions.

—*Bálà stambhana mantram*, spell to young *Parvati*, said to have force to tie up any one's tongue.

—*Hanumat pancha dasa mantra*, a spell of fifteen letters, used with *anjanam* or eye-salve ; and with the intent of discerning, and discovering buried wealth.

— *Sudarisana mantram*, spell to the discus of *Vishnu*, to gain learning.

— *Shodasa chacram*, sixteen kinds of diagrams, used for holding spells of various kinds.

—*Prayóga nivirtti mantra*, a spell to avert any evil arts, practised by any one against the person using this charm : countermining the enemy ; leaf 1—44, 45, 46 blank 47—55.

The book is long, thin, recent, without boards.

14. No. 31. *Mantra pustacam.*

The *yentras* and *mantras* or diagrams, and inscribed spells of many deities. In some places the Telugu language is used.

—*Situla mantras*, these are of the female energy system, and some of them of evil import, as to cause to be beaten, to kill, &c.

—*Brahma racshasa dávana yentra*, to exorcise any one seized with an evil spirit, that of a bad *Brahman* departed.

—*Jvara hara mantras*, spells to remove fevers.

—*Pancha muc'ha Hanumanti mantras*, vide supra.

—*Siddhári chacra sádya lacshanam* to compare the last letters with the last letters of any person's name, and thence to divine good, or evil.

Various other small matters ½ or ¼ leaf each one, 46 leaves in all.

The book is of medium size, without boards, old, and broken.

15. No. 45. *Yentra pustacam.*

Various squares, circles and other figures, various in kind and use; as for driving away demons, stopping the mouths of tigers, &c. as follows :

1.) *Bálà griha*, against supposed possessions of children by evil spirits ; a common practice in medicine, when a child cannot explain its suffering.

2.) *Vyág'hrama* against tigers, and other evil beasts, as bears, &c. to tie up their mouths.

3.) diagrams with spells against headache, and other disorders to remove them.

4.) *pacsha dósha*, if birds fly over the head of a child, it is supposed that a sort of disease is produced, a diagram and spell to remove it.

5.) *Cródha stambhana yentra* to prevent evil effects from any one's anger.

6.) *Garbhini ganda yentra* to prevent abortion in a pregnant woman.

Various others, directed to masculine or feminine deities. The book is filled with such forms : leaf 1—52.

It is short, without boards, not injured.

16. No. 49. Two pieces.

1.) *Sámrájya médha mantra,* in some places *slócas* with a comment.

Various praise to *Bhadra Cáli,* to propitiate and gain over by flattering repetitions ; certain offerings also are to be brought, not always of the best kind : the intent is not stated ; but of course is destructive.

2.) *Cáli sahasra náma,* in the *mántra* form 992 names, therefore defective. A *mandalam* or circuit of forty-five days prescribed during which the said string of names is to be repeated ; and, at the end, this vindictive goddess is supposed to be propitiated, brought over, and made obedient to the sorcerer—for evil, of course.

Leaf 1—51.

The book is short, of medium thickness, without boards.

17. No. 52. *Mantra pustacam.*

Some prose writing mingled.

—*Dúrga mantras,* said to be the forms used in temples, and of the ordinary *Sâiva* kind.

—*Dúrga námavali mantras,* list of names of the warlike form of *Parvati;* used as a spell, or with spells.

—*Bálà yentra* and *mantra,* diagram and spell to young *Parvati,* on the *sacti* system.

—*Hanumánta yentra* and *mantram.*

—*Narasinha uchchátana mantram ;* see other notices for the intention.

—*Ashta muc'ha ganda Bháiranda mantra,* a mythological eight-faced bird ; to gain it over, and to be without fear.

—*Bhadra cáli mantras,* spells to a destructive goddess.

—*Siddhari chacra* and *mantram,* to be without enemies, or without fear of them.

Various *homas,* or offerings by fire are connected with the said spells, which may be classed among the worst kind.

The book is of medium length, thin, without boards, recent, leaf 1—30.

18. No. 53. Four pieces.

1.) *Dúrga málà mantra*, a string of spells from one original to *Dúrga* and taken from the book entitled *Acása Bhâirava tatva* which is a large work on the female energy system, or symbolical worship of a woman: prose is mingled with the various spells: 12 *padulas* complete as to this particular portion.

Dúrga—Kápála —Bhâirava—Chulini, Dakin, are among the names of various beings, real, or supposed, that are herein specified ; with the mode of gaining them over, or subjugating them, for the various purposes of the magician, or devotee performing these dark rites. The *bijacshara* or special syllabic letter of each one stated. Words without meaning, as *krám—krím &c. &c.* are used, and the motions of fingers, and hands proper to these rites are also stated : with *hóma vidhi* or mode of fire-offering, for the purpose of binding the eight guardians of the octave points in the heavens : also the *dhyánam* or intensitive meditation, on the whole process, supposed to add power. There are some *slócas ;* remark is superfluous.

2.) *Mári mantra*, some prose.

This is a local goddess of small pox, the *bijacshara* and spell ; used it is said to drive away goblins, or evil spirits ; this worship has been noticed in villages, at times when the small pox prevailed.

3.) *Uchchista Ganapati yentra vidhána vidhi, slócas*, incomplete.

Mode of drawing various squares, circles and other figures for one kind of the female energy worship : but without the letters; which are inscribed when the spell is complete.

4.) *Bada bálula Ráudra*, a so named spell to *Hanumàn :* with prose, and complete. A mode of calling on *Hanumàn;* asking if he will come ? an answer received, he will come ; a using *anjanam*, or eye-salve, to see treasures buried under the earth.

[There are European pretences to this clairvoyance ; and, in some books, magic rites with calling on Orion, or young Orion, &c. to come and to answer questions ; the mind must be sunk very low that yields to such things] : leaf 1—32.

The book is short, of medium thickness, without boards, tolerable order.

19. No. 57. *Mantra pustacam*, diagrams with prose, and spells.

—*Pratyangira múla mantra*, and other spells, for the fire-offerings : these are of the female energy class.

—*Raja vasya*, diagrams, and spells for bringing over kings to any purpose.

—*Narasinha yentra* and *mantra;* diagram and spell to the man-lion *avatára* of *Vishnu.*

—*Jvara mantra* with diagram, used to remedy fever.

—*Nága vali*, this is written on a betel leaf, and given as a remedy in some cases ; with others similar.

At the end are finger and hand signs, with spells, diagrams relative to *Ráma*.

The book is short, thin, without boards, damaged.

19½. No. 59. *Ráma shadacshari mantra;* a fragment, the spell of six letters, directed to *Ráma;* this piece has the motions of hands and fingers, down to the *dhyánam* 6th and 7th leaf written. 15 leaves blank ones.

Book of medium length, leaves narrow.

20. No. 62. *Mantra pustacam.*

—*Hanumàn múla mantram*, original spell to *Hanumàn*, with hand and finger signs, used to obtain desirables.

—*Pratyangira paramésvari mantram*, spell on the female energy system ; for desirables ; ranked under the four classes of duty, wealth, pleasure, beatification.

—*Syamála púja vidhi*, mode of homage to the female symbol, to gain wealth, or prosperity.

—*Pranava panchacshari mantram.*

—The *Sáiva* five-lettered spell of very general usage.

—*Aghóra Narasinha mantra*. and *yentra*, spell to the cruel man-lion, to do injury to enemies, destructive.

—*Malayála chacra yentram*, diagram for a spell to a hill goddess, or one worshipped on the Malayalam coast.

—*Vasi nara chacra*, a human figure, used in magic to do harm.

—*Vasicara Varáhi mantram*, a spell to *Parvati* to gain over kings, or others to any purpose.

—*Aghora Isvara mantra* designed to bind the regents of the eight points of the heavens.

—*Syamála stavam*, praise of the female symbol of deity, to gain favor.

With many spells, diagrams, and *stóttras*, the latter always for favor: leaf 1—58.

The book is short, of medium thickness, without boards.

21. No. 64. For sect. 1. see XXVIII.

Sect. 2. Spells.

—*Mátrica mantram* to the female energy, for desirables.

Hanumàn mantram, spell for self-preservation, and destruction of enemies.

Madhyana varáhi mantram, to *Parvati*, to kill enemies.

Sudarisana mantram, spell to the discus of *Vishnu*.

—*Svarna Bhâirava mantra*, to gain wealth.

—*Bandha vimóchana mantram*, spell to unloose bonds, to escape from confinement, if imprisoned, some others similar : 101 leaves, not regularly numbered.

The whole book is somewhat long, of medium thickness, on broad talipat leaves, very much damaged.

22. No. 65. *Mantra pustacam.*

—*Nrisinha cavacham*, for aid ; to the man-lion *avatára* of *Vishnu*.

—*Vira sarabha sálva mantra*, with *stóttra* ; praise, with spell, to the form assumed by *Siva*, to attack the man-lion *avatáram*.

—*Bhima sena brda bánala mantram, Bhâirava mantram, Pralaya kàla bhâiravam Abhududhara Bhâiruva mantram, Kàla Bhâirava stóttram, Nila kant'ha bada bánala, Vira bhadra bada bánala, Rudra hrüdayam stóttram.*

The names indicate malignant objects ; but they are said to come under the generals of desirables—soul safety—conquest of enemies : leaf 1—53.

The book is short, of medium thickness, old, injured.

23. No. 69. *Mantra pustacam.*

A charm against scorpions, and another termed *Nila kant'ha*, against snakes, with medical remedies ; also

In Telugu—a medicine against the bite of a dog, rat, or any venomous reptiles. Sanscrit —*Garudopanishada*—against snakes, or venom in general.

—*Vira Bhadra bada bánala mantra*—a large fire called " mare's foam" is made, supposed to have power to arrest the sea, and prevent its overflowing the land : also a charm against enemies, to kill, drive away, &c.

—*'Apadhanóhárana mantram, Bhâirava mantram*, to free any one from imminent danger.

—*Kaduca bhairava mantra*, for desirables in general.

—*Svarna bhâirava mantram* with *yentras* or diagrams, for wealth, or prosperity.

—*Sp'hodaca mantram* used against confluent small pox ; and further by invocating certain evil demons to convey the said distemper to an enemy, and so to cause his death.

In the Telugu language some chants in the form of the *Sáiva mantra, na, ma, si, va, yi;* supposed to be beneficial as to obtaining desired objects.

In Sanscrit.

—*Aghóra Isvara mantra*, to kill enemies.

—*Sarabha salva mantra*, with diagrams, against enemies, and for obtaining desirables.

—*Vira Hanumat cavacham*, praise and invocation for aid, against various evils : leaf 1 – 25.

The book is of medium length, thin, very old, without boards ; some leaves are broken at the ends.

24. No. 93. *Mantra pustacam.*

—*Dacshana Cáli cavacham.*

By *Virupacshi* for protection.

—Again *Cáli cavacham*, from the *ághóra yámalam*, a *sacti* book, and another *Cáli cavacham*, from the *Cali rahasyam* a book.

A fourth *Cáli cavacham*, from the *Cáli tantra* a book.

—*Cálica stava raja*, special praise of *Cáli*, the vindictive form of *Parvati* from the *kuláchára chandra udiyam*, a book of the *sacti* system.

—*Dattátreya calpam*, benefit of *mantras* directed to an inferior form of *Vishnu*. The following is a string of articles to which the name *Dattátreya* is prefixed.

—*Mála mantras*, spells on an original one.

—*Mula mantra*, the original, for desirables.

—*Uchchatana*, to drive away enemies.

—*Stambhana*, to bind, tie up, impede.

—*Móhana*, to infatuate sexually.

—*Márana*, to cause death, to kill.

—*Dicbandanam*, to bind the regents of the octave points of the heaven, so as to prevent the approach of enemies.

—*Cavacham*, for protection.

—*Vajra cavacham*, adamant coat, or strong protection.

—*Upanishada*, probably spurious.

—*Chacram*, diagram, with some other diagrams, spells, and panegyrics : leaf 1—22.

The book is long, thin, without boards, slightly injured.

25. No. 94. For sect. 1. see XXII.

Sect. 2. *Namaca bhásyam,* or *chatur Rudrástacam,* 11 *anuvácas,* complete.

By *Bhatta Bháscara,* a comment, or explanation, in Telugu, of certain parts of the *vedas* turned into *Sáiva mantras.*

—Spells to gain a kingdom—for wealth—to drive away invading enemies—to procure children, and afterwards to promote their prosperity—to destroy enemies—to preserve relatives, &c. to procure long life—again for wealth—for conquest in battle; and other like matters: leaf 1—48, 14, 15 blank.

The whole book is long, of medium thickness, slightly injured.

26. No. 110. Chiefly *mantras.*

—*Atharvanà sútras,* extracts from the fourth *véda,* relative to the

—*Panchacshari,* five lettered spell;

—*Vibhuti,* sacred ashes.

—*Rudrácsha múla,* string of beads, the value, or excellence of each one.

—*Lingarchana vidhi,* and *lingadharana vidhi,* mode of homage to the *Sáiva* symbol, and of wearing it on the person: *Vira Saiva* in kind.

—*Mimámbica,* or *Rája rajésvari stóttram,* 10 *slócas* in praise of *Parvati sacti* in kind.

—*Bála ashstóttra sata námavali,* praise of young *Parvati,* by a string of 108 names, *sacti* system.

—*Tripura sundari púja mantra,* and *tantra* ritual, spell and homage to a form of *Parvati,* on the *sacti* system.

—*Gayatri bhújánga,* 13 *slócas* in praise of the *mantra* to the sun; put into a serpentine form.

—*Gayatri acshara dhyanam,* 24 *slócas,* a meditation on the *gayatri.*

—*Guru stuti,* and *Vishnu stóttra,* praise of a *Saiva* teacher, and of *Vishnu.*

—*Bhuvanésvari padalam,* a chapter in a book, on *mantras,* relative to *Parvati,* on the *sacti* system.

Mode of putting together the different letters, according to the object in view—different order of the same letters, as the object differs. *Hómam* or fire offering in general. Mode of practising the spells, to make them effective. How often each *mantra* is to be repeated; sometimes for one, two, or more lakhs of times, (a lakh is 100,000) and for a continuous period of two or three months. The *yentras,* or figures are described, but no diagrams are in this book.

The following names only of *mantras* in this book—*Bhadra Cáli—Bhâirava—Mahàvîra Bhadra—Dacshana múrti—Chúlini—Róma —Kangha Bhâirava;* with *púja hóma* &c. &c.: leaf 1—34.

The book is of medium size, no boards, recent.

27. No. 115. *Kacha puti tantram, slócas* in 23 *padalas*, or chapters.

By *Nágárchana siddha.*

—Various kinds of medicines, with attendant spells, and mode of using both together. Among these are

—*ágarisana,*	different modes of using prayers, or
—*uchchátana,*	charms: with the suitable *mulicas* or
—*márana,* &c.	herbs, or simples.

By means of the herb, and the incantation accompanying, various magical results are said to be produced; such as—*sammóhana prayóga,* the effect of sexually bewildering, or otherwise enchanting every kind of person:

—*Vasyà prayóga,* the effect of bringing over kings, women, &c. to any purpose:

—*Stambhana prayóga,* impeding the ordinary results from swords, rockets, fire, water; infusing panic, and the like; applicable when hosts are met for combat.

—Spells to produce enmity between any two persons; such as a king, and his *mantri* or chief adviser.

—*Káutica vidhi,* tricks of legerdemain, or magic, only to please spectators.

—*Keraja vidhi*—mode of sitting, or flying in the air.

—*Kàlagnána yujà*—knowledge of future events. leaf 1—130 complete.

28. No. 120. *Mantra pustacam.*

—*Sarabha sálva mantra,* to kill enemies, and to procure all desirables.

—*Svapna Varáhi mantra,* to cause sleep.

—*Vasikarana Varáhi stóttram,* praise to a *sácti,* to procure influence over others.

—*Uchchista Ganapati mantram,* for *ishta siddhi,* or desirables in general.

—*Bhagola Brimhástra mantra,* spell of the divine arrow of the feminine symbol of deity (*sacti* system) to destroy enemies.

—*Saubhágya Vidyésvari Brahma vidya mantram,* similar to the last one.

—*Laghu Mátanga Isvari stóttra,* brief praise to the feminine symbol goddess.

Tirascarani mantram, spell to a goddess, the effect said to be to render any one, seated in the midst of a company, invisible to them, or others.

—*Anna púrna mantra*, spell to a *sacti* for plenty, a cornucopia goddess.

—*Bhuvanésvari ashtóttra satà náma stóttram*—praise of the lady of the world, by 108 names ; *sacti* system.

—*Kirárta Varáhi mantram*, spell to a forest *Parvati*, to destroy enemies.

—*Saurashtra mantram*, spell to the sun, for health, or recovery from sickness.

—*Bálà púja vidhánam*, mode of homage to the feminine energy ; taken from a book entitled *Tripura Sundari siddhanta*, the 18th *calpa*.

—*Trailókya Mohini cavacham*, appeal for aid to the goddess, fascinating the three worlds.

—*Bhagaláníki sahasranáma stóttra*.

Praise by 1,008 names of the feminine symbol of deity, on the *sacti* system.

—*Maha Lacshmi hrüdaya stóttra*, praise of the heart of the great *Lacshmi*.

—*Bhairava ashtacam* and *mantram*, an octave in praise, and a spell addressed to a form of *Siva*.

—*Pancha muc'ha Hanumàt cavacham*, with *stóttra*, appeal, with praise for aid to the five-faced *Hanumàn*.

—*Suddha sacti málà mantram*, a string of spells for desirable, to pure *Parvati*.

—*Nánà vidha yacshini mantras* ; the *yacshini* is properly a female savage ; but it is used of female gnomes, beings of an evil character ; various spells addressed to many such : leaf 1—63.

The book is of medium size, without boards, recent.

29. No. 121. *Mantra pustacam*.

A little mixture of Telugu with the Sanscrit.

—*Vira Hanumàn mantram*, for protection of self, and destruction of enemies.

—*Mahà Bhairava mantra*, like intent.

—*Sudarisana mantram*, to remove any evil influence.

—*Malayála vira Bhairava*, for protection, and destruction of foes.
Narasinha mantram, for desirables.

—*'Apa dudhára Bhairava*, for deliverance from any danger, or trouble : leaf 1—27.

The book is short, and thin, without boards, one leaf broken.

30. No. 124.. *Mantras.*

In Telugu—spells against the bites of serpents. Names of snakes, fancifully arranged according to the day of the week, when the bite occurred; as Sunday—'*Ananta*, Monday *Vasūki*, Tuesday *Tacshaca*, Wednesday *Karkodaca*, Thursday *Sank'ha*, Friday *Gulica*, Saturday *Padma* and *mahà Padma*.

In Sanscrit—Medicines with spells, and diagrams, against the bite of snakes.

—The like to remove fevers.

—The like to gain over different kinds of persons.

—*Hanumàt cavacham*, } for aid.
—*Vîra Bhadra* ,, }

—*Siva puja vidhanam*—mode of homage to *Siva*.

In Telugu—*Siva mangala pattalu*, epithalamia to *Siva*.

—Spells against snakes: leaf 1—40, in the middle a few blank leaves, and 37 blank at the end.

The book is short, thick, old.

31. No. 128. *Mantra pustacam.*

—Certain forms used in the early morning, at noon, and in the evening. In the midst of these are others of like usage by *sanniyásis* only.

—*Siva námavali*, a list of names of *Siva*, used in homage.

—*Pratyangira mantram*, female energy system; spell to kill enemies.

—*Bála Tripura sundari mantram*, spell to young *Parvati* (*sacti* system) designed to kill enemies; and for all desired objects.

—*Dévi nava retna mála*, 9 *slócas*, in praise of *Dévi*, a warlike goddess.

—*Sarabha cavacha stottra* and *mantram*, *múla* or original one, and *málà* string of others subordinate; to overcome enemies, and the like.

—*Ráma shadacshara mantra*, six lettered spell for desirables.

—*Pratápa 'Anjaneya mantra* and *Pratápa Hanumàn málà mantram* spell and string of spells to *Hanumàn*, to protect self, and to injure enemies.

—*Kartéri mantram*, to cause enemies to vomit blood, and so to kill them.

—*Yacshini mantram*, to do feats of ocular deception, or legerdemain.

—*Dévi stóttra*, praise of a *sacti*

—*Bálà Paramésvari púja vidhi*, mode of homage to the juvenile female energy, as the supreme deity.

—*Pradósha panchacshari mantra*, five lettered spell, recited in the evil hour at eventide; for desirables.

—*Sacti púja kramam*, mode of homage to the female energy.

—*Ráma manassu púja vidhi*, mode of mental homage to *Ráma*.

—*Resavati*, and other twenty-four names, by which *Vishnu* is praised, in 24 *slócas*, one to each name.

Leaf 1—130. This book has the various *yentrās*, or diagrams marked, and the letters of the spell inscribed.

The book is short, somewhat thick, without boards, recent.

32. No. 137. *Gunjà málakà yōgam*, *slócas*, and *mantras*, incomplete; delivered by *Siva* to *Parvati*.

On any Sunday, beneath a tree that has milk, seven stones are to be brought, and put in a pit or hollow: these are shifted as the prescribed spells are recited. Then being covered over, and the person seated on the earth, that covers them, the sorcerer has to repeat a *Sâiva mantram* (destructive) one hundred thousand times. The performer will then be exempt from all sickness, and will gain whatever he, or she desires. [The symbolical burying of a stone, or image is always malignant in intent.]

At the end one leaf *svalpana Varáhi vidya mantram*—incomplete, it seems to be *sacti* in kind, to procure favorable dreams, or the accomplishment of such: leaf 1—10.

The book is of medium length, without boards, a little injured by insects.

33. No. 139. *Mantra pustacam*.

—*Mantras*—*slócas* with some Telugu *tíca*.

—*Angulà prajvalanam*, a spell is used with a leaf of the lotos-plant, this leaf is then dried, and reduced to powder, which is rubbed over the forefinger. A bit of cloth dipped in oil, is wrapped around the finger—the cloth if lighted will burn, without any injury to the said finger.

—A recipe for making gold.

—*Nágavali yentra*, with spell, these two if written on a betel leaf, and given by any diseased person to another will transfer the disease: if the leaf be cast upon another the disease will pass over with it.

A few like subjects: the foregoing leaf 1—8.

—*Siva vishaya bhasma dharana*, the mode of putting the sacred cow-dung ashes with the precative litany, and verses from the *vedas*; used for the removal of evils.

—*Chúlini* and *Dákini*, spells to two evil spirits, with *dic bandhanam*, or binding the octave points of the heavens: the foregoing leaf 9—20.

—*Pancha vactra Hanuman mantras*, spell to five-faced *Hanuman*.

—*Drushta dósha mantra*, spell against the effect of evil eyes.

—Various diagrams in the shape of serpents, scorpions, and related forms, indicating malignant purposes; the foregoing leaf 21—37.

The book is of medium thickness, leaves of differing length, without boards, recent.

34. No. 153. *Mantra pustacam.*

Mantras, slócas, with some *tica* in Telugu—*nidhi calpam*, concerning buried treasure; the earth above it will have the smell of sandalwood; the time for digging it up, and spell to be used.

—Various spells against snakes and scorpions.

—*Vasikara mantras*, spells for bringing various persons over to any desired purpose.

—*Bála griha yentras* and *mantras*, spells to exorcise evil spirits, supposed to possess children.

—*Dhana lábha yentram* with *mantram*, a spell to acquire wealth.

—*Tripura sundari stóttra*, 16 *slócas*.

By *Sancaráchárya*—panegyric of the *sacti* of *Siva*, or female energy; leaf 1—16.

The book is long, without boards.

35. No. 160. *Káma retnacaram.*

By *Nat'ha—slócas, mantras, yentras;* the title very imperfectly indicates the subjects.

—*Vidhi nirnayam* mode of proceeding in magic. Manner of gathering different herbs for use, in magical dealings.

Mode of drawing over women, men, kings, &c. by means of medicines, and the use of spells, with their appropriate diagrams. Manner of sending evil demons against any one; so as to possess, or to injure.

How to check any one's great anger. How to stop tigers, or tie up their mouths: the like as to other evil beasts of prey. On binding water, so as to walk on it. On impeding the effects of fire. Mode of detecting, or catching thieves. To induce different diseases on any foe, or hateful person. To hinder conception, or pregnancy; and some relative matters. How to subordinate evil beings, or bring them into subjection to the magician: and how to send such beings against others, to do them mischief.

—*Nidhi dersanam*—mode of discovering hidden treasures, by magical means.

Other like matters, not detailed: at the end, 1 leaf praise of *Dhanuvantari*, and 10 leaves blank: leaf 1—52.

This book has the diagrams with the mantras inscribed. It is written on thin country paper, fly covers, not injured.

36. No. 161. *Gárudi mantra pustacam.*

—Some explanation in Telugu, incomplete.

—*Stri vidhra vanam,* } spells with modes of proceeding: as to women
—*Purusha* „ „ } and men; said to destroy the entrails of the person wrought on.

Mode of drawing over *rájas* to the mind of the operator.

—*Gâuli mantra,* lizard spell; but said to relate to an evil goddess.

—Spell to stop serpents.

—Spell to open doors that are locked.

The whole appears to be magic of almost the worst kind.

The book is short, thin, with rough boards, recent.

37. No. 391. *Chitambara rahasya.*

—*'Asu Ganapati calpam*—complete.

The spell, prayer, fire-offering, and mode of forming the *yentras* or diagrams.

Mode of homage to the *chacra* representing the female energy, and of writing in the syllabic letters of the spell. Taken from a book called *chitambara rahasya*, a discourse between *'Uma* and *Mahésvara*, as told by *Sancara;* the 40th chapter in the said book. This belongs to the *kâula matam.* The object is said to be to acquire learning; but *vidya,* with that sect, has a recondite meaning. So far leaf 1—7.

—*Siva púja mantra,* with the *tantra* or formule of rite—mode of homage to *Siva* or the masculine energy.

At the end a few *slócas* from the *Bartrihari satacam* : leaf 1—8.

The book is of medium size, without boards.

38. No. 556. For sect. 1. See IV.

Sect. 2. *Chacra pustacam.*

The various *yentras* or diagrams used in reference to various divinities.

—*Yuddha chacram,* by its means a mode of divination, whether war may be made or not. Diagrams for the planets, and their influences. *Rajasvalà—gráma—Ráma,* so named figures, with others.

The book is short, very thick, recent.

XVII. Medical.

1. No. 833. For sect. 1—4 see XIV.

Sect. 5. *Múttra paricsha, slócas,* with a *tíca* in Telugu.

The 3rd *prakarana* or section only, from some larger book.

On examining the urine of a sick person, for the diagnosis of disease, and also some remedies so indicated.

For sect. 6, 7, see XIV.

Sect. 8. *Vâidhyam—slócas,* incomplete; divided into *vargas* or classes.

—*guna varga*—on hygeia.
—*cshira* „ „ milk.
—*daddhu* „ „ curds.
—*ájya* „ „ butter oil.

A discrimination as to the use of the said articles; in some diseases proper; in others not so.

Sect. 9. *Vâidhyam,* medicine, together with *mantras* or spells: explanations in Telugu prose. After some of these spells, are details on medicines; and then other spells; but without diagrams.

The trick of burning a cloth dipped in oil without injuring the finger on which it is rolled (as above XVI. 33.) is here also given. Afterwards from leaf 91 as follows:

—*Strî vasyam,* mode of bringing over women, to any purpose, by medicines.

—Mode of preparing *páshánam* or arsenic (a baneful part of native practice, much needing to be looked into). Modes of preparing *sinduram,* or red calx of lead, and *támana bhasmam* powder of calcined copper, and especially *rasa bhasmam,* powder of calcined mercury, or calomel, &c. A spell for detecting thieves, and for impeding them in their operations.

—Alchemical on preparing gold, from other materials.

Transition to diseases—of the navel—ears: on emetics, and powders to cause appetite, from sect. 9. leaf 1—57, different paging from the previous part.

Sect. 10. *Vâidhyam, slócas* with a Telugu *tíca,* incomplete.

On preparing an electuary from *kushmanda,* or large pumpkin, to make the human body robust or stout: and the preparing from the same a clarified oil. An electuary from the *bilva* and other myrobolams against bile. On powders from cubebs, and various other spices, for medical use.

Pills against fevers.

Rakta vándhi churanam, a powder against vomiting blood; and a variety of other remedies, not needing to be more fully particularized: this section leaf 1—43 distinct.

The whole book is long, very thick, (237 leaves) with wooden pin, recent.

2. No. 901. *Dhanuvantari nigandu—slócas*, incomplete.

Description of some herbs with their nature, and properties—such as,

—*Gulucki*, against bloody flux, fever, leprosy.

—*Manjishta*, phlegm in throat, and internal ulcers.

—*Ackuli*, venereal disorders.

—*Mohà nimbà*, bloody flux, phlegm.

—*Válúcam*, bile, phlegm, fever, thirst.

—*Bharj'hi*, colic, fever, asthma,

—*Karkátacam*, flatulency, poison, or venom.

—*Sri param*, fever, bloody flux, bile.

—*Jivanti*, against cataract.

And the like with various other herbs, and simples: leaf 1—17 blank 13.

The book is long, thin, not damaged.

3. No. 902. *Ganapáttam: slócas;* chiefly a materia medica, incomplete.

Mode of cleansing and strengthening the teeth. Qualities of water, cold, hot, various kinds—quality whether good, or ill, and in what cases.

—*Shad rasa vastu guna*, nature, or quality of six kinds of substances; as—salt, sugar, things sour, spices, &c.

—Powders prepared from different kinds of dried herbs, how used.

—*Vaisvanara chúrnam*, to cause appetite.

—*Sudarisana chúrnam*, to improve the bodily appearance, when without disease; and various other powders, for special purposes.

—*Cshira varga*, class of things allied to cow's milk.

—*Duddha varga*, relating to curds.

—*Nava nídham*, relating to butter, from milk of different animals.

—*Dhánya varga*, grain, corn, nature, and properties.

—*Mámsa* „ flesh of kinds.

—*Pushpa* „ flowers, various.

—*P'hala* „ fruits of sorts.

—*Kanda* „ roots.

The medicinal qualities of the said classes stated: leaf 1—136.

The book is somewhat long, thick, with a wooden pin, recent.

4. No. 903. *Rajiyam* or *Dhanuvantari nigandu*, *slócas*, incomplete.

Properties of some herbs, as *nacshetra vricsha gulu uchi—kákóti—déha dáli—angáracam—támbra vali—sangha pushpi.*

Some remedies; as—

—*Lóha rasayanam*, against consumption.

—*Lóca nát'ha rasam*. for flatulency, bile, and phlegm in throat.

—*Sucshicà paranam*, against epilepsy.

—*Pancha dána rasam*, an anti-aphrodisiac.

—*Kálágni rúdra rasam*, to cause great appetite.

Oils or balsams.

—*Visha mushti tayalam*, against paralysis.

—*Harcka cshíra tayalam*, balsam from a milk of the asclepias; eighty kinds of flatulency stated to be thereby removed.

—*Bangamalaca tayalam*, balsam from a small chebulic myrobolam.

Electuaries.

—*Kútaja lékhyam*, against vesania, or excessive bile.

Ailéyaca lékhyam, clears the visual faculties.

Various *chúrnams*, or powders. Diagnosis of different diseases, such as mania; in some cases remedies, in others only prognosis: leaf 1—39.

The book is somewhat long, thick, with a wooden pin, recent.

5. No. 904. *Sútra stánam*, *slócas* with a *tica*, incomplete.

—*Ayush hamiya vichárana.*

On hygeia, or preventing the approach of diseases that affect life, by a timely administering simples.

—*Rutu chariya*, how to live during the six seasons of the year, so as to prevent the access of disease, incident to those seasons. A discrimination as to proper times for eating, or abstaining therefrom.

On the bodily causes inducing the dispositions termed *káma*, *cródha*, *lóba*, and other evil tendencies.

—Diagnosis of various diseases.

—*Rakta pittam*, blood, bile, or atrabilious habit. *Pándu*, spotted skin, or leprosy. On the manner of breathing, as an indication of health, or disease. Diseases of nerves, and tendons, how known. On diseases of the male, and female organs of generation.

A list of different kinds of diseases: as how many kinds of fevers; and so on.

Symptoms of such diseases.

Mode of making calcined powders of gold and other metals for medical use ; to what diseases suitable—how administered : leaf 65—258.

Some intermediate leaves are blank.

6. No. 905. Two subjects.

1.) *Nidhána granťham, slócas,* incomplete.

On diagnosis.

Eighty kinds of examination as to symptoms of disease ; as by the pulse—urine—tongue—sound of voice—touching the body (dropsy) and the like.

On flatulencies, and bile—their variations, or nature (*pracruti*) on great internal heat ; an examining if it exists ; as it is a cause of indigestion—qualities of nine kinds of fevers as *váta jvaram, sanipáta jvaram ; áma jvaram &c. &c.*

Diagnosis as to *cshayya róga,* or consumption.

Different kinds of *sūli,* arthritis, colic, indications ; on worms in the intestines, a remedy.

Gandu mála ; goitre, or king's evil in the throat ; and so on to 80 kinds.

2.) *Saríracam—slócas,* and prose *ad populum* by various *rishis.*

Description of duties proper to all kinds of people—if fulfilled *dhermam,* if not so then *adhermam.*

An enquiry into the benefit of sacrifices, and the like offerings.

Charitable gifts, or bequests, are prescribed where diseases are deemed medically incurable.

A discrimination as to different modes of death, whether good or evil as to result ; for example if any one fall into a well, that is *durmaranam,* and its fruit (after death) evil : leaf 1—86, in the midst 4 leaves blank.

The book is long, of medium thickness, recent.

7. No. 907. *Chicatsà sára sangraham, slócas,* incomplete.

Site of pulses, especially the wrist.

Various kinds of pulses—down to *adrüshta nádi*—imperceptible pulse.

Indications of diseases from examination of the urine—tongue—sound of voice—perspiration of patients.

On the benefit of *langanam,* or entire abstinence from eating, as a remedy for fever.

Properties of rice conjee (gruel) as a diet, or regimen in various disorders.

—*mégha nát'ha bhasmam*, a calcined metallic powder, against venereal heat, or fever.

—a medicine prepared in powder, and exposed to the sun's rays to be oxygenized; thence deriving medical virtue, in some diseases.

—decoctions, against fevers or heat from bile (bilious fever ?)

—electuaries, from the *asva gandha* plant, to give strength, and *matana kámésvara*, a stimulant, or aphrodisiac: leaf 1—56.

The book is somewhat long, medium thickness, without boards, recent.

8. No. 908. *Vâidhya sástram—slócas*, various recipes, or remedies.

—*grahanica vátam*—to give appetite.

—*Ichchà bédhi rasam*, against tertian ague.

—*trisúli rasam*, against colic pains, bile phlegm, flatulency.

—*váta racshasam*, to expel flatulency.

—*ánanda bhâiravam*, against fevers.

—*jaya mangala rasam*, for fits, convulsions.

—*méghantaca*, antidote to venereal ulcers, and like sores.

—*rasa sinturam*, general use.

—*bála súryódhya churnam*, to promote appetite.

—*raja chandi isvara*, against fever.

—*giri vajra rasam*, to give strength.

—*chandródaya churnam* "moon rising powder" stimulant; name from exposing the composition to the moon's rays, or dew.

—*aghóra astram*, against intermittent fevers.

—*sinturam*, against colic: and other like remedies for other disorders.

Also a mode of judging as to fevers, by feeling the pulse: leaf 1—44.

The book is long, thin, without boards, recent.

9. No. 909. *Abhidána retna mála* or *shadrasa nigandu; slócas*, with Telugu *tíca*.

By *Chatura ágraja*.

Divided into seven *scándas*; six of them relating to the six *rasas*, here meaning *tastes*; such as salt, sour, hot, sweet, bitter, acrid or astringent. In each *scánda* a list of all the articles that come under each head of sweet, sour, &c.

In the seventh *scúndam* a list of *living* things, which may be turned to medical use, or referring to medicine: leaf 1—69. Four other leaves contain a medical prescription termed *ashta murti rasa,* against fever; 26 other leaves blank.

The book is of medium size, and recent.

10. No. 910. *Rasa retnácaram.*

By *Nityu nát'ha.*

Modes of cleansing, or purifying mercury by means of the juices of different kinds of herbs; and then of reducing it to a calx, and powder, *(bhasmam)* for use. In like manner, a mode of purifying *apracam* (talc), and then reducing it to a calx, and powder.

Mode of purifying a diamond, by rubbing it over with sulphur; and then reducing it to calx and powder! *(cui bono?)*

On powdered calces of gold, copper, *vengam* (bronze?) and others; in the general *pancha lóha bhasmam* calcined powder of five metals.

Afterwards preparations of different medicines.

Amalaca tayalam, oil of chebulic myrobolan.

Vrána dhána chúrnam, powder of a root against blood in the intestines (flux?)

—*Váta racshasa,* against flatulency, leaf 73—103.

The book is long, of medium thickness, without boards, recent.

11. No. 911. *Sútà prati pakam, slócas, rasa sastra,* on mercury, incomplete; alchemical, but with medical materials.

Properties of a doctor to teach the nature, and properties of mercury, and of a pupil to receive instruction.

The said nature, and properties explained.

A *lingam* is to be made of mercury, with some other material, and then homage is paid to it: the benefit of such homage.

—*Divvya aushadi,* with the juice of a herb called *aushadi* and mercury, gold can be made, *dicitur.*

Mode of melting five kinds of metals, and thereby refining them. Certain faults in those metals pointed out.

Apracam and *vaikrantum* (talc and burnt diamond, or magnet) these, being purified, aid in making gold.

—Lead and sulphur, mixed and formed into a powder; an eye medicine.

—*Rája avarttam*; this is a *mulica*, herb or root; by its juice gold can be made. Various purifications of diamonds, and other minerals, or materials: leaf 91—138.

The book is long, of medium thickness, without boards, slightly injured.

12. No. 912. Three subjects.

1.) *Visha chicatsa; slócas*, with *mantras*, antidotes against poisons from things, under the class *stavaram* or inanimate; as trees, shrubs, roots, &c., the like against venom of living things, as serpents of various kinds, scorpions, rats, &c.: leaf 1—25.

2.) *Sárísam*, or *garbha vakhrántiyam*. 1—4 *adhyáyas* prose, incomplete.

Marks, or indications as to the shape or condition of the womb, as adapted to child-bearing or otherwise. Reasons why some women bear children, and others are barren. Description of sixty-four places, as the site of the nerves, ganglions, or other general sources of nervous energy: leaf 1—19.

3.) *Yentras* with *mantras*, diagrams with spells; the use, or intention being to induce pregnancy.

The book is long, of medium thickness, without boards, recent.

13. No. 913. *Váta nidhánam, slócas*.

By *Narasinha Pandita*—only the 1st *adhyáyam*. The subject is on flatulency; and this is subdivided into eighty sections: as causes of different diseases; such as

—*urdhva*	*vátam*,	the whole body.
—*sirò*	*v.*	in the head.
—*parsva*	*v.*	in the side.
—*art'ha anga*	*v.*	in half of the body.
—*kampa*	*v.*	entire paralysis.
—*kihasa*	*v.*	
—*sonita*	*v.*	in the blood.
—*tirniru*	*v.*	palsy.
—*nétra*	*v.*	in the eyes &c. &c. leaves 218—227.

The book is of medium length, very thin, without boards.

14. No. 914. *Shad rasa vastu guna páttam, slócas*, incomplete.

Tridósha or three sources of disease are *vátam—pittam—slésham*, or wind, bile, phlegm; by these many diseases are occasioned.

Herbs adapted to remove those diseases, are classed under six heads, or *rasas*, tastes.

Technical names of some herbs, not common—*manjist'ha*—*durà*—*lab-kan*—*manducu*—*vrikni*—*kachóran*—*kaı kataca*—*stringi*—*kákóti*—*níli*—*pin-ti*, and others.

The book is long, thin, without boards recent.

15. No. 915. *Cshayya róga nidánam*, *slócas*, incomplete; diagnosis as to consumption. There are two kinds of consumption.

The nature—indications—remedies, against them. The two kinds are otherwise sub-divided, as *váta* *cshayyam* flatulent consumption.

páittya	„	bilious	„
kaba	„	phlegmatic	„
súla	„	calent	„
pit'haca	„	virulent	„
pándu	„	leprous	„

Besides *anjanam*, an eye salve, and remedies against indigestion: leaf 62—71.

The book is long, very thin, without boards, slightly injured.

16. No. 916. *Vastu guna nirúpanam*, a description of the quality of things; *slócas*, incomplete.

Properties of various articles sold in shops or bazars: as *jápatti* mace, *pipuli* long pepper, both are good for womb-colic, and side pains, looseness of bowels, and flatulency; *sonti* or *chucu*, ginger to cause appetite; and various other *materia medica*, with uses. Also the properties of various kinds of water; and the uses of milk. Cow's milk is good against *jirna jvaram* (dyspepsia ?) against diabetes, bloody flux, bile, *zramam* or langour; it gives strength.

Nature of various kinds of butter oil, it corrects flatulency, and cures diseases of the eyes.

Various kinds of rice-corn, and other grains; benefit of use, or otherwise according to circumstances: leaf 28—39.

The book is of medium length, without boards.

17. No. 917. *Svasta arishtam*, or prognosis as to signs of death.

If any one, not diseased, cannot sleep for three days and nights successively, such a one will die within ten days.

If for an Indian hour of 25 minutes together the heart palpitate, or beat rapidly against the breast, such a one will die within three days.

If without taking any medicine the tongue and palate turn black, such a one will die within three days.

If without any known cause (such as contusion) the two knuckles of the little fingers,* or of the little toes, turn black, such a one will die within three days.

The tongue being black, the face red, the upper and under lips turning black, and the under lip swollen, such a one will die within nine days.

So much by way of specimen; there is much more of like kind in the book.

It is of medium length, without boards, damaged.

18. No. 918. *Dravya retnavali, slócas,* incomplete, jewel-wreath of things.

Introductory on the adaptation of various substances to the human system; as conveying health, or disease.

On water from mountains—tanks—wells—hot water—dew water good in some diseases, bad in others.

On milk, curds, butter oil, from cows, and other animals; nature and use, as above.

On oils, such as *palma christi,* or castor oil, nature and properties; oils are good in fevers.

On various kinds of food, prepared from rice; when good, or otherwise.

On roots; barks; juices of herbs, &c.

On different kinds of unripe fruits, or nuts, such as myrobolans: species, nature, and properties.

On the suitable times for bathing, with the usual accompaniment; evil of neglect of bathing, or of bathing at improper times.

On calcined powders of iron, copper, brass, gold, and medical qualities of each, *bhasmam:* leaf 1—93.

The book is of medium size, has triangular boards, recent neat handwriting.

19. No. 919. *Dhanuvantari, slócas* incomplete.

Without the diagnosis.

A disease is named, and the remedy stated.

Various diseases from *vátam, pittam, sleshma,* wind, bile, phlegm.

On phlegm in the chest—on fever; *megha karacam,* a kind of disease, *súla róga,* arthritis; diseases of the teeth; on diarrhœa; dysentery; on *pinasam* bleeding at the nose; *ushna vayu* flatulency from heat

* My assistant stated that he knew a case of this sort, in the head of a *matam,* or monastery in Mysore.

For these and various other diseases simple remedies from herbs, roots, flowers, fruits, have their preparation stated, nothing of minerals or mineral powders : leaf 1—54.

The book is long, of medium thickness, without boards, recent.

20. No. 920. *Vaidhya sastram, slócas,* incomplete : chiefly on regimen, and diagnosis.

On the proper regimen, to be observed in diarrhœa – dysury-- venereal heat—disease of womb—disorders of pregnant women —diseases of eyes—female lues, or gonorrhœa—with two remedies → 1, *meghantaca rasam* for lues, and 2, *váta racshasa rasam* for flatulency

Diagnosis of diseases arising from *vátam, pittam, sleshma ;* among others phlegm* in throat—confluent small pox ; cancer on the back ; and cold—dysentery : 21 leaves.

The book is short, thin, old, without boards, slightly injured.

21. No. 921. *Nidána yóga retnavali slócas,* incomplete.

Discrimination as to pulses—and as to dyspepsia—a remedy called *art'hanat'hesvara,* is stated to be good against *vátam—pittam—sleshma.* *Ráma bhána rasayanam,* also a sort of general remedy.

Badda bánala rasam, a mercurial preparation against dysentery ; or ague and fever.

—a decoction against flatulency.

—a balsam against *sita jvaram,* cold-fever (ague ?)

—*Hasti karna tayalam,* an oil against tertian and other agues.

—Remedy against madness, and another against extreme thirst.

—Decoction against fever, in the case of a pregnant woman.

—*Rája róga* "royal disease"—the five *amritas* are a remedy.

—*Kushmanda rasayanam,* a medicine from the large pumpkin, to give strength.

—*Harcka cshíra tayalam,* an oil, or balsam from the milk of the asclepias (which is acrid, and caustic).

—*Vringa amalaca tayalam,* a balsam, from a myrobolam, against bile.

—*Kitiki tayalam* against head ache.

—Various powders, as,

Megha vyáti chúrnam anti venereal.

Vasunta kusuma churnam.

---

* *Kabba,* may perhaps be pus from the lungs.

Méshâti churnam.

Drácsha chúrnam.

Súla kesari chúrnam, and others ; except the indications as to pulses, this book has nothing of diagnosis ; but is limited to curative remedies of diseases : leaf 1—151.

The book is long, and thick, without boards, recent.

22. No. 922. *Vastu guna pátta.*

By *Matana gópala, slócas,* incomplete.

Nature, or properties of various articles in a medical reference : as *karpúra,* camphor, good, or not as to *kabbam,* phlegm *at supra; dáham* thirst worms in the intestines, and flesh ulcers.

Castúri, musk, fits and all disorders of that kind.

Srî gandham, against excessive bile: (*gandham* simply is a name of several medical substances).

Játi kayi, nutmeg, against flatulency, diarrhœa, venereal heat ; and it also causes sleep.

Rakta chandanam, red sandal wood ; a medicine for diseased eyes.

Lavangam, cloves ; removes thirst, good in convulsions, and side pains.

Yélam, cardamum, against, bile and phlegm.

Nága késaram against *visha kasam* colic (or iliac passion ?)

Saralà (?) against disease of throat, or ears, or eyes.

—*Pippali* or *tippili,* long pepper, against epilepsy, fevers, small pox : side pains, venereal pains, and diarrhœa.

—And in like manner as to various other medical materials, leaf 20—45.

The book is somewhat long, thin, without boards, recent.

23. No. 923. *Rasa retnàcaram, slócas* incomplete, on medical prescriptions only ; not diagnosis.

—*Matana kámésvara,* aphrodisiac, various *churnams* or powders named *pátádi—rasnà—vaisva nara—trikaduca—jîvantica—dracshádi—kanna ashtaca—yógádi,* technical terms.

—*Jvara sinha panchanga,* a compound of five materials against fevers.

Other preparations among them one from pomegranates, and one from wood apples (feronia) Vermilion, and powdered load-stone are also included as medicines ; with various mercurial powders.

The book is short, thick, old, a little injured.

24. No. 924. Three subjects.

1.) *Sárîracam, slócas,* incomplete.

Qualities described of fertile and barren women. Causes why children are born as *kulijàn* very small, or defective, or deformed as to some members. On menstruation, and on the defect, or evil of non-menstruous women: leaf 1—18.

2.) *Vaidhya lacshanam, slócas,* incomplete.

Qualities of a medical man, or good doctor; knowledge of his profession required—also an acurate knowledge of simples, as to qualities of herbs. Before administering medicines he must enquire into anticedents; such as, whether any other person has given medicine, and what, or of what kind; and after such enquiry only administer any medicine of his own &c., 8 leaves.

3.) *Ananda bhairavam,* prose.

In cases where medicines are useless, it is stated that homage should be paid to a *sacti,* and the *mantra* or *japa* being performed, simple water given to the patient is deemed sufficient—for the cure: 10 leaves.

The book is of medium size, leaves not of uniform length, without boards.

25. No. 925. *Charu chariyam, slócas.*

By *Bhója bhúpati*—incomplete.

Mode of cleansing the teeth, and benefit of so doing – on anointing the body with oil, its benefit. On the use of oil as poured into the ears —mouth nostrils; as tending to remove some diseases.

Nature of bathing—relative benefit of warm, and cold water in bathing.

Properties of clothing of various kinds; as—silk—flannel—shawls cloth (woollen) variegated shawls—blankets; benefits, or beneficial tendency of each one.

On perfumes, or essences from flowers, such as *at'r* of roses &c., benefit of rubbing in such, or sprinkling them.

On eating—the advantage of moderation—disease is caused by excess in eating.

Use of betel leaf, with areca nut &c., benefits, or tendencies from use.

Different kinds of rice, and other grains—use and benefits,

Properties of milk, butter, oil, &c., benefits from use,

How to make various kinds of medicinal powders.

On fruits, as mangoes—jack-fruit, plantains &c., nature and benefits of use.

In like manner for various other articles : leaf 1—23.

This book, though placed with the palm leaf MSS. is on country paper, with rough paste board cover, not injured.

XVIII. Meritorious devotion.

1. No. 38. Three subjects.

1.) *Vana dúrga calpam, slócas,* and some spells, in 5 *padulas* complete; mode of worshipping a wilderness or forest goddess, and benefits thence resulting; female energy system.

2.) *Sáradà tilacam—slócas.*
The 2nd *padalam* only.

3.) *Kirarta varáhi calpam.*

Benefit of homage to a form of *Parvati* as a savage, or huntress; like system.

This book is related to those under XXVIII. It is short, thin, old, without boards, somewhat injured.

2. No. 77. *Vrata pustacam.*

—*Kédári isvara vrata calpam.*

Mode of homage with its fruit or benefit as rendered to a goddess of wilds, or desert places, two days before the new moon, in October, for wealth—increase of corn—and in the case of husband and wife, for children; narrated by *Sanatcamára* to *Vyasa,* and from the *Scanda puránam.*

—*Vara Lacshmi vrata calpam.*

Mahésvara to '*Uma* from the *Bhavishóttara puránam.*

Mode of puja to the gift-bestowing *Lacshmi* on Friday before the full moon in *Sravana* month—with the fruit, or benefit—the acquisition of wealth.

—*Kedari isvari vrata calpam*—with mode of homage—complete.

A tale illustrating the benefit of homage in woods or wilds to a female goddess—in the Telugu language: leaf 1—29, and 5 blank leaves.

The book is of medium length, thin.

3. No. 80. *Vrata pustacam.*

1.) *Ananta vrata calpam,* with a form of homage to the Jumna river—complete, said to be from the *Bhavishottara puranam* delivered by *Kṛishna* to *Yuddhist'hira.*

The service to *Vishnu* is on the fourth lunar day, bright half in the *Bhadra pada* month; for desirables, as wealth, pleasure, &c.

2.) *Dwadasi vrata udyápanam*, from the *scanda puránam*, close of a bi-monthly observance, 12th lunar day.

3.) *Vara Lacshmi vratam*, service to *Lacshmi*, for wealth &c., *supra.*

4.) *Vinayaca vrata calpam*, homage to *Ganésa* on the 4th day bright half of *Bhadra pada* month ; to remove any difficulties, and to acquire learning.

5.) *Bháni vara vratam*, homage to the sun, with a tale illustrating the benefits—good sight, health, to remove sickness.

6.) *'Uma Mahésvara puja vidhánam* and *'Uma Mahesvara vrata udyápanam*, mode of homaga to the *Sáiva* female, and masculine energy ; and close of the ceremony.

7.) *'Eca dasa guru vára vratam*, service on the 11th lunar day, when it falls on any Thursday : said to be from the *Bhavishóttara puránam.*

8.) *Tadáca kupa pratisht'ha calpam*, benefit of consecrating water reservoirs, and wells—there is much merit accruing from digging such ; *Bhavishottara puránom.*

Similar to the above there are a few others, not particularized.

The book is of medium thickness, the leaves long at the beginning, and shorter towards the end, somewhat damaged ; no boards.

4. No. 103. *Mantras*, with *vratas.*

This book is of mixed character, not wholly on the female energy system, and having magic connected with that portion.

1.) *Pratyangira dic bandhana mantras* spells (*sacti* system) to tie up the guardians of the eight celestial points, so as not to intrude ; and to render them propitious : the fruit, or benefit, to remove anything unpleasant—to kill enemies—to procure desired objects ; connected with—*Pratyangira ruch,* or an extract from the *At'harvana véda.*

2.) *Sarasvati sahasra náma stottra : Sanatcumára* to *Náréda—slócas.* Homage to the goddess of eloquence, by 1,008 names, panegyrical.

3.) *'Uma Mahésvara vrata udyápanam.*

Mode of ending the homage to the *Sáiva* female and masculine energy, *slócas ;* with a tale in prose, as to benefits.

4.) *Bindu dwadasi vrata calpam* from the *Bhavishóttara puránam.* Benefit of vow, or service on the 14th lunar day, a little before sun-rise.

5.) *Sáubhágya vidhesvari Brahma vidya, maha mantram.*

This contains spells, and modes of homage (non honeste) to the female energy, *bona dea,* or goddess NATURE; ascribing thereto the causing of existing things, and giving the title of *Para Brahm.* see XXVIII.

6.) *Ajapá gayatri,* the early form the *gayatri* so turned, as to render homage to the female energy.

7.) *Pratyangira dic bandhanam,* with *mantram*—as above 1). leaf 11—36.

5. No. 218. *Nirnaya sindhu, slócas,* and prose.

There is some mixture in this book of matters pertaining to ecclesiastical law, and fast, or festival observances.

The monthly *sancránti* or passage of the sun from sign to sign defined: if this passage occur in the birth *nacshetra* of any one, then a *prayaschita* or expiatory ceremony is given.

If any *vrata* or ceremony be relinguished in the midst and left incomplete, this is a fault or crime, and an expiatory ceremony is given.

Mode of fasting and homage on the 11th lunar day, with the benefit.

A *vrata* for four months applicable to the *sanniyási* or *yógi;* it consists in eating rice only during that time without salt, or condiment.

On bathing and giving gifts at the time of an eclipse.

On festivals; as

Parasu Ráma jayanti,
Narasinha jayanti, } birth-day observances.
Krishna jayanti,

Varada Vinayaca chaturdhi, a ceremony on the fourth lunar day to to *Ganésa* for wit and learning.

Various similar observances, detailed in foregoing portions of this work.

On the time of a first menstruation, of good or evil import, according to the lunar asterism at the time: an expiatory ceremony in case of an evil time.

Also the times proper for the sixteen propitious household ceremonies, often defined heretofore, leaf 1—170, and 15 blank at the end.

The book is somewhat long, and very thick, old, slightly injured.

6. No. 220. *Dána hémádri,* golden hill of gifts, *slócas* with prose.

Mode of removing any evil influence of *Sani* (the planet Saturn) by a gift in a leaf with a *zánti* or litany. *Kapila dána vidhi* mode of giving a dun cow.

A golden image of the sun is put into a vessel of milk, with a *mantra*, and given as a present; to remove fever. If any evil befal a kingdom, sesame is ground to powder, and with it is made an image of *Dúrga*, which is given to *Brahmans*.

If a child be born either on Tuesday or Saturday, a *zánti* is provided against the evil.

A silver image of *Ganésa* is placed on a heap of rice-corn, with a *mantra;* and both image and corn are given; to remove impediments.

Vada Bhairava dánam, an image of a dog, of silver or of gold, is given to avert danger from evil planets.

If a neighbour's property has been unjustly appropriated, an image of *Krishna* made of gold, and called *santana gopála*, is given to *Brahmans*.

Cuvéra murti dána, an image of the god of wealth, made of gold, is given to secure from sinking into poverty.

Mahisha dána, an image of a buffalo made with gold, given to avert an evil death.

Gift of a figure of *Sarasvati*, to obtain learning.

Gift of an image of *Agastya*, to remove disease.

Rat'ha dána vidhi, gift of a festival car, in miniature to remove all kinds of fear.

Gift of a figure of *Siva* to obtain wealth. Images of the nine planets personified to remove sin.

Gift of a small axe, to remove a sense of sin from the mind, or conscience.

Various other gifts to remove diseases: Medical treatises under XVII prescribe gifts in cases where medicine is unavailing: leaf 4—110 and 120—204.

The book is long, and thick, with narrow leaves, without boards, old, and very much damaged.

7. No. 235. Two subjects.

1.) *Amávásya púrnima ishta karma slócas* with *véda* extracts. A mode of performing a ceremony at the new, and full moons; incomplete.

2.) *Váisac'ha mata mahatmyam.*

By *Suta*, from the *Scanda puránam*:

Legendary account of the month from the middle of May to the middle of June. In it bathing, benefactions : as gift of common fans, of beds, of sandal wood, of fans of *cusa* grass, and umbrellas ; by such gifts there is special merit.

If water be not given in that month to way-faring people the defect is a crime. On an image of *Vishnu*—his glory—prostrate bodily homage due. The *achettu* or 3rd lunar day in that month, and the 12th lunar day are special—suitable for bathing with *mantras* or prayer, and feeding *Brahmans*; which are works of merit These are illustrated by many legendary tales from *itihasas*, or narratives of yore. In 24 *adhyáyas* or chapters complete : leaf 1—10 and 1—88.

8. No. 239. *Sancalpas*, records.

It is customary on bathing in sacred rivers of repute as the Godavery, *Krishna, Cavéry &c.*, to make a record of the transaction in Sanscrit lines as to year, *ayana*, month, day, hour, at which the ceremony for the removal of sin occurred—a general form is here given.

Another custom is to record the gift of a cow to a *Brahman* just before death, in order to remove sin, and procure an easy dismissal—form for general use given : both are in prose, leaf 1—5 blank 7 leaves.

The book is long, without boards, recent.

9. No. 243. *Vratas*.

1.) *Kédara vrata calpam*, complete from the *Bhavishóttara puránam*.

A ceremony in corn fields, or wilds in October the 14th lunar day, dark half, or the *amávási* just before the new moon—families are said to join in the rite ; which is for prosperity, directed to *Isvara*.

2.) *Vinayaca vrata calpam*, a service to *Ganésa* on the 14th lunar day bright half in *Bhadra pada* month ; homage by 108 names with fasting and other rites ; with a legendary tale exemplifying the benefits of the observance.

3.) *Vara Lacshmi vratam*, from the *Bhavishóttara puránam*—chiefly used by women ; rarely by men—and on Friday, before the full moon, in the month *Sravana*—object wealth, prosperity ; legendary tale in illustration.

4.) *Sankatta chaturdhi vrata calpam*, from the *scanda puránam* a service to remove troubles ; observed in the 14th lunar day, dark half, in the month *Sravana*.

5.) *Chitra gupta vrata*, incomplete. *Chitra gupta* is the accountant of *Yama* keeping an account of every one's sins—a ceremony to him ; the fruit *pápa zánti*, propitiation for sin. On the first

seventh lunar day, of the year, in the month January O. S. *Chitra gupta*, *Yama* and *Surya* are said to be propitiated thereby.

6.) *Sóma vára amávási vratam* from the *Bhavishóttara puránam.* Observance on Monday, when new moon day—it consists in walking round an *asvat'ha*, or *arasu* tree by women—for *ishta siddhi;* as a child, or wealth.

7.) *Vinayaca vrata calpam* incomplete.

8.) *Chelku dvadasi vrata calpam; chelku* is a foreign word—the ceremony relates to *Vishnu* in *Asvaja* month 12th lunar day, in the bright half; observed by women for *ishta siddhi* or desirables.

9.) *Ráma ashtóttra sata námavali,* praise of *Ráma* by 108 names, in homage; and *Mritanjaya stóttra*—praise of *Siva;* with a few other like matters: leaf 1—9, and 1—6, and 1—4, and 1—7, and 1—2, and 1—9, and 1—5, and 1—3, and 1—6 by consequence separate pieces, tied up together; 13 leaves, at the end, are without numbers.

10. No. 246. Two subjects.

1.) *Vana pratisht'ha calpam,* prose complete.

In forming a new garden, or grove of trees, the astrological times most suitable are stated, as to lunar asterism, lunar day; day of the week, and good sign in the ascendant together with the *púja,* or mode of homage on the occasion: leaf 1—6.

2.) *Tadáca pratisht'ha calpam.*

The like matters, to be observed, when beginning to dig a new water reservoir, usually square and large: leaf 1—9. Both are said to be from the *Bhavishóttara puránam.*

There are besides 18 broken leaves, more or less gone; subjects on the five products from a cow, some expiations—*sutras* from the grammars of *Pánini, Vara ruchi,* and *Patanjali.*

This book is of medium length, without boards.

11. No. 253. *Vratas.*

1.) A legendary tale, relating to the benefits arising from walking round a Nimb, or *arasu* tree, on Monday, when it is the new moon day.

2.) *Gópadma puja vrata calpam.*

Obseved from '*Ashadha* to *Kartika* month, on the 12th lunar day of the bright half; it consists in planting *tulsi* shrubs, and making floor marks with wheaten flour, walking round the same, and giving food to two *Brahmans.*

The ceremony procures the favor of *Lacshmi - Náráyana ;* and if performed by women for five years, it will procure all wealth : dicitur.

3.) *Chelcu dvadasi vrata* with the *udyápanam* or close, and *púja* homage (*chelcu* is taken for *bindu*) if when the sun rises there remains from 1 to 3 Indian hours, not expired on the 12th lunar day ; then, in that brief interval, ceremonies are performed of special merit: leaf 1—7 and 1—14 and 1—3 ; or three distinct tracts.

The book is somewhat long, without boards, slightly injured.

12. No. 260. *Bindu dvadasi vrata udyápana calpam ; slócas* from the *scánda puránam*, complete.

Observance on the 12th lunar day of the bright half in *sravana* month.

A planting *tulsi* shrubs, and surrounding them with white marks, intending this little garden to represent *Vrindávanam*, the residence of *Krishna ;* and then making homage to *Vishnu*, or *Krishna*, thereby ; the object, to gain things desirable, and chiefly pleasure : leaf 1—13.

The book is of medium length, no boards, slightly damaged.

12½. No. 264. Two pieces.

1.) *Vinayaca púja vidhi, slócas*, prose and *véda* extracts, 4 leaves incomplete.

Mode of pouring out water to *Ganésa*, and other details of homage ; to remove obstacles, &c.

2.) *Kedára vrata calpam—mantra—slócas*—prose—said to be from the *Bhavishóttara puránam :* complete.

On *Asvija bahula amávási*, or the new moon in *Asvija* month, women in woods or wilds render this form of homage to *Art'ha nát'hésvari*, or the form half *Siva* half *Parvati ;* given to every member of the body, from the feet upwards, to obtain offspring, or other desired objects. Usually the large stone image used for this purpose is merely the *linga* and *yoni ;* but sometimes with a statue of the aforesaid, near at hand ; leaves 14 and 18, two books in one.

It is long, thin, and medium thin, without boards, slightly injured.

13. No. 265. *Vratas—slócas*, prose and some *mantras*.

1.) *Rishi panchami vrata*, with the *udyápana vidhi*, or mode of close : referred to foregoing notices.

2.) *'Amukta ábarana saptami vratam*, with spell ; used by *Sáivas* on the seventh lunar day.

3.) *Arundhatiya vratam*, incomplete, used by women—*Arundhati* the wife of *Vasishta*, a pattern of conjugal fidelity.

4.) *Kédara vrata calpam*, complete with *mantra* used by *Saivas* in open fields, or wilds.

5.) *Sani pradósha vrata calpam*, complete, used by *Saivas* on a Saturday.

6.) *Ashtami vrata calpam*—benefit of a ceremony to *Gâuri*, on the 8th lunar day.

7.) '*Uma Mahésvara vrata*, used by *Sâivas* on the last quarter of the moon ; a mode of homage, and 1,008 spells are used, with a *bilva* leaf.

8.) *Ananta vra'a udyápana vidhi*, complete, close of a service to *Vishnu*.

9.) *Paramésvari púja vidhi*, mode of homage, to *Parvati*, as supreme.

10.) *Yamuna púja vidhi*, mode of homage, by women, to the river Jumna.

11.) *Lacshmi Náráyana vratam* complete ; ceremony to the feminine and masculine energy in creation.

12.) *Santana gópala vrata*, complete to *Krishna*, for wealth, or children.

A few others but illegible ; the leaves being broken—168 leaves in all.

The book is somewhat long, thick, on very narrow leaves, without boards, old, damaged at the beginning and ending.

14. No. 267. *Vrata calpams, slócas* prose, and *mantras*.

There are many of these services ; some are specified—mode of homage with 100,000 lamps—ceremony in honor of the sun and moon—the ritual of the ceremony with lamps—ceremony to the shell and discus of *Vishnu*—service with reference to a cow—offering with homage to *Dhatri*, the earth—fast as to the *pradósha* of *Siva*, an evil time—closing ceremony as to the *Siva rátri*—mode of homage with 100,000 sprigs of *tulsi*, or sweet basil—ceremony to *Ganésa*—the *kédára* or forest ceremony—mode of homage to *Siva* in the *Siva rátri*, or special night of *Siva*: 115 leaves.

The book is of medium size, without boards, old, damaged; parts only of some leaves remaining.

14½. No. 272. *Karma viváha, slócas, veda* extracts, and prose: 1 *parich'heda*.

In order to remove the effects of some sin in a former birth ; or, in the present life, to obviate the effects of some sin, bearing on a future birth ; the *kushmanda hóma vidhi*, or a fire offering with the large marriage gourd, or pumpkin.

A *zánti* or litany to propitiate the nine planets. A *zánti* with spell directed to *Ganésa,* to remove impediments.

Mode of *yágnya* or sacrifice to the nine planets. *Rája patya krichram* a ceremony directed to *Brahm,* to remove sin.

A regulation as to the amount of wealth to be given, before entering on any ceremony of *prayaschita,* or propitiation. *Karshyam,* to remove emaciation, caused by sin in a former birth.

Zántis are given against *kushtam* leprosy *vrishana róga.* sarcocele; elephantiasis, rough skin and swelled leg; or against being under evil influence from any planet, or planets; gifts are to acompany the litanies.

Others against evil gods, or goddesses, evil spirits; gifts as before accompanying: leaf 114—185 and 4 blank, then 190—259.

The book is long, somewhat thick, only one board, slightly damaged.

15. No. 284. *Chatúr mása mahatmyam—slócas* 1—27 *adhyáyas* complete.

The four months are from August to November; beginning with the tenth lunar day in the first, and ending with the full moon, in the last; stated to be the proper time for *vratas* or services, directed to *Vishnu.* Details of causes, or motives for such vows. Mode of performing them during those months. The body is branded with stamps of the five weapons, (or emblems of *Vishnu*). Different kinds of bathing—properties of prayers—mode of fire offerings—and of household homage—kinds of food used, and gifts of food.

Some legendary matter: *Bhu-dévi* (earth goddess) asked *Varáha (Vishnu)* about *srishti—stit'hi—layam,* or creation—preservation—destruction; and answers on these subjects were given to *Dharini* (another name of the earth). Discrimination as to *Vishnu bhakti,* or the *Váishnava* way; and the benefits resulting from different *vratams;* the *vratam* being strictly a specified condition for the attainment of a defined benefit: leaf 1—66.

The book is long, of medium thickness, recent.

16. No. 377. *Vrata pustacam.*

1.) *Sravana dvadasa vratam.*

Surya to *Yágnyaválcya* from the *Matsya puránam,* complete.

A ceremony to *Vishnu* when the 12th lunar day occurs in the *Sravana* lunar mansion; both that and the 12th *tit'hi* being sacred to *Vishnu;* when the 12th lunar day occurs in *Bhadra pada,* it is more special.

2.) *Uttara gáuri vratam,* a ceremony to *Parvati,* when the sun is in the lunar mansion *uttara p'halguna.*

3.) *Putra Ananta vrata calpam*, from the *Bhavishottara puránam*, complete, a ceremony to obtain a son from *Vishnu*; it takes place in *Margasiras* month, when the sun is in the *mrigasiras* lunar mansion (May, June).

4.) *Putra sancránti vrata*, complete from the *Padma puránam*; a fast to the sun, when passing from one sign to another: to obtain a son.

5.) *Putra Ganapati vratam*, complete; a ceremomy to *Ganésa*, like object: leaf 1--11.

The book is of medium length, without boards, slightly damaged.

17. No. 381. Two pieces.

1.) *'Apa nivárana stóttra, slócas*, complete. Praise to *Ráma* for deliverance from danger, or to obtain deliverance.

2.) *'Aditya hrŭdayam— slócas.*

From the *Yuddha cándam* of the *Rámáyanam* 107th *sargam*. Praise or service directed to the sun, taught by *Agastya* to *Ráma*; the result being that *Ráma* killed *Rávana*. This section has a relation to XII and XVI.

18. No. 382. *Róga zánti*, on the services for removing disease.

From a work termed *Hémádri.*

When diseases are declared incurable by medicine, recourse is had to *zántis* or precative litanies, and to gifts: the present work mingles astrology with both. The *zánti* is according to the lunar mansion in which the disease began. If in *Asvini* this is favorable; a *zánti* provided. Modes of *zánti* as to the asterisms *Rohini*, *Anuradha*, *Jyest'ha*, *Uttara-bhadra*, *Révati*; and these litanies are connected with gifts, and *mantras*, spells or prayers. The asterisms specified, being deemed favorable, the ceremonies are performed on those days.

The diseased person should begin to give gifts from the first day after the full moon to the following new moon or 15 days--using also *mantras*. Vessels are to be prepared for feeding *Brahmans*, and gifts being added with *mantras*, the disease will depart.

A series of *zántis* called *vára zánti* for the several days of the week prescribed against fevers of kinds, with libations of water. Another person as a representative of the patient, and on his behalf, stands up to his neck in water, and pours forth water from his hands as an offering: leaf 207—218.

The book is long, without boards, recent.

19. No. 395. For Sect. 1. see X.

Sect. 2. *Karma vibhácam*, incomplete.

Certain diseases are deemed incurable by medicine; such as some kinds of fever—*Sita jvarum* or cold-fever (ague ?) disease of eyes—of the head; *raja yacsha*, or cancer on the back—*kushta róga* leprosy, *gunma róga*, its seat in the womb, or bowels of women, and men. For these diseases precative litanies are prescribed, with gifts to *Brahmans*: leaf 214—218, 5 leaves.

The book is of medium length, without boards, recent.

XIX. MINERAL CONCHOLOGY.

1. No. 389. *Sálagrama paricsha, slócas* with *stóttra*, &c. complete.

Mode of examining the different *murtis* that is divine forms, or species.

Their color and spirals described, and discriminated. Some good, some bad. The good are to be worshipped; the bad not so. Benefit from homage to the good kinds.

[They are petrified shells, found in a river, and otherwise, near the base of the *Himálayas*].

The book is of medium length, thin (leaf 161—173) without boards.

XX. MISCELLANEOUS.

1. No. 35. Eight pieces.

1.) *Lalitámba sahasranóma, slócas*, complete; panegyric of a *sacti* or form of *Parvati*, by 1,008 names: it relates to the female energy system. 15 leaves.

2.) *Nát'hadi mantram*, spells to *Nát'ha*, and other *ganas* or attendants on *Siva*—magical in kind—and to obtain desirables: 20 leaves.

3.) *Bhárata savitri*—this in the *grant'ha* letter 1—5 *padadhi* the 6th incomplete; description of *Siva* and of his glory, and other *Sáiva* matters: 14 leaves.

4.) *'Amánya dicsha nidánam.*

Grant'ha letter, complete, *slócas* and *mantras*—otherwise termed *Paramánanda tantra, Siva* to *Parvati*. The mode in which a *guru* or teacher initiates a disciple into the various details of the *Sáiva* homage 16 lesves.

5.) *Púrna dicsha vidhánam.*

Grant'ha letter, complete, *slócas, mantras.* When a disciple has been instructed a whole year, a fire-offering, called *púrna dicsha* completes the course: 11 leaves.

6.) *Mantras* of a *Vaishnava* kind; *slócas,* with the *mantra* forms, as *Varáha m: Narasinha m:* and various others, 68 leaves.

7.) *Vinayaca vrata calpam—slócas,* homage to *Ganésa,* with benefits, incomplete.

8.) *Málà mantra,* spell on one original, *sacti* in kind—3 leaves.

The book is thick, leaves of unequal length, without boards, injured.

2. No. 37. Eleven pieces.

1.) *Rudra prasna bhásya*—a comment on a portion of the *yajur véda,* By *Vidya tirt'ha* 1—11 *anuvácams,* complete. There are eleven *rudras* or forms of *Siva;* and these, with *Prabhu-sacti,* or eternal-matter, from their union, became the originating causes of all beings, and things.

2.) *Védart'ha pracásica.*

By *Vidyaranya* or *Náráyana,* extract of some pieces from the *yajur véda,* with a comment on them in prose, giving the meaning of some formules in the *Véda.*

3.) *Pert'hiva linga púja vidhi, slócas,* complete.

Mode of homage to a *linga* made of earth—to another made of wheaten flour—and to another one of barley meal. The *p'halam* or benefit of such homage.

4.) *Siva sahasranáma, slócas* complete, praise of *Siva* by 1,008 names.

5.) *Sivárchana mantram*—complete.

One thousand forms, or spells used in *Saiva* worship.

6.) *Siva mánassica snánam, slócas,* complete; mental baptism, or homage to *Siva.*

7.) *Bála Gópala mantram,* the *bïja nyása mantram* and *homa-mantram* to young *Krishna,* to propitiate and gain over, for any purpose.

8.) *Garuda upanishada,* some portion from a *véda,* and *bïja mantra* to propitiate *Garuda,* used against snakes, or serpents.

9.) *Vácvátini málà mantra* complete, a string of spells founded on one original to *Sarasvati* to propitiate; and to gain learning.

10.) *Sudarisana mantra,* complete.

Various spells to the discus of *Vishnu,* for knowledge, learning, &c.

11.) *Sávitri ashtácshari,* complete, eight lettered spell, to the south goddess; *sandhi* east; *Sávitri* south, *gayatri* west, *Sarasvati* north. This is not common; but appears to have a relation to the *sacti* system: leaf 1—127.

The book is short, of medium thickness, on very narrow leaves, very slightly injured.

3. No. 71. A mixture of subjects and language.

1.) Sanscrit.

—*Sudarisana mantra,* spell to the discus of *Vishnu.*

—*Nṛisinha—Kṛishna—Ráma,* praise to each one, by 108 names.

—*Vishnu panjara stóttram,* praise to *Vishnu,* for repose of soul.

—*Yeti raja vimsati,* 20 *slócas,* in praise of *Rámanúja* the *áluvar,* by *Vara muni,* or *Manavála maha muni,* head of the *Tengalas.*

2.) Telugu: *Art'ha panchca* five meanings according to the *Vaishnava* system: these are,—

—*sva surupa,* the human soul.

—*para surupa,* the deity.

—*purushart'ha surupa,* beatification.

—*ubaya surupa,* the way to heaven.

—*virôdha surupa,* the opposite path; each of these five subdivided into other five; not particularized here.

3.) Sanscrit—*Cshama shódasa.*

By *Vedantácharya,* son of *Veda vyasa.*

Sixteen stanzas on the clemency of *Rangha nat'ha* or *Vishnu* at Trichinopoly. *Chatur slóki*—four *slócas* on *Perundévi* or *Lacshmi* at Conjeveram.

4.) Telugu. *Tatva treya;* this term on the *Vaishnava* system, designates *chit—achit—Isvara;* animate beings, inanimate things, god; or, by some, knowledge, ignorance, deity. A few other matters, on the bodily members, as a part of the *tatva* system, translated from the Sanscrit.

—*Charana slóca,* refuge in God.

—*Rahasya treyam* mystic triplicity; this is said to be an explanation of the eight lettered *Vaishnava mantram,* an explanation of the

dwaiyam of two letters, and of the *charana slóca*, meaning as above.

—*Vaicont'ha gadyam*, a prose description of the paradise of *Vishnu:* leaf 1—37 and 1—16 and 1—10 and 1—20 and 1—5 and 1—9 and 6—4, several books put together, and 26 blank leaves.

The book, as a whole, is of medium size, very narrow leaves, old, some leaves broken.

4. No. 102. A collection of twenty-seven pieces.

1.) *Siva stóttram*, praise of *Siva;* this is in Canarese.

2.) *Linga mahima*, excellency of the *Saiva* symbol, and mode of homage by bathing &c., in Sanscrit.

3.) *Rávana bhujangam*, praise of *Siva* ascribed to *Rávana*, and put into the form of a serpent; Sanscrit.

4.) *Mangala* stanzas, congratulatory; *Saiva* in kind—Telugu language.

5.) *Kálagnya rudra upanishada.*

Ascribed to *Sanatcumara:* by way of question and answer. It is stated to relate to the use of *vibhūti* (sacred ashes) on the forehead, and other places of the body; the *mantra* used in putting it on; its god, that is *Siva*—benefit of use.

6.) *Vajra suchi upanishada*—the diamond point. On the duties of a *Brahman.*

7.) *Káivalya upanishada.*

Concerning *Para Brahm.*

8.) *Hamsa upanishada.*

On the classes of ascetics—nature of asceticism—and on *Para Brahm.*

9.) *Bhu súctam, véda*, praise of the earth, incomplete.

10.) *Sanjya gayatri stottra; slócas*, complete; praise of the *gayatri.*

11.) *Pranava panchacshara mantram.*

The mystic *aûm*, combined with the *Sâiva* spell—*na—ma—si—va—yi*, with the praise of *Siva*, by 108 names, complete.

12.) *Paipaláta upanishada*, incomplete.

On *Brahma, Vishnu*, and *Siva.*

Rudra, is *Paratparam*, the heavenly of heavenlies, or the supreme.

13.) *Shadacshari nyasam,* mode of using the six lettered spell to *Subrahmanya.* Origin of the *Veda,* and *ágamas* &c., account of the *puránams,* and minor *puránams.*

14.) *Upanishadas,* said to pertain to the *At'harvana véda—Saiva,* and perhaps spurious.

15.) *At'harvana sac'ha,* a branch, or portion of the 4th *veda.*

16.) *Heramba upanishada,* a *véda* supplement concerning *Ganésa.*

17.) *Káivalya upanishada; supra* 7).

18.) *Niralamba upanishda,* on the abnegation of house, and home, and all worldly possessions.

19.) *Garbha upanishada,* on the five elements; on conception, and formation and growth of the fœtus in the womb.

20.) *Hamsa* and *Brihma upanishada.*

On asceticisim, and *Para Brahm.*

21.) *Karicas*—apothegms on the *pit'ham* or pedestal, *lingam,* or symbol &c., if these are broken, mode of repairs, and of consecrating afresh.

22.) *Kálágna rudra upanishada supra* 5).

23.) *Rudracsha upanishada.*

On wearing sacred beads; such a one is faithful, otherwise not so.

24.) *Linga dhárana upanishada.*

On wearing the *Saiva* symbol.

25.) Extracts from the *Bháratam, Bhágavatam, Vishnu puránam &c.,* as to sacerdotal customs of *Brahmans,* on sacrifices, and on morning, noon, and evening devotions.

26.) *Mangala pátas,* epithalamia, in the Telugu language.

27.) *Yoga upanishada* on asceticism:

Leaf 1—75 and 1—19, 9 leaves blank. From 5 to 9, 12 and 14, to 20 with 22 and 23; probably, if they are genuine, relate to XXXII but to divide such a book belongs to a work of general collation. As a whole, it is of medium size, and not uniform throughout.

5. No. 140. Varieties.

—A spell in the Hindostani language against scorpions, and remedy for the sting of such. The following in Sanscrit—a spell against sciatica or hip-pain; another against sprains of nerves, or tendons; another against various kinds of venom by bites, or sting; this is of the *sacti* system class.

—*sarpa mantra*, charm against serpents.

—*Ráma chandra ashtaca* an octave of *slócas*, in praise of *Ráma*.

—*Ráma Lacshmana stottra*, twenty-two *slócas* in praise of *Ráma*, and his brother.

—*Siva ashstottra sata náma*—praise of *Siva* by 108 names; they are then given in plain prose form.

—*Sanáischara stottra*, and *mantra*, from the *scanda puránam;* praise and spell to the slow moving Saturn; for favor, and freedom from sickness.

—*Garuda mantram*—against serpents, with a few others.

The book is short, leaves unequal, thin, with clumsy boards. There is another No. 140 see XXV.

6. No. 151. Various subjects.

1.) *Ráma púrva tapaniya vyakyánam* in five *khandas* complete. A comment on a work which holds *Ráma* to be chief in the world. There are some *mantras*; but the greater part is prose, 10 leaves.

2.) *Siva stóttram*—*Siva púja mantras*; *bhú suddhi mantras* for purifying the ground for any ceremony; others for fire-offerings: *aparádha stavam* to remove any accidental or unintentional faults, in any ceremony; praise of the charm of 5 letters, and of six letters: 20 leaves.

3.) *Malhana krita, slócas*, praise of *Siva*, incomplete, 4 leaves.

4.) *Vrishabha cavacham*.
Invocation for protection to *Nandi* the vehicle of *Siva*: 5 leaves.

5.) *Tri satanáma*, three hundred names, used in public service in temples; of an *advâita* bearing: 14 leaves.

6.) A definition of the proper times for festivals in honor of *Gáuri*, *Bála*, *Tripura Sundari* as to year, month, day, with some *mantras* or spells to those *sactis*, on the female energy system: 11 leaves.

7.) *Linga yogi ashtacam*—an octave in praise of an ascetic named *Linga yógi*.

Some medical remedies for bloody flux, warts, and venereal heat: these in the Telugu language: 2 leaves. In all 66 leaves.

The book is long, but the leaves unequal of medium thickness, damaged.

7. No. 162. Four pieces.

1.) *Dattátreya avadúta grant'ham, slócas mantras* 1—7 *prakaranas*, others wanting. Some *mantras* referring to *Dattátreya* an inferior form of *Vishnu*—*tatvamasi*, a form applicable to *Brahm*, has been

applied to *Siva* in an *advâita* sense—as "thou art the heavenly *Brahm.*" "*Sarvam Siva mayam jagat,*" the universe is but the form of *Siva;* and "the 14 worlds (7 upper 7 lower) are thy naked form." This information was given by *Dattatréya* to *Góraku* a *rishi.*

2.) *Yoga sastram, slôcas, mantras,* complete.

On *tapas,* or ascetic penance; the dovotee occupied in profound meditation, closes the apertures of the five senses—six are here mentioned, but this includes the percipient faculty, or brain. Mode in which an ascetic is seated in meditation. *Yáma prána yáyáma srása* or modes of raising up the breathing, and depressing it, and the like "bodily exercise"—narrated to *Sam kriti rishi* by *Dattátreya.*

3.) *Kulárnava rahasyam*—"mystery of the caste-sea" 1—11 *ulásas,* the 12th incomplete.

This book, when entire, is a compendium of the homage, and opinions of the *káulas,* who consider themselves to be the only *kula* or family, worth any notice. The rites, homage, spells are all intended to be secret; the feminine symbol is worshipped as an emblem of the power of NATURE, or spontaniety; as it appears to pass by, in silence, any active energy, and to give an inherent power of production, and reproduction to the material universe. The spells are for wealth, or pleasure; and many of them very malignant: occasion will occur to be more full on this topic. Their modes of homage, and meditation; and views of the excellency of their own tribe are herein given.

4.) *Dacshana murti púja mantras,* incomplete.

Mode of homage to the *Saiva* genius of learning, as used in temples, by *Saivas* and *Smártas.* Sometimes this name veils the female energy system: leaf 1—125.

The book is a little more than medium size, very slightly injured by insects.

8. No. 232. Eight pieces.

1.) *Shadasiti*—86 *slócas.*

Discrimination of ceremonial uncleanness, occasioned by the birth of a child—by the death of a father, or other relative—how long the period in each case, and what is to be done. There is a *tíca* in Sanscrit prose.

2.) *'Asáusa nirnayam.*

Bhattóji dícshada, author of the *Siddhanta câumudi,* a grammar.

Cases of abortion, and of uncleanness thence resulting—the like as occasioned by the death of any relative in the houshold—the like occasioned

by following a dead body to the burning ground—if within ten days of the death of a father, the mother also die, then what is to be done, is prescribed.

3.) *Yeti samscara vidhi*—mode of burying a *Sanniyási*, with salt on the body, and the use of *mantras:* it is customary to break the skull with a cocoanut.

4.) *Anà vrishti zánti prayóga* in case of want of rain, *Brahmans*, under orders of some secular superior, go and stand in the bed of a river ; they look at the sun ; and perform certain ceremonies, with offerings to bring rain, and to remove the evil, or offence considered to have occasioned the drought.

[I heard of a case of this kind occurring several years ago at Madura: the river *Vâigâi* being the scene of operation].

5.) *Játaca bháva*, a few *slócas* only.

On horoscopes—the good or evil results from certain times. From the ascendant the *yógam* or good, or *karanam* evil, time is calculated.

6.) A few verses on sacerdotal law.

7.) *Atura Sánniyási vidhi*—mode of speedily making any dying person a *Sanniyási.* Attached is the *Náráyana báli prayógam* used on the funeral of a *Sanniyási;* the ceremony is in the temple or monastery, the 12th day after death: it is the closing ceremony, and ends with feeding *Brahmans.*

8.) *Durmarana prayaschita*, an expiatory ceremony with offerings in case of any evil, or violent death: *slócas* on the *dasa dána*—a cow, land, oilseeds, gold, butter-oil, clothes, corn, molasses, silver, salt: leaf 1—20, and 17 others, in all 37.

The book is long, without boards, slightly damaged.

9.) No. 244. *Itihása samuchayam.*

1—20th *adhyáyam*, incomplete, *slócas:* part of another copy, put first in order, has 1—3 *adhyáyam.*

After the great war *Yuddhist'hira* being grieved at the death of relatives, *Vyása* and many other *rishis* came; and, by many narratives, condoled with, and comforted him. Many of the *tatva* principles are detailed. Legends of *Senajit—Gâutami—Mudgala*, and many others. On the great value of gifts. On seeking an assylum near some one, as a master, a king, the deity. On holy lands, sacred rivers—hallowed mountains—these are discriminated. On the sins which tend to *Naraca*—and the virtues that conduct to *Sverga:* on good conduct and how discriminated. Legends of *Nahu-*

sha—and *Prahláda*—duties of a householder—value of gifts; of a cow—land food: and other matters. The smaller copy leaves 111—124: the larger one, leaves 111—169, both apparently detached from some other books.

This book, as a whole, is of medium size, slightly damaged.

10. No. 271. Six pieces.

1.) *'Atura Sanniyási vidhi*, the mode of making a dying person a *Sanniyási*, if a father so made a *Sanniyási*, die, the mode of *sráddha* how performed. The following *Náráyana báli*, *supra* 8. Some extracts from the *védas*, and a few other *slócas*: leaf 1—9.

2.) The mode, and ritual of adoption, with the fire offerings, 2 leaves.

3.) *Datta mimamsa*, on adoption.

When a boy being of one *gótra* is adopted by one of another *gótra* (tribe), some *rishis*, or other authorities, have stated that the child of such an adopted son returns to his father's tribe: this author, on the contrary, asserts that the child passes into the tribe of the person adopting. There are other questions about the sacred thread, and marriage, with reference to intricacies occasioned by adoption. The *slócas* have a tica: leaf 1—44. See No. 2,450.

4.) *'Atura Sanniyási vidhi*, and *yeti samascara vidhi*: *ut supra*: leaf 226 to 228, 230. आतुरसन्न्यासिविधिः

5.) *Vara Lacshmi vrata calpam*, homage to wealth bestowing *Lacshmi*; on a Friday, the day before the full moon, when in *sravana*.

6.) *Jyotisham*, astrology, *slócas* and a few other matters 10 leaves.

The book is long, of medium thickness, much injured by termites.

11. No. 275. Three principal subjects.

1.) Rituals; mode of sowing grains on festival occasions—expiation if the household sacrificial fire go out—fire-offering in *srávana* month—*punah santánam* a kind of fire-offering, to supply any omissions—the household fire of a newly married pair—a fire-offering on the 1st lunar day—ceremony on pregnancy being ascertained. *Nandi sráddha* this is an offering to ancestors, before beginning any propitious ceremony; the materials of the offering are given to *Brahmans* to ensure prosperity. Ceremony on the 5th or 6th month of pregnancy: some *vratas* as *raja valya—sâumya, vaisva-déva &c.*, leaf 10—27.

2.) Sundries 7 leaves without any number.

—*Yajur véda* mode of chanting it, as to inflexious of voice, and barytones.

—*Visha gadicà*, on things not right, or fitting to be done, at night.

—*Kuhu zanti*, when the complement after the 14th *tithi* to the conjunction occupies a day and night (not usual) that term is called *kuhu*, if a child be born in that time a *zanti* to remove the apprehended evil.

3.) *Bhódáyana káricas*, 400 of them.

By *Bhódayana rishi.*

These *karicas* are brief aphorisms, on various matters, relating to sacerdotal law. As, a *prayaschita* if the vessel for holding sacrificial fire be broken, a *pravaschita*, if the sacred fire go out during the first six days after marriage (it is a rule to look very carefully to it, during those six days). On feeding and clothing *Brahmácháris*, or celibate students. Ceremony when a son puts on the scholastic thread. Various modes of fire-offerings, and other rituals. How to act if any ceremonial pollution occur during a marriage ceremony. The ceremony 6th to 8th months after pregnancy, and other details : leaf 1—21.

The book is long, of medium thickness, without boards, old, and somewhat damaged.

12. No. 418. Four principal subjects, relative to law—poetry, grammar—logic.

1.) *Manu smriti*, selection of 170 *slócas*, for special occasions. On secular law—and decisions of kings—on witnesses, false and true; punishment for adultery, and theft : 9 leaves.

2.) *Vásuvadhatta, slócas* and prose incomplete. *Chintámani* a *raja* and *Vasuvadhatta* a female—description of their beauty. Bravery of *Chintámani.* After marriage they were separated; love pains described. *Chintámani* called on *Macaranta* a friend, and they both went together to a forest, or wild of the *Vindhya* mountains. There are various *sléshas*, or double meanings throughout this fragment : 6 leaves.

3.) *Vritta mani cósham;* jewel casket of prosody, *slócas*, complete 1—6 *vishcambhas.*

On the eight *ganas* or classes of letters, of great importance in poetry—on long and short betters, as to quantity—mode of arranging the *ganas* to form a *slóca ;* if not right the metre will be faulty. Different kinds of composite verse described. On the *dandacam* or lengthened chant, its properties : 5 leaves.

4.) *Mutà vali*, logic, prose, incomplete.

On the *pratyacsha* section only. Discussion as to the need of a recommendatory preface to an author's book ; known as *mangala vátam.*

Seven *padart'has—dravya*, and some others of them, defined : 21 leaves, and 31 blank leaves.

The whole book is long, of medium thickness, very much worm eaten.

13. No. 421. Three fragments.

1.) *Gita bhásyam, mulam,* and *tica,* the comment by *Ráma chandra ánanda Sarasvati,* it is limited to stating the grammatical meaning of the words.

2.) Horoscope of one *Cuvéra svami;* only one leaf.

3.) Praise of *Gáuri,* or *Parvati,* 2 leaves only.

The principal piece 1) wants the 5th and 8th *adhyáyas,* out of 18.

Leaf 1—45, 54, 65 and 71—136.

The book is long, medium in thickness, a little injured by termites.

14. No. 423. Three pieces.

1.) *Subódhini* a comment on the *Bhagavat gita*—has the *múlam* also;

By *Srídhara.* 1—18 *adhyáyas* original, and paraphrase complete; only that leaves are broken.

The comment is limited to the grammatical meaning; without intruding on the dogmas of this metaphysical, and most mischievous poem: 86 leaves.

2.) *Vishnu sahsranáma bhasyam.* By *Sancaráchárya*—only the *tica.*

1—10 *satacas* incomplete. This is a labored attempt so to twist the 1,008 names of *Vishnu,* as to make them designate *Siva.* The author's dogma was that *Brahmà, Vishnu,* and *Siva* mean one, and the same being: 59 leaves.

3.) *Ráma mánassu puja vidhi,* said to be from the 35th *adhyáya* of the *Agastya samhita.* The mode of mental homage to *Ráma*: 6 leaves, in all 151.

The book is of medium length, somewhat thick, old, injured so as to vitiate the coherency of meaning.

15. No. 427. Four tracts.

1.) *Vishnu sahasranama vyakhyanam.*

The original, and comment; the latter by *Sancara bhagavat pátácharya.*

The 1,008 names of *Vishnu* simply expounded, not twisted; incomplete: leaves 1—44 and 75—93, the end 45—74 wanting.

2.) *Smriti vácyam.* Extracts from law books, on the *prayaschit,* that is penalty, amercement, or penance imposed with reference to various kinds of illicit sexual intercourse: 14 leaves.

3.) *Náráyana oshstóttra satam, slócas,* said to be from the *Brahmánda puránam Varáha Svámi* to *Bhúmi dévi.* Panegyric of *Vishnu* by 108 names—if read, benefit will result: 3 leaves.

4.) *Pancha anga Rudrábishéca vidhi*—symbol of *Siva* of five different materials, and mode of bathing them in homage : incomplete.

The book is long, of medium thickness. without boards, much injured.

16. No. 446. Various matters.

1.) *Govinda stuti, slócas,* praise of *Krishna,* ascribed to *Sancaráchárya,* complete.

An ascetical turn is given to *Krishna's* adventures ; and therefore in union with *Sancara's* habit of twisting. So Sir W. Jones would pass off the *Gita Govinda* for a religious poem !

2.) *Náráyana varma,* the *varma,* or *cavacham* is an invocation for protection.

3.) *Ráma púrva uttara tápani ;* it belongs to the *at'harvana rahasya*—the first and latter part of "*Ráma's* splendor." It has *mantras* —*yentras*—*japa,* in a word, magicals ; covered by the name of *Ráma ;* but relating to a secret system—complete.

4.) *Purusha súcta bhásyam*—a comment on a part of the *Véda* relating to *Vishnu* by *Sayanácharya ;* complete.

5.) *Surya cavacham,* said to be from the *Scanda puránam,* an invocation to the sun, for health, or cure.

6.) *Kálagni rudra upanishada,* a supplement to the *Veda,* concerning *Siva.*

7.) *Brimha upanishada,* the like, on *Para Brahm.*

8.) *Kaivalya upanishada,* the like ; see former notices.

9.) *Sudarisana upanishada,* referring to the discus of *Vishnu,* on the branding the *Váishnava* marks, on the bodies of votaries (such as practised at Tripeti)—probably spurious, as an *upanishada.*

10.) *Náreda upanishada ;* said to relate to puting the *urdhva* mark on the forehead of *Vaishnavas,* with the benefit ; probably spurious.

11.) *Garbha upanishada,* details as to conception, the formation of the fœtus, and its growth in the womb : not medical, but *vedaic.*

12.) *Varáha upanishada.*
Varáha to *Sanatcumára* (spurious ?)

On the manner of putting on the *urdhva,* or forehead mark.

13.) *Gayatri cavacham,* the *gayatri,* used as an invocation for aid.

14.) *Gópála purvottara tápani ; mantras, yentras,* in the name of *Krishna ;* the older part ; the fruit *ishta siddhi,* for desirables ; magical.

15.) *Lacshmi stuti*, praise of *Lacshmi*, said to be from the 1st *amsa* 9th *adhyáyam* of the *Vishnu puránam*.

16.) *Véda páta stavam*, said to be concerning *Ráma*.

17.) *Cshamaca bhasyam*, paraphrase on a ~~much used~~ passage from the *védas*.

18.) *Ráma* and *Hanumán yentras* with *Ráma chacra;* diagrams for spells, and the latter a mode of divination, whether any matter will succeed or not: leaf 62, 63 and 1, 2, 4—68 and 65—84, other five without any number.

The book is of medium length, somewhat thick, a little damaged.

17. No. 456. Five pieces.

1.) *Amba stava* or *stóttra;* 12 *slócas.*

By *Sancaráchárya;* praise of *Parvati;* incomplete on 7 leaves.

2.) *Góvinda ashtaca*, 8 *slócas.*

By *Sancaráchárya;* praise of *Krishna* 2 leaves.

3.) *Antar labhi bháva* 7 *slócas.*

These are distichs purposely made very obscure, as enigmas: 2 leaves.

The nominative case, verb and object are requisite to complete perspicuousness. One or other of these is purposely omitted; and renders the sense difficult. The *bháva* is still more obscure. By one or two significant words, something else meant is indicated. A brief legend to explain, may not be unacceptable.

Krishna put something privately into a small box, locking the box, and taking the key. On one side of the box he wrote the word *Siva*, and on the other side *Hanumán;* these two words are *bháva.* He sent the box to one of his wives. She asked—what is in it? the same question is put to be solved.

The solution is thus—women wear on their heads two jewels called *Chandra* and *Surya* (moon and sun). *Siva* bears *Ganga* and *Chandra* on his head—therefore the box contains the *chandra* jewel.

Hanumán when born, seeing the sun lately risen, mistook it for a fruit on a tree, and leaped to get it, till repelled by *Indra*, therefore the word *Hanumán* indicates that the box also contains the *surya* jewel.

[The *Hindu* intellect is adapted to such things, being quick and shallow; but wanting the higher, and weightier faculties].

4.) *Kaivalya art'ha avabódham.*

Brahma to '*Asvalayana*, prose, incomplete. Explaining the meaning of beatification. Form of the universe—how produced. *Brahma tatva surúpam*, or *Brahma's* real form. In order to attain to *Brahma* the soul must acquire *gnana tatva surúpam*, or real mystical knowledge: 25 leaves.

5.) *Sanandi lacshana—slócas*, properties of an ascetic—mode of bodily exercise, as a devotee; 7 leaves, incomplete: in all 45 leaves.

The book is long, and thin, without boards, damaged.

18. No. 527. Five tracts.

1.) *Bhagavat gita*, the original only, without comment, complete. 1—18 *adhyáyam*.

2.) *Gîta sáram, slócas*, complete, the essence of the *gîta*—the especial mystic meaning; an epitome of the *Bhagavat gîta*.

3.) *Adváita bódham—slócas.*

By *Sancaráchárya*—incomplete: mode of ascetic services, for the perception of the soul; which is one with *Para Brahm;* see 19 No. 528—5).

4.) *Siva gîta—slócas.*

Siva to *Rághava* (or *Ráma*).

1—12 *adhyáya* the 13th defective.

On devotedness to *Siva*—on ascetic zeal, in renouncing home, and family, the commencement of discipleship. The excellence of the *vibhúti*, or cow-dung ashes, and merit of bearing it. *Ráma* rubbed ashes on his body. *Siva* shewed to *Ráma* his *visva rúpa* or universal form.

Description of the faculties, and qualities of the human body; as the seat of passion &c. On the *tatva* system.

Some details concerning the nature of proceedings in *Câilasa*, the paradise of *Siva.*

5.) *Yóga siddhántam, slócas*, incomplete: description of the many modes of ascetical observations by a *yógi;* such as stopping the breath; sitting in a particular way; and the like: leaf 1—46.

The book is somewhat long, of medium thickness, without boards, recent.

19. No. 528. Five pieces.

1.) *Uttara gîta—slócas*, incomplete.

Different modes of performing *tapas*, or penance. Description of the *Brahmándam* or universe, under the metaphor of matters contained in a fruit. Description of the soul. Faculties of the body. What faculties of the body produce the bad dispositions *káma, cródha, lóba* &c. Delivered by *Krishna* to *Arjuna*—that is an extract from the *Bhagavat Gîta* 3 *adhyayas.*

2.) *Anu smriti—slocas*, complete. 100 *slócas* from the 48th *adhyáyam* of some book. Various praise of *Vishnu.*

3.) *Bhishma stava rájyam slócas* incomplete. In the *Bháratam Bhishma* is said to have invoked *Krishna* before his death. This piece is royal praise of *Krishna* by *Bhishma.*

4.) *Yóga dharavali, slócas,* incomplete. A description of various modes of performing penance.

5.) *Advaita bódham, slócas.*

By *Sancaráchárya* 1—3 *adhyayam,* incomplete. On the *smárta* system; but introduced by other matter.

On the performance of homage to a god: while so engaged the mode of *yógi* asceticism, by stopping the breath, breathing through one nostril &c., a description of the *átma darsanam,* or perception of the soul; where the soul is situated. Said to be *seen* by means of the *yógi* exercise; when it is seen *that is god;* not different from God. Hence *abhéda, advaita,* undivided, non-dual: leaves 1—25. The book is somewhat long, thin, without boards.

20. No. 533. Nine tracts.

1.) *Sandya vandanam bhásyam.*

By *Vidyáranya* (a title of *Sancaráchárya*).

The morning, noon, and evening homage; with the mode as to taking up water with the hands, stopping the nostrils, and repeating the *mantras;* which have their meaning explained.

2.) *Panditaraya satacam, slócas,* complete: *anyupadésa,* indirect instruction.

Panditaraya was a poet near a king of some influence, whom he wished to instruct without offence; and therefore professedly addressed other persons, or things—as "O bee! thou hast sipped the honey of the *parijata* flower of Paradise, canst thou now settle, and draw honey from any inferior flower? A native version of this is "O king"! having tasted of thy bounty, can I now go ask aid from any inferior? But it evidently has a further meaning; elsewhere noted.

3.) *Cháttu slócas*—various distichs, such are some times loose; but these are of a moral kind; as—

'For a good man to deceive a good and simple minded man, is that skill?'

'To kill any one whose head reposes on thy thigh (in confidence) is that courage?'

4.) *Dacshina samuc'ha Dacshina murti stava vyakyánam.* Praise of the *Saiva* genius of learning, facing the south—this is by *Sancaráchárya.* The comment on it herein contained is by *Svayam pracása yógi Indra* in prose, complete. This subject is to panegyrise the genius of learning; and, at the sametime, to insinuate the *advaita* system. [*Ganésa* and *Dacshana múrti* by *Saivas;* by *Vaishnavas Hayagriva*].

5.) *Brimha Garuda upanishada mantra*, spell to remove sorrow.

6.) *Mani karnica stava.*

Praise of a river somewhere in the north.

7.) *'Atma bódha slócas*, complete.

By *Govinda Bhagavat puja pátácharya* ; soul teaching, *vedantic*, on the *advaita* side.

8.) *Hari tatva muktavali stava.*

By *Sancaráchárya*, complete.

A panegyric on *Vishnu's* real blessedness, making *Hari* (*Vishnu*) and *Hara* (*Siva*) both one ; the *smarta* creed : the subject otherwise *advaita*.

9.) *At'harvana upanishada.*

Said to be a supplement to the 4th *veda* : leaf 1—36 and 1—52, two others at the end.

The book is long, of medium thickness, without boards, slightly injured.

21. No. 634. *Bartri hari*—the *múlam* with a commentary entitled *sahrüdaya ánandini* hearts ease, by *Sri Ráma chandra.*

This is one poem ; but the contents so varied as to require to be classed here. Three *satacams ;* what is usually the 3rd is here placed first.

1.) *váiragya*, 2) *niti*, 3) *sringára.*

1.) has decades, or *dasacas.*

(1.) on contempt of all desires.

(2.) on relinguishing all pleasurable objects.

(3.) condemnation of begging alms.

(4.) the vanity, and uncertainty of pleasure.

(5.) value, and excellency of time.

(6.) discourse between a king and an ascetic, &c.

This *satacam* is complete.

2.) decades.

(1.) on obstinate, or ignorant persons.

(2.) on wealth, or property.

(3.) on bad people. (4.) on good people.

(5.) on test of fortitude ; with 3 others ; there should be ten in all.

3.) decades.

(1.) excellency of women.

(2.) description of the six seasons, and others to 30, complete ; as contradictory as may be to the *váiragya* section : leaf 1—234 blank 12.

The book is long, very thick, recent.

22. No. 648. Three pieces.

1.) *Kirartarjunya vyakyánam* a comment on the work of *Bháravi* 3rd and 4th *sargas* have a *tica.*

15th *sarga*, the *múlam* only.

Subject the *tapas* of *Arjuna*, as in other notices ; leaf 33—57 and 130—140, two fragments, detached from a book.

2.) *Brimha mimámsa, sutras.*

By *Vyása* or ascribed to him 1—4 *adhyáyas* to each one 4 *pátas.* It appears to relate only to the *purva mimámsa*, on sacrifices ; these may be made to *Para Brahm :* leaf 121—129.

3.) *—dvi rúpa cósham, slócas*, complete.

By *Srî Harisha.*

Words of one, and the same meaning in various forms of orthography ; as used by different authors collected, and brought together. [As if any one were to collate the modes of spelling various words by Chaucer, Spenser, Shakespear, Pope &c.] : leaf 1—8.

The whole book is long, of medium thickness, very slightly injured.

23. No. 657. Three books.

1.) *Bhartri hari, slócas* without any comment, and complete. 3 *satacams* (1) *niti* (2) *sringára* (3) *váiragya : v. supra* 21 No. 634, and other notices.

2.) *Cávya álábam* a comment on the *Megha sandésa* or cloud messenger ; the *purva* or former portion : a *tîca* to 56 *slócas* not complete.

3.) *Bharata sávitri stóttra—slócas* only, from the *Scánda puránam*, complete. *Krishna* is represented as narrating to *Vidura*, brief details of the war of the *Pándavas*, and *Kauras*, from the *Maha Bharatam :* leaf 1—88.

The book is of medium size, on narrow leaves, injured.

24. No. 660. Seven pieces.

1.) *Vásuvadhattà*, original.

By *Subhanda cavi*, prose and poetry.

The work is considered to be a trial of poetical skill, owing to the many *sléshas*, or equivocal words used.

Chintámani was a king, and *Vasuvadhatta* a female—a description of their persons, and accomplishments—their mutual attachment before marriage ; the prowess of *Chintamani* : he and his friend *Macaranta* go to a wilderness to

reside—description of love pains—of the rising of the moon, of the sun, of the stars. In the end *Vásuvadhatta* came to that wilderness, and a *Gandharba* marriage followed: leaf 1—34, complete as to this tale.

2.) *Cháttu slócas*—various distichs, amorous in kind; 4 leaves.

3.) *Naracásura vijayam*, a drama.

By *Dhermácya, slócas, pracruti*, prose, complete. The subject is the slaying of *Naracásura* by *Krishna*, with a variety of ornamental matter.

4.) *Pratápa rudra yéshobhúshanam.*

By *Vidya nat'ha, slócas* with prose.

This is a work on the rhetoric of poetry or *alancáram;* imperfect at the beginning. Properties of a heroic poem—of a drama—of ornate, or amorous poetry; what faults are to be avoided 3) 4) have 56 leaves.

5.) *Sahrüdaya anandini*—a commentary on the *níti sataca* of *Bartri hari's* work *v. supra* 21 No. 634. By *Ráma chandra* 34 leaves.

6.) *Amarúkam*, the original 100 *slócas*, with a comment, or explanation.

An erotic treatise; see various other notices.

On different women, as *mugda* girl, *madhya* woman, *prâudha* matron, *kupila* high tempered, *sviya* and *parakiya* own, and other's wife; *chapula* coquette, *vyabhirioa* loose or wanton, and others; manners described; with description of the lord, or gallant &c. an immoral, and indecent work; 53 leaves.

7.) *Vāsuvadhatta vyakyánam*, a comment or explanation on 1) *supra* defective at the beginning and ending: leaf 36—54.

The whole book is long, of double thickness, recent.

25. No. 689. Eighteen short pieces, in Telugu and Canarese letter, mixed.

1.) *Agastyashtacam*, an octave, homage to the feet of *Siva*, by *Agastya*.

2.) *Vira bhadrashtacam.* Canarese letter, an octave, in praise of *Vira Bhadra.*

3.) *Vasishtashtacam* C. an octave in praise of *Siva* by *Vasishta.*

4.) *Nandikesvarashtaca* C. an octave in praise *Siva's* vehicle.

5.) *Brahmáshtaca* C. an octave, praise by *Brahma* of *Siva's* glory, and form.

6.) *Pushpáshtaca* C. an octave; as if offering flowers to *Siva.*

7.) *Vishnu ashtaca* C. an octave, praise of *Vishnu.*

8.) *Art'hanat'hésvaráshtaca* C. an octave in praise of the form, half *Siva*, half *Parvati*, a symbol of the universe.

9.) *Vibhuti mantras*—on what parts of the body the cowdung ashes are put.

10.) *Sivābishēga mantras* a formule on pouring water over the *Sâiva* symbol.

11.) *Puja mantras,* prayer used in *Saiva* homage.

12.) *Nila kant'ha stava,* praise of the blue throated, that is *Siva.*

13.) *Lingáshtacam* C. praise of the *nátha-linga Brahma.*

14.) *Krishnashtacam* C. an octave, *Saiva* in kind.

15.) *Mahadéváshtacam* C. an octave in praise of *Siva.*

16.) *Siváshstóttra sata námavali,* praise of *Siva* by a string of 108 names.

17.) *Kála Bhairava ashtacam* C. an octave in praise of a dog-headed form (hieroglyphic) of *Siva.*

18.) *Rudra cavacham,* aid invoked from *Siva.*

The whole book is of medium size, damaged by insects.

26. No. 695. *Cháttu slócas* 170, distinct distichs. They are various; but reducible to ethical—erotic—enigmatical.

1.) *Nîti* as—one who does not know how to speak should be silent—one ought not to do service to a person void of honor, who cannot be trusted; one should attend on the great and honorable; what is the use of waiting on persons of no worldly consequence: sententious matter; like proverbs to be quoted when speaking.

2.) *Sringára,* the *bála, mugda, prâuda,* classes of women; their dispositions, and morals. A description of the persons of the two sexes.

3.) Enigmas, a mode of replying by one word or syllabic letter to many enquiries; involving the *antar lábi,* or inward meaning and *bahar lábi* or outward meaning.

In some questions, one syllable contained in it points to the answer—as in what place is beauty? the syllable *pu* in that question points to the answer, as it means body. To whom did *Ráma* shew his prowess—the syllable *csha* points to the reply—*racshasa*; and so on; sphinx-like riddles.

The book is of medium length, thin, without boards, recent.

27. No. 740. Four pieces.

1.) *Siva karnamritam, slócas* 300.

By *Bharadwája muni.*

3 *satacams,* complete. In the first one, the glory of *Siva* described; in the 2nd the beauty of his body—in the 3rd his amours with *Parvati* described.

l. 103—130 on the model of the *Krishna karnamritam.*

2.) *Sri saila sancalpa*, prose, complete; description of a *Saiva* temple in Telingana; on the extent of the hill—its excellency; the same as to the temple—and the form of *Art'hanésvari* worshipped there, l. 140—148.

3.) *Gíta sáram—slócas* 78, complete.

It appears to contain an epitome of such parts of the *Bhagavat gita* as relate to the description of a *yogi*, and the mystic portion of that ignis fatuus.

4.) *Agastya ashtacam*, an octave of *slócas* ascribed to *Agastya*, a sectarial device. *Agastya* is made to consider *Siva* as the one supreme, and to utter matter in his praise: 3) 4) leaf 190—195.

The book is of medium length, thin, without boards, recent.

28. No. 754. *Prastábha slócas.*

Nothing consecutive—detached distichs, conveying some sort of sentiment; such as,

"A work on science is poison to one who is unlearned. To a dyspeptic patient food is poison. There are three things on which the entry may be pleasant, but the getting out always painful; these are an employ, the womb, and debt. There are two ways by which a disciple may get learning from his teacher; these are are either a doing cheerful personal service, or a giving much money. If friendship be made with a great man poverty will depart, but if with a poor one what is the benefit?"

And so on; leaves 44. The book is short.

29. No. 761. For Section 1 see 7.

Sect. 2. Some matter in prose from the *áchára cándam* of *Dherma sástram;* on sacerdotal law.

Sect. 3. Some benedictory *slócas.*

Sect. 4. Panegyrics *Saiva* in kind, these on 10 leaves, 17 in all.

The book is short, on narrow leaves, without boards.

30. No. 764. *Bartrï hari*, 300 *slócas.*

The *satacas* complete without comment 1) *níti*, 2) *sringára*, 3) *vairágya*, the usual order. Each centum has decades, the subjects to please various, and even opposite tastes. See foregoing notices, as No. 634 &c. leaf 1—88, long, without boards, recent.

31. No. 765. Five pieces.

1.) *Suryáshstóttra sata náma*, prose.

Praise of the sun, by 108 names, used in the way of address, with homage, in order to remove some kinds of sickness, 2 leaves.

2.) *Mulhana stavam*, 37 *slócas*, complete.

By *Mulhana cavi.* Various kinds of praise, directed to *Siva*: leaf 48—52.

3.) *Siva púja vidhi, slócas,* and prose.

Mode of homage to *Siva*—on wearing the symbol, on what parts of the body it may, and on what parts it may not, be worn: leaf 241—254.

4.) *Urdhva punra lacshanam, slócas,* incomplete. On placing the *náma* or *Vâishnava* forehead mark. Mode of doing so, and connected matters: 62—64.

5.) *Syamala dandacam,* measured prose, complete. Description of the *Sacti;* her glory, panegyric: female energy system: leaf 40—45.

32. No. 852. Eight tracts, grammatical, and lexicographical.

1.) *Pariyáya sabda retnam, slócas.*

By *Dhananjaya bhatta,* complete.

3 *sargams,* synonymes, or words of like meaning, or nearly equal meaning.

2.) *Sabda linga art'ha chandrica, slócas* in three *cándams,* complete.

By *Sujana,* on the genders of nouns.

3.) *Drishtanda siddhantam,* prose, a *vyakyánam* or paraphrase on the foregoing work of *Sujana,* by his grandson *Vidvat kalóla bhattáchárya,* also in 3 *cándams,* complete.

4.) *Saratvyakyánam,* another comment on the above comment; enlarging it for the sake of greater perspicuity, by *Vidvat chacora bhatta,* grandson of *Vidvat kalóba bhatta,* a philological tree to the 5th generation.

5.) *Sarasvati vilásam,* prose, *slócas.*

By *Sarid vallabha misra,* in three *adhyáyas,* complete; a lexicon of words of two letters only, with their meaning.

6.) *Vishamrita pánditya rasáyanam.*

By *Triyambaca misra,* complete words of *dvi rupa* or two letters, with the meanings of such words.

7.) *Amara kandanam,* a critique on the *Amara cosha,* as being an alleged defective work: *slócas,* and prose.

8.) *Visva médini nighantu, slócas.*

By *Sarva vidyana vádya sarasvati misra,* or *Sarasvati misra* a teacher of all learning. 3 *cándams* complete: leaf 1—191, and 7 blank ones.

The book is long, thick, recent, No. 852 is on the side label, and No. 857 on the end paper.

33. No 883. Thirteen pieces.

1.) *Gauri dasacam*, 10 *slócas*.
By *Cáli dása*, praise of *Parvati*.

2.) *Lacshmi dasacam*, 10 *slócas*, praise of *Lacshmi*.

3.) *Sráddha kriya kárica, slócas*, 1 leaf; mode of proceeding at funerals.

4.) *Ráma stóttra, slócas*, 1 leaf, praise of *Ráma*.

5.) *Kriya nighantu*, prose, 4 leaves, incomplete; some roots of verbs.

6.) *Amaram* 7 leaves.
1st *cándam, sverga varga*.

7.) *'Ecácshara dvi-acshara nighantu, slócas* 8 leaves, list of words of one, and two syllables, with meanings.

8.) *Cávya lacshanam, slócas* 17 leaves; rules for dramatic writing.

9.) *Prauda pracásica*, a *tica* to the *Prabódha chandródaya*, 20 leaves, and 4 blank; the comment is only on the 1st *anca*.

10.) *Cávya retnam, múlam*, and *tica*, the original by *Chitambara*, the comment by *Ananda Náráyana*, 3 *sargas*. Distichs so contrived as to be capable of three interpretations, conveying the meaning of the *Bháratam, Rámayanam*, and *Bhágavatam;* and not by a selection of special circumstances, but of the whole; only much abridged. This is almost incredible; but the varied meaning of Sanscrit words, renders it possible, leaf 1—57, *grant'ha* letter.

11.) *Raghu vamsam, múlam* the 1st *sarga* only, complete. An account of king *Dilípa*, and of his reign.

12.) *Sabda alancára yamucu*, a rhyming dictionary of ornamental words: relative to the art of poetry, 21 leaves.

13.) *Pátuca sahasranáma; grant'ha* letter, various figures, and verses corresponding; a chapter on ornaments for the one thousand *slócas* in praise of the slippers of *Rangha nāt'ha* at Trichinopoly. Puerility for grown up children; by *Vedantácharya*, leaf 1—10.

The book is short, and thick, on talipat leaves, injured by insects.

34. No. 892. Five subjects.

1.) *Tarkha sástram:* prose, incomplete.

2 parich'hedas—anumánam—upamánam; on the modern system of seven *padart'has*.

The principal topic is a discussion of the *Nyáya* school as to *Isvara* and the human soul, whether distinct, or one. Maintained that they are two, or distinct: leaf 1—11.

2.) *Chandra loca, tîca, grant'ha* and Telugu letter mingled; a comment on the work of *Cáli dása,* on a variety of metaphors, as poetical ornament: leaf 1—45.

3.) *Málati Mádhaviyam,* a drama.

By *Bhava bhúti, slócas, pracruti.*

The 1st *anca* only, and that not complete: an amour of *Mádhava* a king and *Málati* a female. Also a *tîca* on it, prose form, the 1st *anca,* incomplete: 18 leaves.

4.) *Tarkha sastra,* prose; the *anumánam parich'heda;* only 13 leaves.

5.) *Sâiva parabhúsha,* prose.

By *Siva yógi,* incomplete.

Advâita—polemical; to establish the oneness of the Divine, and human soul.

19 leaves—40 blank; 146 in all.

The book is somewhat long, thick, without boards, worm eaten.

35. No. 998. Eight pieces.

1.) *Sráddha vishaya, slócas,* how to proceed on days of funereal obsequies; but so much damaged as to be illegible: 10 leaves.

2.) *Vara Lacshmi vrüta calpam,* from the *Bhavishóttara puránam, slócas* and prose, complete, 5 leaves; benefit of a service rendered by women to *Lacshmi,* the bestower of gifts.

3.) *Vinayaca vrüta calpam, slócas,* complete; homage to *Ganesa,* on the 4th lunar day, leaves 6.

4.) *Jiva vára écadasi vrita calpam, slócas* and prose, complete: 6 leaves. Homage on the 11th lunar day, as supposed by *Smartás.*

5.) *Gopadma vrïta udyápanam, slocas,* prose, complete, close of a ceremony by women, with cows, and flowers, 8 leaves.

6.) *Sarasvati puja, slocas* and prose; complete 3 leaves: homage to the goddess of eloquence.

7.) *Amávásya sōma vára vrüta calpam slocas,* prose, complete. When the new moon occurs on Monday it is a special service with the *Saivas,* its benefit: 13 leaves.

8.) *Grahana ganitam,* prose, calculations.

Mode of foretelling eclipses, words are used for figures: 22 leaves.

The book is of medium size, worm eaten.

2

36. No. 1000. A word book, or common place.

1.) On declensions of words, with specimens of seven cases.

2.) *Káricávali*, some *slócas* extracted from a book on logic.

3.) *Muktávali*, selections here and there, from the *pratyacsha khandam* in logic.

4.) *Púrva pacsha*, and *siddhantam*.

Objections and answers from books on logic.

5.) *Agama vivátam avali*, a list of exceptions to general rules; as in the *Véda* a prohibition against killing any living beings, or taking away any life, *except* for sacrifices; and so on.

6.) *Parmárna gíta*, some *slócas* from it; a reveillé to arouse any one from sleep, by a chant appropriate.

7.) *Bhágavatam* some *slócas* taken from it, on the subject of *Krishna*.

8.) *Raghu vamsa* 1st *sarga*, some unusual words extracted from it, and the meanings of them given.

9.) *Kuvalayánandam*, some *slócas* from this work, on rhetoric.

10.) *Cháttu slócas*, various separate distichs, on distinct subjects.

11.) *Naishadham*, some *slócas*, taken from different *sargas*. Various other small matters of one line, half a line &c., leaves 75.

The book is of medium size, on broad talipat leaves, and not injured.

37. No. 1001. Ten pieces.

1.) *Sráddha vidhi*, prose with *muntras*, mode of conducting funereal observances: leaves 1—3.

2.) *Mahimna stottra*, *slócas*, incomplete.

By *Mahimna cavi*.

Panegyric of *Siva*, and his supremacy.

3.) *Mulhanam*, *slócas*, incomplete.

Praise of *Siva*, describing his body or form.

4.) *Siva ashstottra sata náma*, *tica*, a prose commentary on the 108 names of *Siva*—incomplete.

5.) *Paramésvara stottra*—*slócas*, praise of *Siva*, as the supreme, incomplete.

6.) *Ambà stuti*, *slócas*, incomplete; praise of *Parvati*, as the universal mother of the world.

7.) *Siva cavacham, slocas* prose, *mantras* incomplete. The aid of *Siva* invoked to protect each member of the votary's body.

8.) *Basava ashstottra stuti.*

Praise of *Siva's* vehicle, in 35 peculiar stanzas, incomplete. "*Thou* art the cause of obtaining *mócsham,*" and so on.

9.) '*Uma Mahésvara sahasranáma.*

Panegyric of *Siva* and *Parvati,* by 1008 names, or epithets of both together, *slócas,* complete.

10.) *Paramánandam.* On *Para Brahm,* praise of deity by this name, a mixture of Sanscrit, and Telugu language.

Specimen.—"Thou by *mayam* (power or matter) didst form the world. *Thou,* and I are *one :*" and so on.

Leaf 1—27 and 45—98.

The book is short, somewhat thick, old, damaged.

38. No. 1004. Six subjects.

1.) *Yajur véda, vedaic* prose, incomplete. On the mode of sacrifices. —The lord of each sacrifice, or individual paying the expenses— benefit to him if the sacrifice be fully completed : leaf 14—20.

2.) *Sabda pustacam*—word book, prose incomplete. On words ending with vowels, and others ending with consonants ; declension of some of them by cases : 14 leaves.

3.) *Vishnu stottram, slocas,* incomplete.

Panegyric of *Vishnu,* and supplicatory.

4.) *Linga nirnayam, slócas.*

By *Ráma suri,* incomplete ; genders discriminated. Very unusual, and therefore difficult words are quoted in this tract ; giving the gender masculine, feminine, or neuter of each : 5 leaves.

5.) *Bála Rámáyanam—slocas.*

By *Válmiki,* school epitome, 3 leaves.

6.) *Védam, Yajur* supposed, prose, incomplete.

On the four *varnas* or *colors* that is *Brahman, Cshetriya, Váisya, Sudra ;* and on the four *azramas* that is, *Brahmáchari, Grahast'ha, Vanaprast'ha, Sanniyási*—how these *colors* and *cloisters* ought to behave, or conduct themselves : 10 leaves.

The book is of medium size, without boards.

39. No. 1006. Fourteen pieces.

1.) *Varanasi Visvanát'ha ashtacam,* an octave in praise of the glory of *Siva* at Benares.

2.) *Linga ashtacam,* an octave, in praise of the *Saiva* symbol.

3.) *Nama sivayi ashtacam,* an octave, in praise of *Siva;* each distich ending with the words *namasiváyi.*

4.) *Mahimna stottra, 37 slocas,* complete.

By *Mahimna cavi;* praise of *Siva,* and his glory; *Siva* has no superior.

5.) *Hara gana mála,* Canarese.

Praise, and homage to the *ganas,* or classes of celestials in *Siva's* paradise, incomplete.

6.) *Rávana satacam,* 11 *slocas,* incomplete, on the power, and might of *Siva;* as if from *Rávana.*

7.) *Aparádha sundara stottra, slocas.*

By *Sancaráchárya*—incomplete.

as—"forgive the faults I have hitherto committed, and henceforward preserve me" &c.

8.) *Jangama st'hala mahatmyam, slocas,* incomplete; *Vira Sâiva* in kind.

The *Jangama st'hala,* is a superior state, or station: praise of those who attain to it.

9.) *Pancha pracása gadyam,* long chant, concerning *Basava,* and declaring his glory.

10.) *Namascára gadya,* prose, complete, *Sâiva* homage, either when looking to the eight points of the heaven, or in the presence of an image.

11.) *Mahésvara páta mahatmyam, slocas,* incomplete, glory of *Siva's* foot.

12.) *Cshétra pála Bhâirava ashtacam,* an octave, addressed to *Bhairava* protector of the body: but *Cshétra* is equivocal—it is *sacti* in kind.

13.) *Linga ashtacam,* an octave, complete; the soul is addressed, correcting it; and stating that the *Sâiva* symbol must be worshipped, not any other god.

14.) *Siva sancara ashtaca,* defective; praise—each distich ends with "O! *Siva,* the destroyer."

One leaf is thrown in on *Guru mahatmyam,* praise of a teacher by a disciple: leaf 1—4 and 9—19 and 42—105.

The book is of medium size, old, on the label is a list of subjects contained.

40. No. 1011. Five pieces.

1.) *Siva linga ashtacam,* 8 *slocas,* panegyric; to each *sloca* four feet completed by the reiteration of "*Siva linga.*"

2.) *Rághuváshstottra,* an octave.

Praise of *Ráma,* and his brother; each word made applicable to both; and each *sloca,* ends with *Ráma, Lacshmà.*

3.) *Bhárata, sloca* form. Panegyric of *Krishna* from events in the *Bháratam.*

The hostile meeting of armies under *Duryódhana,* and the *Pándavas.* Mention of chiefs slain in battle, as glorifying *Krishna.* Distribution of troops after the battles. The succour given to the *Pándavas,* by *Krishna,* turned to his praise.

4.) *Bháirava ashtacam,* an octave.

Praise of *Bhairava,* protector of the *body;* glory and power described, with a *Yamuca,* an alliteration at the beginning of any foot in a caesura; as *yana—yana—yana; pana—pana—pana &c.*

5.) *Sarasvati stottra, slocas.*

The tongue personified as a female; then praised as the goddess of eloquence; and asked to rest on the tongue of the writer or reciter; as if by words inspired: leaf 42—54.

The book is of medium length, thin, without boards.

41. No. 1014. Six tracts.

1.) *Sráddha vidhi, slócas,* incomplete.

Mode of conducting funereal rites.

2.) *Mála mása nirnayam, slócas,* incomplete.

Discrimination as to months within which two *ámavásis* occur. Marriage, and other propitious ceremonies must not take place therein; an exception as to *pumsa vana* in the 6th and *simantam* in the 8th month of pregnancy: these cannot be deferred till another month. Other absolutely necessary matters may be done.

3.) *Tarpana vidhi, slócas,* complete.

Offerings to ancestors, usually by pouring out water from the hands; sometimes rice or sesame seed. It is an observance on the *ámavási,* as an anniversary of the death of father, or mother.

4.) *Káilasésa stottra, slócas,* with prose, incomplete. Praise, and homage directed to *Siva,* as dwelling on *Cáilasa.*

5.) *Mahimna stottra* 11 *slocas.*

By *Mahimna cavi,* praise of *Siva,* as having no superior.

6.) *Nava rátra púja sancalpam,* prose and *mantra* form. Record as to completing the observances of the nine days festival to *Durga* the Amazon; as far as to cleansing the place, and putting pots of water; the rest wanting: leaf 1—15.

The book is somewhat long, thin, without boards.

XXI. Music, and Dancing.

1. No. 757. *Bharata sástram, slocas* and prose, incomplete.

—*lasyam* a mode of carriage, or movement, by women; a man beating the cymbals.

—*nrittam,* a night dance, with cymbals.

—*nartanam,* in streets by day, a man only.

—*padakâi*—*tripadakai,* and many others; modes of using the hands, and fingers in dancing, to express various meanings.

—*tálam,* or cymbals for keeping time, *ádi tálam, éca tálam, sama tálam,* different modes, or measures, as to time.

—*parvâi* (Tamil) modes of looking with the eyes as *spuritam, lalitam* &c., many technical terms applied to signs by the eyes, to express passion, or other meaning.

—*áróhanam* and *avaróhanam,* on rising and falling notes in singing, and also forte and piano.

The book is of medium length, thin, without boards slightly injured.

XXII. Panegyrical.

1. No. 165. *Sudarisana stottra,* 100 *slocas,* complete, with a *tica.*

By *Kúra Náráyana.*

The author had lapsed into some grievous sin, which oppressed his conscience; when the god *Ranghanayaca* at *Srirangham,* appeared to him in a dream, and told him that if he praised the *chacra,* or discus, his sin would be absolved. On awaking he set about composing distichs, and completed the centum: describing the *chacram,* and stating its excellence, &c., &c. in the usual way. It is in a metre called *yamuca,* two long syllables as *jválà málà* prevailing, with special alliteration: leaf 1—80.

The book is of medium size, slightly damaged.

 Saundarya Lahari

1½. No. 503. *Savuntarya lahari*, a chant.

By *Sancarácharya*, *múlam* with *tíca*, both defective: the *tíca* is only to the 41st *slóca*.

A description of the person of *Parvati* from her face down to her feet, with praise. She is the mother of the whole world; the *sacti* or female energy, or negative quality of the universe. [Though the author inclined to this system, he did not hold it exclusively; and his philosophy differs from his poetry].

The book is of medium length, thin, without boards.

2, No. 637. *Krishna bhúshanam.*

By *Narasinha*, *slócas*, two *sargas*.

Praise of *Krishna* as a *prabhu* or prince; his disposition—it was good—the character of his ancestors. *Krishna's* good conduct—his liberality—his learning—and like matters; with general panegyric. This it appears is not the demigod; but of one, named after him, a merchant, who could afford to pay the panegyrist.

The book is short, thin, without boards, recent.

3. No. 654. *Surya satacam*, the original in *slócas* (100) by *Mayura cavi*; the *tíca* by *Gopi nát'ha*.

In the comment the words are taken in the order of construction, and not as they occur; the meaning of each word is given, and then a connected prose rendering of the entire distich.

Description of the car of the sun—its seven horses—*Aruna* the charioteer—the *mandalam*, or rays around the sun—glory of the sun in general, and praise, not in homage, but poetical—like the poet Thomson;

"Around thy beaming car high seen."

"The seasons dance" &c.

39 leaves.

The book is long, of medium thickness, bamboo boards, somewhat old, and damaged.

4. No. 738. *Bála manórama*, a *tíca*, or comment on a book entitled *Mani manjeri*, by *Ananta sayi*, the 1st and 2nd *sargas*. Introductory on the glory of *Náráyana*, as lord of the universe, and then a transition to *Ráma* as if an incarnation of *Náráyana*. Because *Ráma* killed *Tádaca—Maricha-karan—Dúshana Váli;* and in the end *Rávana*—all of them being evil persons, therefore his glory is extolled leaf 1—18.

The book is long, thin, without boards.

5. No. 745. *Siva késava sámya bhanga satacam, slócas* 52, or the *purva art'ha* (first half) only.

The author describes the glory of both *Siva* and *Vishnu* (*Késava*); and then, without deciding, says "whichever is greater of the two, him I worship."

Leaf 146—151.

The book is short, thin, on narrow leaves, without boards.

6. No. 746. *Cási gita, slócas,* with prose, by *Náráyana tirrt'ha sishya.*

1—5 *prakaranas*, complete.

Glory of *Cási* (or Benares) as a place.

Visva nát'ha and *sóma nat'ha*, forms of *Siva* at that place. Praise of their glory. *Anna púrna* and *Lalita ambà* are names of *sactis*; their glory also praised: *Mani karnica*, a river bank (of the Ganges) its glory. On the *táraca mantra*, its excellence: leaf 1—15.

The book is long, thin, without boards, very slightly injured.

7. No. 752. *Satgura stóttram.*

By *Pálakùr sóma cavi*: 100 chants complete, of the kind of verse termed *rágali.*

Basava is a *satguru* (or good teacher) his glory—description—the name designates the vehicle of *Siva*, and also a head of the *Jangamas*—the latter presumed to be meant—praise, each line ending with *satguru*: leaf 20—28.

The book is of medium length, thin, without boards.

8. No. 1009. *Guru pat'hi, slócas,* and prose, complete. Panegyrics of some *gurus* and *yetis*, and *áluvár*; such as *Ramanúja yeti*; *Alavantár áluvár*; *Kúrataluvar*; *Nam áluvár*; *Parásara Bhatta*; *Parakála yeti*; and other ascetics. Also *gurus*, as *Palalocácharya*, *Anantácharya Tirumálácharya*, *Loca nát'hácharya*, and other teachers; their excellency: 7 leaves, and 6 other blank.

9. 1013 Two pieces.

1.) *Visva nat'ha ashtacam*, 8 *slócas*, complete.

The glory of *Siva* described, and praised.

2.) *Satguru rágada*, complete, a kind of prose chant. A disciple declaring the praise of his teacher. He is one who specially teaches the way to obtain beatification; he is the lord of spiritual instruction. To relinquish family cares is not sufficient, without the aid of such a teacher: 7 leaves, and 11 blank ones.

The book is of medium length, thin, without boards, slightly injured.

XXIII. Polemical.

1. No. 402. *Sruta pracásica.*

By *Sudarisana suri* prose form.

Only the 1st *páta* of the 1st *adhyayam*.

This book is on the *visishta advâita* system of *Ramanuja.* There is a difference between *jîva* the human soul and *parama Isvara. Isvara* has *nitya gnánam,* eternal knowledge, or wisdom; the human soul has *anitya gnanam* limited, or finite knowledge. An enquiry into the *pralayas* (deluges) from their birth, or origin.

The measures of the different worlds termed *ānda;* as *Brahmánda* is the universe.

By the union of *karma* sacrifice or rituals, and *gnána* knowledge, beatification is obtained. (The *advâita* system makes *gnánam* the alone cause).

That *Isvara* exists distinctly is a *pramánam* or rule. *Isvara* is *Náráyana.* This being is *sachidánandam,* or infinite in knowledge, and bliss.

Other *matas* or systems, such as the *advâita,* are condemned.

165 leaves. The book is long, thick, recent.

2. No. 414. *Vedart'ha sangraha dîpica.*

By *Sudarisana suri,* a glossary or comment on a work entitled *Védárt'ha sangraha,* or digest of the sense of the *Véda.* The subject is the praise of *Vishnu,* representing him as the supreme; and disallowing any equivocal use of the name as applicable to *Siva. Vishnu,* being *Para-Brahm,* is lord of the world. There is a differencc between *átma* the human soul, and *Param* the heavenly one, or supreme. This point is proved, against the *advâitas,* in some detail: 115 leaves.

3. No. 417. Two pieces.

1.) *Vishnu sahasranámā bhásyam.*

By *Sancaráchárya.*

The 1008 names of *Vishnu* are taken to pieces, and are endeavoured to be so turned as to mean *Siva.* It is asserted that *Vishnu* and *Siva* are not different. The comment is enforced by extracts from *Védas,* and *smritis:* 52 leaves.

2.) *Govinda ashtaca tica.*

By the same. A comment on an octave in praise of *Krishna,* so turned as to denote praise of *Siva:* 11 leaves.

(It must be confessed that such quibbling is unworthy of so learned a man as *Sancaráchárya*).

The book is of medium size, without boards, and somewhat damaged.

4. No. 422. *Rámanúja bhásyam.*

By *Rámanúja.* It has the *slócas* of the *Bhagavut gita*, with a *tica* or comment on them, giving to that work a *visishta advâita* sense; opposed to the comment by *Sancaráchâya.*

When the *gita* is viewed in its connexion with the entire *Bhâratam* it is obvious that the author intended it as a splendid sophism to serve a particular purpose; but the fashion has been to treat it as a distinct work; and to make it a doctrinal authority. *Ramanúja's* view that the human soul is related to Deity, but not undividedly one with deity, is more rational than *Sancaráchárya's bhásyam.* This book gives the verse from the *Véda* in proof of each marked point of *Rámanúja's* comment, which is a special feature.

The book is long and thick, recent, very slightly injured. In so far as such a controversy may be interesting, this book is valuable, and worth translation.

5. No. 424. Two connected subjects.

1.) *Advâita mata nirupanam, slócas*, with extracts from the *védas.* A defence of the *advâita* scheme; and proving, from the *védas*, that the Divine and human soul, are not distinct, but one and the same. *Budhavasti* is the state of man to whom some things are unknown; *muktavasti* is the state of Deity to whom all things are known. The objection thence arising is sought to be obviated by attributing this ignorance of the human soul to its union with the body. When separated from the body, and reunited to Deity, then it becomes *muktavasti* and knows all things. [This seems to me a very clear admission of at least present distinction, and difference]. leaf 15—804 incomplete.

2.) *Sancaráchárya vijaya, slócas* and prose by *Anantánanda giri* or the "hill of endless joy." The beginning wanting; from 15 to 74 *prakarana*, or 60 sections.

Sancaráchârya with his disciples travelled about to many places. He disputed with *Mádhavas, Vâishnavas,* and *Kápálicas,* and others; confuting them by the *sastras,* and overcoming them in argument; and established the *Sancara matam*, the *Sâura matam*, and the *maha Ganapati matam*, making them illustrious. (The *Madhavas* were those adhering to ritual, and rejecting the *Vedanta.* The *Kápálicas* are described as a class that went about the streets with a skull in their hands, uttering mournful tones, acknowledging no

× Mr Taylor's reasoning is charming!

védas. The *Sancara matam* is the *advâitam,* the *Sâura matam* worship of the sun, and the other *matam* though veiled is the female energy system ; to which *Sancaráchárya* is often stated to have had strong leaning : it is quite consistent with the *advaita* philosophy, though not consistent with his acknowledgment of *Siva,* or *Para Brahm:* error is usually self contradictory in some one point or other) :

65 leaves. 1) is short 2) long, book somewhat thick, with one board, and injured.

6. No. 429. *Gita bhásya vivéchanam.*

The *gita bhasyam* is a comment on the *Bhagavat gita* by *Sancaráchárya* and the *vivéchunam* is a critique, or discrimination of falsehood or truth, by *'Ananda gnana,* consequently against *Sancaráchárya.* There are 18 sections, prose, following the original, complete leaf 1—249.

The book is long, and very thick, has a copper pin, with brass head, and is recent.

7. No. 434. *Upanishada vácya vivaram.*

By *Sri Rangha Rámanuja muni* prose, incomplete. (It is not quite certain whether this is some one else than *Sri Permattúr Ramanúja ;* but if so, the system of both is the same). This work contains a detailed explanation of certain extracts from various *upanishadas,* or appendages to the *Vedas* in favor of the *Vedanta* system of *Ramanúja,* often termed *bhásyam ;* that is to say, a medium between the *dwaita* and *advaita* systems, and therefore termed *visishta advaita,* or almost non-dual. The system of *Ramanúja* is shewn to be consistent with *Védas,* and their supplements ; and it is then further amplified, and enforced. This book opposes the *advaita* notion of the non-reality of the visible world; maintains that it is real (realist versus nominalist). The *advaitas* say that *Para Brahm* is without qualities ; this author says—is without evil qualities, but has all benevolent or good qualities. [It is observable that both systems argue for a divine unity, and ignore the worship, and practices commonly known as idolatry].

On the label of this book the title is *Vishaya vácya pradipica sésham* :

Leaf 1—85 and 38 blank leaves : it nevertheless wants the beginning. It is of medium length, somewhat thick, quite recent. As a popular system it might merit translation.

8. No. 499. *Tantra ādi adikara nirnayam,* a discrimination as to the authority of various rituals.

By *Bhattóji dicshada.*

The systems into which this author looks are—the *pásupatam,* or pure *Saiva ;*

—the *páncha rátram,* or idolatrous *Vaishnava ;*

—the *Yámilam,* the *Saiva sacti* system ;

—the *Vámácharyam,* a variation of the female energy system.

—the *Sánc'hyam,* or *nástica,* or atheism ;

—the *Bauddha,* seemingly including the *Jaina.*

He condemns their ways, as to rites and ceremonies. The *pásupáta dícsha,* or *Saiva* initiation is condemned.

There is a custom (as at Tripety) of branding the marks of the five weapons of *Vishnu,* on the body of votaries. This practice he denounces. And whereas some extracts are made from the *védas* to the effect that the above marks should be worn, he replies—yes, by *gundas* or children of adultery, or by *golas,* sons of widows after the death of their husbands ; but not by *Brahmans.*

He condemns the mode of initiation into the *páncha rátram :* other modes are censured, but especially the *páncha rátram,* and stamps on the body.

He appears to have been one of the purer *Vaishnavas ;* who, with great reason, reject the modern ritual of idolatry : leaf 1—25 complete : highly worthy of translation. The book is of medium length, thin, without boards, recent.

9. No. 505 and 506. Both Nos. on the label *Brahmánándam,* original *slócas ;*

By *Vidyáranya muni,* a title by which *Sancaráchárya* was known —"forest of learning." This work has the appearance of a labored system. The first four *prakaranas* appear to state the opponent system. The term is then changed to *adhyayas,* and these are on the *advâita* system.

1—4 *prakaranas* 5—9 *adhyayas* in all nine sections, or chapters.

Chapter 1. *pancha báudha pránam,* on the five elements ; each one a *life.*

Chapter 2. *páncha kósa vivéca prakarnam,* on the five receptacles of the said five leaves. The same in effect as the body.

Chapter 3. *Dwáita vivéca prakaranam* a definition as to the human soul, what it is ; and then of the divine soul, what that is.

Chapter 4. *Mahà vácya vivéca prakaranam,* quotations herein are taken from the *védas* with a comment on them, on the supposition of a difference between the divine and human soul. So far possibly a statement of the position intended to be confuted.

Chapter 5. *Brahmánda adhyáya* an enquiry if there is or is not in the universe such a being as *Para-Brahm* perfect in bliss ; settled that there is such a Being.

Chapter 6. *'Atmánánda adhyáyam.* Is the human soul the same with that *Para-Brahm*, the enquiry stated.

Chapter 7. *Advâitánánda adhyáyam.*

The *átma* (human soul) and *paramátma* divine soul, are asserted to be one.

Capter 8, *Advâitánanda adhyáyam* Enquiry whether *Para-Brahm* has hands, feet, and other members, as seen in images. The reply is that *Para-Brahm* is pure intellect, or wisdom. (In Dr. Owen's tract against Biddle the like controversy is discussed).

Chapter 9. *Vishayánándam.* On ascetical zeal in the service of *Siva*—on relinquishing evil dispositions—in these is the acquisition of like intellectual wisdom, and the attainment of oneness with the Deity.

[Thus in the *advâitam,* as also in the *Vira Saiva,* the *Bauddhist* and *Jaina,* systems, there is an agreement that man possesses within himself a power, if rightly exerted, to raise himself to the scale of Deity; the Christian system, in its highest features, approaches towards the result, but by very different means], leaf 79—138.

The book is long, of medium thickness, without boards, recent.

10. No. 507. *Sancara vijayam.*

By *Ananda giri: slócas* and prose, complete 1—74 *prakaranas.* The work has been termed *sacala mata dushana,* an abusing all systems.

It contains some biography of *Sancaráchárya,* with an account of his polemical exploits *v: supra* 5 No. 424—2).

Birth—nurture—study of *sastras.* On coming to mature age he travelled over the entire country, with some disciples. He disputed with votaries of various *matas* or sects; such as—*árádha matam—bhakti matam—bhágavata matam—Váishnava matam—sacti matam—kápálica matam—Jaina matam—Manmata matam—Sunc'hya matam*—and others. He conquered them by the *sástras,* and established the *advaita matam.*

The two first designate the *Jangama* system; the third probably means the followers of *Krishna.* As to the eighth it is said that some persons worship *Manmata* (Eros) as the chief god.

The book might merit translation, as a literary curiosity: leaf 1—108.

It is long, somewhat thick, recent.

XXIII. PAURANICAL.

1. No. 21. For other sections see XII.

Sect. 2. *Dévi mahatmyam, slocas* from the *Márcandéya puránam* 1—18 *adhyáyas,* so far complete. *Márcandéya* related to *rishis* the wars of *Durja* the Amazon, with the *asuras,* and the slaying of *Madhu-keta, Dum-racshasa, Chanda-mandu,* and many others.

The whole book is of medium size, and very thick.

2. No. 147. *Dévi mahatmyam,* from the *Mârcandéya puránam* the 1st to 13th *adkyáyam,* complete, the 14th *adhyáyam* defective.

The wars of *Dévi,* or *Durga, ut supra*—eleven leaves are added, *Siva cavacha stottra, Brahma* to *Náreda,* from the *scanda puránam* : shorter leaves.

The book is short, of medium thickness, without boards, recent.

3. No. 201. *Vishnu puránam, slócas.*

1—7	*amsa*	complete.	
1st	"	22	*adhyáyas.*
2nd	"	16	"
3rd	"	18	"
4th	"	24	"
5th	"	36	"
6th	"	8	"
7th	"	—	"

On creation—the ten *avatáras* of *Vishnu* and a variety of other matter, bearing on the glory of *Vishnu.* Translated.

1—111 leaves, 19 blank ones at the end.

The book is long, of medium thickness, broad talipat leaves; stout boards, with wooden pin; small, and neat writing.

4. No. 208. *Cási khanda vyakyánam,* from the 14th to the 30th *adhyáyam* of a *tíca* on this portion of the *scánda puránam.*

On the splendor of Benares—preceded by details as to the planets—moon—Mercury—Venus—the Sun, &c. beginning and ending wanting: leaf 1—108.

The book is long, somewhat thick, without boards, much damaged by worms and termites.

5. No. 212. Two subjects.

1.) *Brahmánda puránam slócas.*

1—10 *adhyáyas* others wanting.

This portion contains the *Srirangha mahatmyam,* which it is unimportant to detach. The details relate to the *Cávéri* river; to various pools for bathing; and to the shrine of *Ranghanát'ha.* Fuller details appear elsewhere: this piece has 30 leaves.

2.) *Scánda puránam, slócas.*

1—13 *adhyáyam*—incomplete.

Legend as to *Subrahmanya*—on the benefit of fasting on the 11th lunar day, and on the benefit of watching on the special night of *Siva.* Chants in praise of *Hara hari* or *Siva* and *Vishnu* : 62 leaves, some injured.

The book is somewhat long, of medium thickness, narrow leaves without boards, leaves damaged.

6. No. 216.. *Sridhariyam*, prose.

By *Sridhara*. A comment, in plain prose, on six *amsas* of the *Vishnu puránam* : the 1st has 22 *adhyáyas* the 2nd has 16, the 3rd has 18, the 4th has 24, the 5th has 36, the 6th has 8 *adhyayas.*

At the end are—*áru ruchu,* five *slócas* on the relinquishment of lust, fraud, lying by those who desire beatification; and on the wisdom by which it is procured—*namaca bhásya* an explanation of a formule from the *Vedas :* leaf 1—160 and 2 and 38 blank=200.

The book is somewhat long, thick, slightly injured.

7. No. 217. *Scánda puránam, slócas.*

1—52 *adhyáyas.*

These contain various legends; said to belong to that *puránam.*

The legend of the *Sétu* or isthmus at *Ramiseram.* On *Ráma* and his brother *Lacshamana.* On various *tirt'has* or pools, named *Jadayi—agni—chacra—sanc'hu—yamuna.*

Legend of the *Ganga gaya* river, and *chira-kanda* pool.

Legend of the *Ráma nát'ha linga,* or symbol said to have been fixed by *Ráma.* Account of bathing pools, *rishis* &c., in all 202 leaves, 30 not numbered.

The book is long, thick, on narrow leaves, partially damaged.

8. No. 223. *Vishnu puránam, slócas.*

1—6 *amsas,* incomplete. The 1st has 22 sections, the 2nd 12, the 3rd 18 ; so far complete, the 4th 1—14 *adhyáya* not complete, the 5th 12—38 *adhyáya* incomplete, the 6th 1—8 *adhyáyas* complete.

The work having been translated into English, abstract is not required.

Leaf 1—135 and 162—230.

The book is long, and thick ; injured, on one side, by termites.

9. No. 227. *Padma* and *Scánda puránam* : from the *Padma*—the *mágha mahatmyam.*

On the merit of gifts, when given inside temples, in the months *Vái. sac'ha, Kartikeya* and *Mágha ;* or when given on banks of rivers, or of water reservoirs, when bathing—the great benefit, thence arising, detailed—from the *Scánda puránam*—great merit of gifts in the *Váisac'ha* month.

At the end *Siva bhujangam,* the praise of *Siva,* put into the form of a serpent, by *Sancaráchárya.*

The book is long, thick, old, much injured.

10. No. 231. *Scánda puránam, slócas* only : *Suta samhita.*

1.) Glory of *Siva*—he is supreme in the universe—it is a duty to obtain his approval ; discrimination as to kinds of *Brahmans;* their appropriate duties or employments—on the excellency of bathing pools in, or near temples, &c. so far 13 *adhyáyas*—it is called the *Siva mahatmya khanda.*

2.) *Nyána yoga khandam*—concerning the *Brahmáchári*—description of *Para Brahm*, his form or nature—his service—how to obtain his favor ; *sarva pápa prayaschita*, expiation for all kinds of sin—benefits resulting from various kinds of gifts—the chief one is to give instruction in learning (this is often quoted, and applied to charity schools) *Déhótpati krama* —on human life, from the formation of the fœtus in the womb. *Ashtanga yóga* a kind of bodily homage, with eight members ; connected with prayer and other ascetical matters : 20 *adhyáyas.*

3.) *Mukti khandam*—on the means, and mode of obtaining beatification, as serving a *guru*—praise of *Siva*, meditation thereon, various gifts &c., 9 *adhyáyas.*

4.) *Yágnya vaibhava khandam.*

47 *adhyáyas*—fame of sacrifices ; what can be eaten at them, what not. On moral retribution—the cause of lameness, blindness, consumption, and other defects or diseases ; here stated to be that in a former birth the sins of an antecedent birth (or life) were punished in part, but with a remainder of demerit, carried forward to the debit of the present life, and leaving open a state of probation for *punyam* to be rewarded, or *pápam* to be punished, in a succeeding one. (This is the oldest Hindu system ; coming down from the earliest time).

So far the *púrva bhágam,* or 1st part the *uttara bhágam* or second part.

Siva is the *Paran* or supreme. He must be served. He is designated in the *Védas* as their end, or object : 8 *adhyáyas* to both.

5.) *Siva dherma sáram,* termed an *upa purána* to the *Scánda puránam.*

By *Nandikésvara.*

Glory of *Siva*—of *puja*, of *stóttras*, &c., of which he is the object. Benefit of giving food to flowers of *Siva.* Value of the *vibhúti,* or cowdung ashes, of the *rudracsha* beads, &c., &c., 12 *adhyáyas* in this *upa puránam :* 24 leaves. The whole book, leaf 3—141, the 128th wanting.

The book is very long, thick, old, without boards, worm eaten.

11. No. 241. *Scánda puránam.*

The *Brahmóttara khandam, slócas.*

1—22 *adhyáyas.*

On *Siva*—his votaries—spells—penance; homage, as directed to him—legends—devotedness—these with their fame, or excellency are narrated.

Or, more particularly—excellency of the five lettered spell—glory of homage to *Siva* at meritorious times—benefit of homage to *Siva* at the evening hour of dancing, on the 13th lunar day (at which time the *védas* must not be read, nor *Vishnu* worshipped)—Benefit of fasting, or penance on Mondays, especially in the *kartikeya* month—*Siva cavacham*, coat of mail, to protect the body of the votary—excellence of the cowdung ashes—value of the triple horizontal mark, on the forehead of the votary—Benefit of penance directed to *Uma* and *Mahésvara*—the excellence of the sacred beads. General eulogy on the *Saiva* system of homage: leaf 1—90.

The book is long, of medium thickness, without boards, a little damaged.

12. No. 251. Sect. 1. *Brahmóttara khandam.* 23—40 *adhyáyas*, probably a continuation of 11 No. 241 *supra.* The contents appear to harmonize very much with No. 241 but this seems occasioned by the legends relating to those common place topics.
For sect. 2, see IV.

13. No. 252. *Padma puránam—slócas.*

Vasishta to *Dilipa*—the *Mágha mahatmyam* 40 *adhyayas*, defective at the end.

Chiefly on the great benefit of bathing in the early morning, in such rivers, as the *Caveri*, *Godáveri*, *Bhagirati*, and others, in the lunar month *Mágha* (July August.) The merit, and the fruit of such bathing; such as removal of sin, and the procuring of things deemed desirable. Legends of persons who, by this means obtained their wishes, are specified: leaf 49—172, but wanting 52, 66, 170, 171.

The book is long, somewhat thick, without boards, old, and greatly damaged.

14. No. 258. Two pieces.

1.) *Brahmánda puránam*—the *cshétra vâibhava khandam*, and in this the legend of *srüta giri* or *sitádri* a hill—the glory of that hill, and of its lord—merit of walking round the hill, keeping it on the right hand.

Value of bathing in two pools, named after *Ráma* and *Sita*, and on the excellence of a *Ráma linga* said to have been placed there by *Parasu Ráma*: so far 12 *adhyáyas* complete, the 13th defective—it contains the excellence of the *Brimha kundi*, a river which flows from the South side of the hill of *Sri Sâilam* (the one in question apparently) and runs into the *nilaranyam*, surrounding the *Góverdhana* hills: it loses itself therein: leaf 1—56.

2.) *Vishnu dhermóttaram*—on the duties of *Vâishnavas*, detached from a *puránam*. The 27th and 25th *adhyáyas* transposed, and incomplete. General subject the glory of *Vishnu;* homage, meditation, praise, remembrance—houshold homage morning, noon, and evening; the merit of these observances: leaf 62—72.

The book is long, of medium thickness, without boards, slightly damaged.

15. No. 269. *Scánda puránam.*

By *Súta*, 1—12 *adhyáyas*, and 121 *slócas* perhaps. intended for 13.

The contents are termed the *nágara khandam*. *Visvacarma* created the worlds (plural) order of the universe: on hills, seas, the planets, the lunar mansions. On *rishis*, and their various orders. On gods, men, on *Gandharbas*, and *racshasas*. On *guhica* or *guhus*, a class of inferior beings (as gnomes); the mode of their creation, and existence. Origin of the five elements. Origin of the fœtus in the womb. Legendary stories of the sons of *Visvacarma*. Arts, ceremonies. Description of the world, &c. In the last portion is a description of the marriage of *Parvati*.

16. No. 279. *Brahmánda puránam, slócas;* the *Tirt'ha khandam* 1—96: *adhyáyas*, appears complete; though taken out from some larger work.

An account of pools for bathing, deemed sacred. They are classed under a fourfold ascending series, as *mánusha—árasha—ásura—daiva*, the first being the lowest, and the last the highest in value. Legend of *Ganga's* birth; of *Parvati's* marriage with *Siva*. Excellence of the *Gautama* pool. Others are named *Kartikeya—Gáruda—Gálava—chacra Nága—linga—surya—koti—Dévi—satru—Vigna—Agni—cumbha—'Atréya—Janardhana;* and there are many more specified, with their value and excellency. Panegyric also of some rivers: leaf 131—299.

The book is long, and thick, with a brass pin, recent.

17. No. 280. *Marcandéya puránam, slócas.*

1—138 *adhyáyas*, complete.

The following are a few indices of the contents. *Bála deva* went on a pilgrimage to various sacred pools, and temples—life of *Harischandra*—on conception, and growth of the fœtus in the womb—various *naracas* such as *Raurava* and *maha raurava*—description of the pains *(yátana)* inflicted by *Yama*—on sins which lead to *naraca;* and on sins which lead to other births—on the excellency of a chaste wife—details of the minor *avatara* of *Dattatréya*, as a son of *Brahma*, and his consort; *Dattátréya* was a *rishi* (*Vishnu*

son of *Brahma*) there is no difference between the soul of man. and *Isvara* or God. The rules and customs of the four castes of *Brahman*, *Cshétriya*, *Vaisya*, *Sudra*, and the four *ázramas* of *Brahmachari*, *Grihast'ha*, *Vanaprast'ha*, *Sanniyási*. On the birth of *Ganga*. Description of the creation of the world, and of the beings contained in it—description of *Jambu dvipa*. Tale of *Manu*—marriage of *Svaróchisa manu*. The *Devi mahatmyam*, or popular legend of *Durga* killing *Mahishásura* (known as the *sapta sati* or 700 *slócas*) the gods praised *Dévi* for the achievement—*Rakta-bhuja* and *Sumba* were also killed by *Devi* : some spells, or formules, that have reference to the secret worship of *Dévi*, with the connected fire-offerings. *Chandrica archana vidhi*—mode of ritual homage to *Dévi*; *chandrica hrüdaya*—*Dévi's* heart; praise used as a charm—details as to the fourteen *Manus*, governing as many *manuvántaras*. Origin of *Mártánda*, or the sun. *Aditya stottra* praise of the sun. Details of kings of the solar, and lunar races. On the excellency of this *puránam*; and the great benefit following from hearing it read; a common mode of closing a work : leaf 1—263, and 63 blank leaves.

The book is long, very thick, and recent.

18. No. 281. *Padma puránam*, the *uttara khandam* containing the *Mágha mahatmyam* : 1—27 *adhyáyas*, complete so far, *Vasishta* to king *Dilipa*.

Chiefly on the merit of bathing in the month *Mágha*; illustrated by legends. Occasion for a fuller abstract will occur under the Telugu translation of this 2nd part.

—*Mrïga srïnga mahatyam* a legend to illustrate the miraculous effect of bathing in the *Cavéri*. It is abstracted elsewhere.

—*Ganjéndra mocsha mahatmyam*, this differs from the episode in the *Bhágavatam*—punishment of various sins in the world of *Yama*.

—*Siva rátri mahátmyam*, and some others : leaf 1—102.

The book is long, somewhat thick, slightly injured.

19. No. 282. *Padma puránam*, *slócas*. The *pátála khanda*—3rd to 68th *adhyáya*, incomplete—narrated by *Séshan* to *Bhadsiyayana rïshi*.

Birth and life of *Ráma*—origin of *Rávana*, down to his being killed by *Ráma*—beginning of an *asvamédha yágam* by *Ráma*—the horse seized by *Chevana*, by *Chitrangan*, by *Pushcara*, each one a king, and each one killed. *Kusa* and *Lava* seized the horses. *Rama* went, and overcame them. The matter is like that of the *uttara Ramayanam*; but it may also belong to the *Padma puranam* : leaf 6—144.

The book is long, somewhat thick, recent.

20. No. 283. *Linga puránam slocas.*

By *Suta*—159 *adhyáyas*—complete.

1.) *Purva bhágam* or first part.

On creation—preservation—destruction—glory of *Siva*—on the origin of the *linga* and its excellence—*Vishnu* praised *Siva*—mode of homage to the *Saiva* symbol—*Siva* is *Paratvam*, or *Para Brahm*—the *dhermas*, or duties proper to the *kréta, tréta, dvapura* and *kali yugas.* Description of *Jambu dwipa*, and of *Maha meru*—regions of the sun and planets—description of them—birth or origin of the *devatas* or celestials—the solar line of kings—on the burning three towns "Cities of the plain" (*Tripura dahanam*); excellence of the five lettered *Siva* spell; some so termed *upanishadas* relative to *Siva.* On *Cási* or Benares—on *Sri Sailam* in Telingana—excellency of those places—the legend concerning *Nrisinha* and *Sarabha;* or *Siva's* assuming the shape of a fabulous bird; and, with its beak, taking blood out of the head of *Vishnu*, who had drunk the blood of his victim. On the burning of *Manmata*, son of *Vishnu*—marriage of *Siva* with *Parvati.*

2.) *Uttara bhágam*—On the observance of the 11th lunar day as a fast—on the glory of *Vishnu*—description of the qualities of devotees who worship *Vishnu;* glory of *Ambarisha* a king and devotee of *Vishnu.* On the *pasupata vrüta*, a penance directed to *Siva*—mode of initiation, as to those who wear a *lingam* on their persons. On the *Canya dánam*, or gift of a virgin in marriage, paying expences; the *pasupati yóga*, a kind of ascetic exercise: leaf 1—299 and 13 blank leaves.

21. No. 286. *Brahmánda puránam* the *púrva* and *uttaru bhágas*, the latter defective: *slócas* 1—114 *adhyáyas.*

1.) *Púrva bhágam*, containing.

(1.) *Art'ha panchaca vivaram* 1—30 *adhyayas* glory of *Vishnu* generally.

(2.) *Sri rangha mahatmyam* 1—10 *adhyayas*, see other notices.

(3.) *Vencata giri mahatmyam* 1—10 *adhyayas*, see various other proceeding notices.

2.) *Uttara bhágam.*

The *lalitópakhyánam*, 4 *khandas*, *Saiva* in kind—*avirbháva*—*yuddha*—*áyattana*—*mantra.*

The *avirbháva khanda* has 10 *adhyayas*, on the origin of *Siva.* On *Dacsha's* sacrifice, with its consequences, and the burning of *Manmata*—on the six places of *Saivas*, specialties of the human body—on renouncing family cares, with *mantras*, and their excellence, and on expiation for anything omitted, or by oversight wrong, in those *mantras;* with other matters. The other *khandas* were not particularly examined: leaf 1—270.

The book is long, very thick, with a brass pin, and recent.

22. No. 287. *Váyu puránam, slócas.*

1—35 *adhyáyas,* this is little more than the beginning—incomplete The height and breadth of *Mahaméru*—on some smaller hills ; as *Caláchala* —*Goverdhana giri—Vindya parvatam—Himâut giri,* with others, their heights, and other measures—Dimensions of the worlds ; on the paths, or orbits of the sun, moon and planets ; and on the region of the fixed stars—on the divisions of the moon's path into twenty seven daily mansions ; ascending and descending nodes. On *Jyotisha*, or astrology : description of duties proper to the *Cali yuga,* and on the *adherma,* or defect in duties; some details as to *Siva's* swallowing the poison of the serpent *Vasuki* in the *Cúrma avatáram*—and description of the *Tripura dahanam* or burning three towns—so far only here.

The book is somewhat long, and thick, recent.

23. No. 289. *Varáha puranám, slócas* with prose 74th *adhyaya* defective 75—122 *adhyaya* 123rd defective.

The base of Mount *Meru* described ; forest—river—hills—men, women, their form described—seven hills—called *kulachala,* description of *kusa dwipa* and *krauncha dwipa* ☞ *Náráyana* delegated power to *Paramátma*—*Paramátma* to *Para Brahm,* by whom *Brahmá* and all things, and beings were created, or formed. Other matter; among them—on the gift of a cow—its various productions, which are all given with it—great benefit resulting from that gift—praise of *Vishnu*—religious duties of *Brahmans*—various kinds of sins, or crimes ; many kinds of charitable duties, or acts of merit—the different works proper to be done in the six seasons : and other matters. The work is not complete ; and of what there is only a few matters can be taken out : leaf 97—148.

The book is long, of medium thickness, without boards, recent.

24. No. 290. *Bhárgava upa puránas, lócas,* the *uttara khanda* complete 1—40 *adhyáyas.*

On the *Bhadrica azrama* fane.

Nárayana related this to *Naran.* Glory of *Vishnu* as residing on *Vaicont'ha. Loca-matrü*—the seven mothers of the world, or of all things ; especially on *Lacshmi* ; on *tapas* or penance, as purchasing beatitude—description of *Vishnu-bhakti,* or devotedness to *Vishnu.* List of kings in the *satya, treta,* and *dwápura yugas* : 276 to 342 or 67.

The book is long, of medium thickness, recent, no boards.

25. No. 291. *Parásara upapuránam slócas* 1—18 *adhyáyas,* complete, *Saiva* in kind. *Siva* is possessor, or lord of the world. Assumed to be proved from the *Vedas,* which are stated to be an authoritative rule.

Also said to be from the *Védas*, a description of *Saiva* modes of bathing, of prayer, of penance, and of various modes of ritual observance.

Glory of *Brahmans;* and in particular of the *kaulina brahmans* of the *sacti puja*, or female energy system. On the respective results from *punyam* moral merit, and *pápam* crime. Value of the *rudrácsha* beads, and the *bhasmam* or ashes; and on the importance of wearing these on the body. On the importance of the five lettered spell, muttered, and the syllables counted on the finger joints. On sins of ignorance, removed by *mantras*, as an expiation. *Siva puja mahatmyam* glory of the *Saiva* ritual: leaf 37—78=42, with 10 blank leaves.

The book is of medium size, very thick, recent.

26. No. 292. *Brahma puránam*, the *uttara khanda* which is *Sâiva* (the *púrva khanda* 1—22 *adhyáyas*, which is *Vâishnava*, is not in this book) *uttara khandam* 23—44 *adhyáyas*, *slócas.*

Excellence of the five lettered spell, and of homage on the *Siva rátri;* the legend of *Gokerna*—homage to *Siva* in the *pradósha kálam*, from about 5 to 6 P. M. on the 13th lunar day; this is a good time only to *Siva*, he then dances; to others it is a bad time. Excellency of daily homage rendered to *Siva*. Details of certain matters made by *Siva* to *Nandi*—they relate to *mukti* or beatification. On the excellency of *Siva cavacham*, or spell for protection. On the value of *vibhúti* or cow-dung ashes—the like concerning the triple stripe of ashes on the forehead. *Sharada mahatmyam* glory of a *sacti* goddess—excellency of the sacred beads; how they ought to be worn.

The book is somewhat long, of medium thickness, recent.

27. No. 295. *Brahmánda puránam slócas*, 1—20 *adhyayas* the 21st defective *Vâishnava* in kind.

On the *kalki avatara*—how it will happen; is to be born of a *Brahman*, and having the face of a horse.

—Benefit of daily homage to *Vishnu*—*séva mahatmyam* importance of service; and of daily seeing an image of *Vishnu*. On the importance of consecrating any new temple: *utsava mahatmyam*, or glory of festival processions. On the excellency of washing the feet of an image. On *upasaram* or minor services, as lights, food, ornaments, bathing; and others, like them, in temples. Excellency of mental homage. At the end are matters on the early *avataras*; as *Matsya*—*Curma*, *Varáha* &c., leaf 1—56.

The book is somewhat long, of medium thickness, without boards, very slightly injured.

28. No. 296. *Scánda puránam slócas.*

Saura samhita 1—18 *adhyáyas* incomplete, ascribed to the sun. Chief matters—on the contents of the four *védas.* On *Siva*—he is the Supreme lord of the world. Others (as *Vishnu* &c.) are his followers, or servants; the spells of five, and of six letters, and other *Saiva mantras*—glory of those spells—there is no difference between *Isvara,* and the human soul; illustra. tive legends of secular events: leaf 1—38.

The book is long, of medium thickness, without boards, recent.

29. No. 297. *Pata yójana,* a comment on the *Cási khanda* of the *Scanda puránam.*

By *Vencata Naráyana*—no *múlam,* from 31—65 *adhyáyam,* incomplete.

(A larger comment is entitled *Brihadvyakyanam;* this book is a shorter one).

It relates to *Saiva* matters at Benares; as *kala Bhairava—Danda pani—Rudra;* many *lingas,* their glory. On palmistry, and many other matters, not capable of abstract. Some fuller notice of the *Cási khanda,* will elsewhere appear.

Leaf 6—262.

The book is somewhat long, very thick, with a brass pin—recent.

30. No. 298. *Cúrma puránam, slócas.*

1—44 *adhyáyas* not in regular order.

This book was not particularly examined owing to the contents of the *puranas* being better known, than those of many other books. Its name would imply its being *Vaishnava;* but this is a studied deception, as the book is *Saiva* in kind. It goes through the usual range of *pauranic* legends; and might merit translation.

The book is long, very thick, with a brass pin recent.

30½. No. 299. *Suta sanhita,* the *Yagnya vaibhava khandam, slócas.* 1—33 *adhyáyam,* and 20 *slócas* of the 34th from the 4th *khanda* of the *scanda puránam.*

On different kinds of sacrifices. A discrimination concerning them, and their value stated in detail.

On the power of the *panchacshari* or five lettered *Saiva* spell. Mode of wearing the distinctive marks of a *Saiva* devotee; as ashes, beads, &c.

Siva is supreme, and sacrifices must be offered to him alone.

At the end one leaf of an almanac, *Chitra* month of *Visvavasu* year. leaf 51—87.

The book is long, thin, without boards, slightly damaged.

31\. No. 300. *Pata yójana*, no *múlam*, a comment on the *Cási khanda* of the *scanda puránam*, by *Vencata Náráyana.*

68—100 *adhyáyam*, consequently in advance of 29 No. 297, but still incomplete.

Account of *Cási.* Legend of *kritti vása Isvara ;* and on *O'm-kara Isvara* his glory. Legends of various other gods, or else forms of *Siva* worshipped there, in different temples; *Isvara* gave a divine gift to the *rishi Durvása.* When *Vyása* lifted up both his hands to declare, or swear that *Vishnu* is supreme, *Siva* ordered his hands to remain that way fixed, to teach *Vyása* his own supremacy. Different *Cshétras* (places or temples) and *tirt'has* (bathing pools) are described ; and have their value magnified; leaf 1—125.

The book is long, somewhat thick, and recent.

32\. No. 301. *Scanda puránam ; Bhima khandam, slócas.* Leading object, the *Bhimésvara linga ;* but with matter introductory, or subordinate.

Glory of Benares. The sacrifice of *Dacsha* in detail. Description of *Dacsha vátti,* atown. Glory of *Vishnu* at *Prayági*, (Allahabad) and of the same at *Jaganat'ha puri ;* with bathing pools, and votaries. Fame of *Sinhachala.* On the form of *Siva* at *Prit'ha-puri*—its fame, *Agastésvara* or *Sangamésvara,* forms, or representations of *Visvanát'ha,* and *Ganga* at *Cási.*

Panegyrics of *Anna púrni,* and *Visalácshi,* goddesses at *Câsi.*

Bhimésvara linga is in *Dacshi vátti* town—this is the chief subject.

The seven *rishis,* and *Surya* also, paid homage on the banks of the south sea (lake ?). Panegyric of *rīshis*—ascetic service by prostration, or by being seated, some enquiries into the meaning of *Vedaic* passages. An enquiry as to *Para Brahm,* on the *advaita* scheme. Mode of *púja,* or homage to *Bhimésvara ;* leaf 1—83, or 1—32 *adhyáyam.*

The book is long, of medium thickness, recent.

33\. No. 302. *Scanda puránam.*

1.) *Sambhava cándam* 1—50 *asvásas.*

Praise of *Siva*—*Siva rahasyam,* or legend of the birth of *Subrahmanya*—the burning of *Manmata*—the *dévas* and others rendered homage to *Siva*—Tale of the marriage of *Siva* and *Parvati*—glory of *Subrahmanya* described—*Subrahmanya* warred with, and overcame *Táracásura,* and others—details on that subject, 8 *adhyáyas.*

2.) *Táracásura cándam.*

Births of *Táracásura,* and other *asuras.* Legend of *Casyapa,* a son of *Brahma*—by *Diti,* one of his two wives, millions of *asuras* were born,

the genealogy of these *asuras*—their conduct—penance—strength, courage, described: 15 *adhyayas*, leaf 1—78.

The book is long, of medium thickness. on talipat leaves, small writing, recent.

34. No. 303. *Scanda puránam.*

The *Vaisac'ha mahatmyam—slócas*, 24 *adhyáyas*, complete.

On the distinguished excellenee of the lunar month *Váisac'ha* (May, June) and great benefits following from bathing and gifts, in that month. It is good to bathe in the early morning. Gifts of water to drink, of an umbrella, of a fan, of shoes, of a bed or mattras, are of great value in this month. On gifts of garments, of ornaments, of sandal wood ground to a paste with water. If homage is rendered to *Krishna* by the *tulsi* plant this is very beneficial. In that month if water be not given to the thirsty, the person who refuses it will be born as a bird. Tales in illustration of foregoing points. Legends as to worship ; and benefit of such tales read.

The 11th lunar day bright half in *Vaisac'ha* month is a time for early bathing, and for gifts—followed by great benefits ; leaf 67—103.

The book is long, of medium thickness, without boards, recent.

35. No. 309. *Páta yojana*, a comment on the *Cási khandam* of the *Scanda puránam*, prose, incomplete.

By *Vencata Náráyana* 1—30 *adhyáyas.*

Dispute of the *Vindhya* mountain with *Náreda*—it rose so high as to hinder the sun's course—the celestials complained. *Agastya* was directed to humble its pride. His wife's chastity, and general excellence. On the hill at *Sri Sailam*—and on the merit of going on pilgrimage to bathe in celebrated pools. Legend of *Siva sarmam ;* details of his life, till he was beatified. *Agni* born—form described—the world of fire described—on doing penance to *Siva* because he is lord of water. Description of the world of *Varuna* i. e. region of clouds, and rain. Legend of *Vayu* the god of w.nd. *Cuvéra*, the genius of wealth, did penance to *Siva*, and became a *siddha*. On *Chandra* the moon, *Sucra* Venus, *Guru* Jupiter, *Sani* Saturn—and on the seven *rishis*. Glory of *Cási* or Benares—and of the river Ganges ; leaf 1—99.

The book is long, very thick, recent.

36. No. 313. *Vayaviya samhita*, the *purva bhága*, from a *Saiva puránam.*

Praise of *Siva* ascribed to *Brahma*. Legend of *Vayu déva*, coming to the *rishis* in the *Naimisara* wilderness.

Description of the *surúpa*, or nature of *Para Brahm*, according to the *Advaita* system. *Siva* is truly *Para Brahm*. He is *sarva vyapi* or omnipresent. He sees all things, and hears all things. His hands (power) and

his feet (presence) are everywhere, and in all things. He is *Parátparam* higher than the high (most high) or more heavenly than the heavenly.

Divisions of time by *ayanas* or half years, *rutu* season, *mása* month, *varusha* year, &c.

Origin of the world. In general, and in various ways, the glory of *Siva* declared : 38 leaves 1—18 *adhyáyas.*

The book is somewhat long, thin, very old, and very much injured.

37. No. 334. *Suca pacshiyam*, a comment on the *Bhágavatam.*

Only the 10th *scandam* 87 *adhyáyas* complete. On the birth, early habits, and life of *Krushna* : leaf 1—33.

The book is long, of medium thickness, without boards, slightly injured.

38. No. 335. *Muni bhava pracásica.*

Another comment on the 10th book of the *Bhágavatam*, by *Krishnamácharya.*

A fragment of another work is prefixed 73 *adhyáyas*, the 32nd and 34th defective ; to whom this comment belongs is not apparent.

Then follows the work specified—*purva bhága* 1—50 *adhyáyas*, *uttara bhaga* 51—73 *adhyáyas* not finished ; in the midst are a few blank leaves.

The book is long, very thick, old ; but in good order.

38½. No. 338. *Bhágavatam.*

By *Sucu*, *slócas*, with some prose.

The 1st to the 4th *scandam*, so far complete.

A somewhat full abstract of the earlier portions of the *Bhágavatam* will elsewhere appear.

The book is long, very thick, slightly injured.

39. No. 339. *Sri d'hariyam*, a prose comment on the *Bhágavatam.* By *Sri dhara.*

The 4th, 5th, 6th, 8th, 9th, 10th *scandas* ; the 3 first, and the 7th with the 11th an 12th wanting.

The 4th	*scandam*	31	*adhyáyas.*	
5th	„	26	„	
6th	„	19	„	
8th	„	24	„	
9th	„	24	„	
10th	„	50	„	only to the end of the *púrva bhágam.*

Leaf 1—285 the 6th and 8th *scandams* are continuously numbered, as though there were no omission.

The book is long, very thick, with brass pin, recent.

40. No. 340. *Bhágavatam.*

By *Suca, slócas* with some prose mingled, 6th and 7th *scandas* complete.

6th *scandam* 19 *adhyáyas.*

7th „ 15 „

Leaf 1—68.

The book is long, of medium thickness, recent.

41. No. 341. *Sri dhariyam,* prose.

The 7th *scandam* wanting in No. 339, is here made a distinct book, 15 *adhyáyas.*

The more prominent matters are—

—The legend of *Prahláda*—a description of the duties proper to the four castes (or colors) and the four orders of celibate student, householder hermit, and close ascetic A full explanation of the latter, or *Sanniyasis* duties, and also of the " heavenly duties" of a householder: leaf 191—233.

The book is long, of medium thickness, without boards, slightly injured.

42. No. 342. *Bhágavatam,* a comment on the 10th *scandam.*

By *Appaji Pandita;* from 56 to 95 *adhyayam* both *mulam* and comment, incomplete, and the leaves strung in reverse order. leaf 1—220.

The book is long, very thick, recent.

43. No. 343. *Bhágavatam.*

By *Suca—slöcas.*

The 10th book 1—91 *adhyáyas.*

11th „ 1—31 „

12th „ 1—13 „

Leaf 1—190.

The whole life, and adventures of *Krishna,* with connected episodes.

The book is long, thick, not injured.

44. No. 344. *Sri dhariyam,* a comment on the *Bhágavatam,* without the *múlam.*

10th book *uttara bhága* 51—90 *adhyáyam.*

11th „ 1—31 *adhyáyam.*

12th „ 1—13 „ leaf 1—165.

The book is long, and thick.

45. No. 370. *Scanda puránam.*

The *Nagara khandam—slócas.*

1—9 *adhyáyam* the 10th defective. It is also termed *Visvacarma upákhyánam.*

Description of the *Nâimîsara vana* and of *rishis*, or anchorites there. They asked *Suta* concerning the origin of all things, and *Suta* replied: stating that *Dévi* asked *Siva* about *Visvacarma.* Description of *Maha méru;* and the form of *Visvacarma* described. Glory of the mystic *O'm*—of the five *Brahmas*—of the five *Saiva-sactis* or mothers, and of the five *dévas;* concerning the eighteen *puránas.* In this one it is stated that from the thousand headed *Brahm*, all gods, men, &c., were born or produced. The name *Visvacarma* is here applied to that being ; it is equivalent to Creator of all things. Origin of the *Trimurti*, ; or *Brahma, Vishnu, Siva.* On the four *colors* ; or *Brahman, Cshétriya, Vaisya, Sudra.* Origin of metals. The sun is the visible image of the *Trimurti.* On the *shodasa carma* or sixteen auspicious household ceremonies. The *gayatri*—its god—glory of the *gayatri.* On the dimensions, and proportions of fire-pits, for offerings. On wearing the *vibhúti* or cow-dung ashes, and also the *rudrácsha* beads. Men are descended from *Manu* (the 1st *Manu* is Adam, the 7th Noah) differences among men, as to form, color, &c. described. There are five *Brahmàs;* colors of the five. The sons of *Visvacarma*—how they were born : description of the origin of the universe. Details as to *Ganga*—breaks off, not finished.

The book is somewhat long, thin, has no boards. It seems curious; and, in parts, worth translation.

46. No. 376. Three pieces.

1.) *Gajéndra mocsham—slócas.*

1—4 *adhyáyas*—7 leaves, 1 broken; an episode from the 8th book of the *Bhágavatam.*

2.) *Dasama scanda—Bhagavatam.*

14 *adhyáyas* 10th book—on *Krishna* 177—180 or 4 leaves.

3.) The 3rd *sargam* only from the *Bala candam* of the *Rámáyanam,* only 3 leaves, and unimportant to transfer—in all 14 leaves.

The book is of medium length, and damaged.

47. No. 393. *Brahmánda puránam.*

The *Varuna vaibhava khandam* from *Brahma* to *Náréda*—life of *Mâuktica rishi—slócas* incomplete.

Origin of the *Brahman*, and other three *colors.* Differences in the modes of performing ceremonies—on the formation of eighteen classes by an intermixture of castes—Legend of *Jánuman* an *asura.*

Legendary tale of *Mauktica rishi.* *Visvacarma* is stated to have made a large *Yága sáli,* or hall for sacrifice, on the banks of the Ganges. On the slaying *Jánumàn asura.* As the principal incident relates to the above *rishi* this piece is known as *Mukti rishi puránam,.*

The book is of medium length, thin, without boards; the leaves are broken.

48. No. 394. *Suta samhita, slócas.*

By *Suta.*

The 1st *khandam* 1—12 *adhyáyas,* and part of the 13th. An enumeration of the *puranas* and *upa puránas.* The *samhitas* by different authors, such as *Parasara,* &c. defined. *Samhita* appears to correspond with *ouvrage,* work.

The *Pasupati vrüta,* a kind of homage to *Siva,* explained.

The practice of *gnánam* (wisdom, or asceticism) leads to beatification.

Description of time by its divisions. Some *upákhyánas,* or biography of legendary kind, illustrating the benefits accruing from the *pasupati vrütam,* leaf 1—22.

The book is long, thin, without boards, recent.

49. No. 396. *Sri Bhágavatam.*

1—12 *scandas*—*slócas*—complete.

1	*Sc*: has	19	*adhyayas*	7	*Sc*: has	15	*adhyáyas.*
2	,,	10	,,	8	,,	24	,,
3	,,	33	,,	9	,,	24	,,
4	,,	30	,,	10	,,	90	,,
5	,,	26	,,	11	,,	31	,,
6	,,	19	,,	12	,,	13	,,

Creation and various legendary matters, *Vaishnava* in kind. The ten *avatáras;* and specially that of *Krishna.* See other notices. The leaves are correct; and, as a complete copy, the book has value. One leaf, at the end, is is a fragment, on homage to *Sarasvati*: leaf 1—276.

The book is long, of double thickness, old, slightly injured.

50. No. 400. *Bhágavatam—slocas.*

The 8th *scandam* 1—24 *adhyáyas,* complete, only injured. On the *Curma avatáram,* or churning the milk sea by the *dévas* and *asuras,* with the issuing of various products, especially the *amrita*; the dispute about it—and some other legends: leaf 48—84.

The book is somewhat long, and thin; without boards, very much damaged.

51. No. 632. *Cumara sambhavam—múlam* by *Cáli dása* with a *tica*, called *Sanjivini* by *Kola chela malli nát'ha.*

1—6th *sarga*—but wanting the 4th, five remain—the *tîca* of each follows at its end.

Description of *Himálaya ;* birth of *Parvati*—the penance of *Siva*, and down to the marriage of *Parvati*, not beyond, leaf 1—5 and 1—83.

This is a *maha cavyam* or classic poem ; but the matter *páuranical.*

The book is long, of medium thickness, without boards, recent, small writing.

52. No. 670. *Sanjivini*, a comment on the *Cumara sambhava*, by *Kola chela nátha suri.*—The *tica* alone of the 1st *sargam.* Description of mount *Himáut ;* and of *Parvati*, from her head down to her feet : 30 leaves.

The book is of medium length, thin, without boards, one leaf broken.

53. No. 679. For sect. 1 see XXVI.

Sect. 2. *Brahmánda puránam, slócas*, about 4 *adhyáyas*, from its damaged state the exact number of chapters cannot be determined—the subjects—the glory of *Vishnu ;* description of the world, with its inhabitants : 46 leaves.

The book is of medium length, thin, very old, and much damaged, no boards.

54. No. 711. *Cumara sambhava.*

By *Cáli dása, slócas*, incomplete 1—6 *sargam* 7th wanting ; 8th right ; no comment. As before, with the marriage of *Parvati*, and birth of *Cumara* or *Subrahmanya :* 1—29 leaves.

The book is long, thin, without boards, recent.

55. No. 718. *Cumara sambhava vyakhyánam*—by *Kola chéla malli nát'ha.*

The 60 *slócas* of the 1st *sargam* with a comment on them, birth of *Parvati* on *Himáut* mountain : leaf 1—19.

The book is long, without boards, a little injured.

56. No. 725. *Cumara sambhavam.*

By *Cáli dása*—60 *slócas* 1st *sargam.*

The 2nd *sargam*, also of 60 *slócas*, has the comment on them, *Sanjivini*, as above : subjects as above indicated : leaf 56—67 and 14—28.

The book is of medium length, thin, injured.

XXIV. Puranas, local or *mahatmyas.*

1. No. 224. *Setu mahatmyam* said to be from the *scanda puranam ; slócas ;* the 8th 52nd and 45th *adhyáyas.*

Legends as to the excellency of bathing pools, named respectively *pápa vimócha —mangala —écanda —Ráma— Agastya—Ráma —Laeshmi— Agni— Siva—d'hanush —koti* and various others ; tending to illustrate the high virtue of the *sétu* or isthmus, known as *Ráma's* bridge. Some matter also on the excellence of ashes from the pit of a fire offering to *Brahma.* One leaf at the end. contains a *véda* verse, used when bathing in the sea : leaf 36—252.

The book is long, thick, old, damaged.

2. No. 248. Three books.

1.) *Vencata giri mahatmyam,* legend of Tripeti ; said to be from the *Vámana puranam.*

Another name is *Vencatádri*—account of its bathing pools, especially the one named after *Capila,* which was told by *Sanatcumára* to *Agastya,* and others. Also concerning the *svámi pushcara* pool—which may be said to include all others ; even the Ganges flows into it. Legend of *Vishnu's* incarnation at this place. On his *visva rúpa,* or universal form—its display Great benefits flow from gifts made on that hill to its temple. Various other matters as to the hill—its pools, and the glory of *Vishnu* : from 20th to 44th *adhyáyam.*

2.) *Niládri mahatmyam* otherwise *Mukti chintámani* or *Purushottama cshétra mahatmyam* or *Jaganát'ha mahima ;* that is Juggernaut in Orissa.

Details of sacred pools there—if any die at that place (as many do) beatification will be obtained—at that place no distinctions of caste are recognized ; even pariars and *Brahmans* eat together. The legend of finding the wooden images, floated thither by a river,

3.) *Sri rangha cshétra mahatmyam.*

Legend of the shrine near Trichinopoly, on an island in the Cavéry river.

On the excellency, and divine origin of the shrine, with various hyperbole.

The Cavéry *mahatmyam*—or glory of the river—legend of *Chandra pushcara,* a bathing pool—glory of the lord of *Sri rangham*—legend of his descent there, with other details ; said to be from the *Brahmánda puránam.* Fuller notice will elsewhere be given : leaf 1—158, and 12—14.

The book is somewhat long, and thick, with narrow leaves ; some of them broken, pieces only remaining ; and, in other parts, damaged.

3. No. 256. Legend of a pool at *Sri sailam.*

Five leaves containing 36 *slócas* are prefixed, containing praise of *Siva*, by *Malhana.*

Then,

—*Malli kunda tirt'ha mahatmyam*. *Kunda* is properly a vessel to receive offerings; by metonymy applied to a pool at *Sri sailam.* The legend is said to be from the *Scanda puránam.* This pool is considered to be the sacred presence of *Parvati*—its excellency, and the benefit of bathing in it, amplified: 10 leaves irregularly strung, and broken. The book is of medium length, without boards, damaged.

4. No. 259. *Vencata giri mahatmyam,* stated to be from the *Varáha puránam.*

The celebrity of Tripeti: by *Vishnu's* order *ádi sesha,* became visible there, in the form of a hill. Legend of *Vishnu's* first coming thither with *Lacshmi*, and dwelling there. *Vishnu's* hunting, and other amusements, on that hill—*Anjináchala*—*Vencatachala*—*Vencatádri* are other names of the hill, or its peaks—*Vishnu* received permission from *Brahma* to come, and reside there, for the benefit of the world at large. (It was once a *Saiva* fane). If groves for shelter, or pools for bathing are formed there, the doing so is very meritorious. The merit as to *quantum* described.

On the *Svámi pushacarini,* and other pools—their excelleney, and the glory of *Vishnu* as residing there: with many like matters. In exemplification of the said particulars, a variety of legendary tales are narrated.

1—6 *adhyáyas* 7th defective and 34th to 62 *adhyáyas*: leaf 1—16, and 1—48.

The book is of medium size, without boards, damaged by termites.

5. No. 261. *Hasti giri mahátmyam* legend of Conjeveram—said to be from the *Brahmánda puránam, slócas* 1—18 *adhyáyas.*

Description of the locality—a sacrifice there by *Brahmà;* in anger *Sarasvati* took the form of a river, and quenched the fire of the sacrifice; it was renewed by *Brahma.* In the end *Varada raja* came forth, from the flame of the sacrifice as a warrior; and devouring the entrails of the sheep offered. *Brahma's* act of praise to *Vishnu,* in that form. The mode of closing the sacrifice. The excellence of the hill, known as *Hasti giri* in Sanscrit or *ánâi malai* in Tamil, and of the temple of *Varada rája* built thereon: leaf 25—81 and 45 blank leaves.

The book is long, of medium thickness, recent.

[The above silly legend is not only believed, but multitudes *of intellectual* Hindus go from Madras to pay their devotion to the warrior god; and to—the dásis].

$5\frac{1}{2}$. No. 262. Four pieces.

1.) *Tirt'ha khandam* from the *Brahmánda puránam* —*slocas*, 1—12 *adhyáyas* not complete. On the *Penákinni*, a river near *Conjeveram*. On the *garuda* pool, and *Vegavati* river, their excellence, and value for the removal of sin.

2.) *Tirt'ha cándam*, from the *Scanda puránam slocas*, 1—14 *adhyáyas* incomplete.

On the *Agastya—Arjuna—Parásara*; *Marga*, *tirt'has* or bathing pools, their excellence, and cleansing virtue stated.

3.) *Vencata giri mahatmyam, slocas* 1—10 *adhyáyam*, incomplete.

On the *rangha vimanam*—the *chandra pushcarini* pool, the *upaya Càveri* another pool, and generally, on the locality and temple of "Seringham" near Trichinopoly; see other notices: 107 leaves in all.

The book is long, of medium thickness, without boards, slightly damaged.

$5\frac{3}{4}$. No. 278. *Siva rahasyam*, or *Cála hasti mahatmyam, slocas* 1—90 *adhyáyam* complete. From a multiplicity of headings a few may suffice.

Siva became incarnate by the desire of *Brahma—Vishnu*, in some places, paid homage to *Siva*. High excellence of *Cála hasti*, and some other *Saiva* shrines. Details of modes of penance practised at them. *Brahma's* first creation of the world. Origin of gold, and other metals. Vital energy in living being how formed. How the six great sins arise in the human body. On differences of pulses, and vital airs how formed, their places or sites—spiritual qualities of the soul described. The benefit of a horse sacrifice, and of other sacrifices described. How the *hóta* and *ruchvia* in sacrifices, must be managed

On the four classes of *Brahman*, *Cshetriya*, *Vaisya*, *Sudra*, their sub-divisions, and various duties,

Siva's supremacy over all—suitable to be worshipped by all men—his glory. Intermediately on the excellence of *Visvamitra* and other sages. This local *purána* was told by *Rómasa* to *Bharadvája;* leaf 1—391 two leaves 145, 255 broken.

The book is long, more than doubly thick, with a brass pin, recent, a few leaves damaged.

6. No. 293. *Svéta giri mahatmyam, slócas* stated to be from the *Padma puránam*.

The "white mountain" is said to be in *Svétadwipa*, or "white continent," and the site of the *Curma avatára*: 1st to 30th *adhyáyam*,

Taylor's ignorance

the last one defective. Fame of that hill, as *Vishnu* there assumed the form of a tortoise; glory of *Vishnu*. There is also a form of *Siva* worshipped, by the name of *Njánésvara*—his glory: 27 leaves.

The book is long, thin, without boards, recent; the last leaf broken.

[If Wilford had not pitched on the white cliffs of Albion for his "white island," he might have alighted on Sweden, and turned the Baltic into the "Milk Sea." Sweden seems to be a Sanscrit derivation; and Scandinavia implies the region of *Scanda*, or *Subrahmanya*. Both however must be secondary terms. The original sites being farther eastward.]

7. No. 294 *Mukti Chintámani*, another name for *Niládri mahatmyam* or legend of Juggernaut. From a book entitled *Vishnu rahasyam*; only the 21st *adhyáyam*—*slócas*, a little prose.

Near the South sea is a hill, known as *Niláchala*, and on it a *Vatu* (or pool) a temple also. In the fane is a *dalu purushóttama* an image of *Vishnu*, formed of wood. It came thither of old, from *Vaicont'ha*. The glory of that *jagat cuta* (peak of the world). If any one die in that temple, or do penance there, his beatification (*mukti*) is assured. Hence its glory. The high virtue of the water on that hill. These various matters are sought to be authenticated by *srüti* (tradition, and *smritis*) written books; various *slócas* and other verses are extracted from other books: leaf 1—28.

The book is somewhat long, without boards, recent. *v supra* and 310 *infra*.

8. No. 304. *Pattasa cshétra mahatmyam* said to be from the *Scanda puránam*, *Suta* to other *rishis*; Yet, is also termed *Cumara samhita*.

The *tirt'ha yátra khandam*.

The *Bhadra kundam* is a bathing pool on the banks of *Gáutama's* river (the Cavery.) the excellence of that river. The *Vira linga Siva*—its glory, and value. On the sacrifice of *Dacsha*—self immolation of *Sati*—the *pattasa cshetra* is a circuit of 5 coss—and that place is like *Casi*. Bathing there on the *Siva ràtri* is very meritorious—death then is followed by beatification. *Váli* and *Sugríva*, by bathing in the *Bhadra kundam* washed away their sins. Mode of forming the *Sri chacra*, a diagram to be worshipped according to the *Sacti puja*, or female energy homage—Legend of *Bhárgava* or *Parasu Ráma*, *Surya* (the sun) fixed the *Vira linga*. *Ráma* after killing *Ravana* bathed together with his brother in the *Bhadra kundam*. *Cumara vijaya vritanda*, or conquests by *Subrahmanya*. Legends of *Prahlàda*, *Hiranya casipu*, and *Bhishma*, 1—44 *adhyàyas*;

Leaf 1—162, but there are many omissions of passages, leaving lacunes in different places.

The book is somewhat long, thick, recent, but blackened so as to look old.

9. No. 308. *Cánchi mahátmyam, slócas* said to be from the *scanda puránam.*

Legend of the large *Saiva* temple of *'Ecambésvara.*

The glory of *Ecambésvara nátha.* The special benefit of *sraddhas,* and other ceremonies when performed at Conjeveram. Benefits resulting from various kinds of gifts made there. On some personal observances, before and after sun rise. The benefits of homage directed to *Uma* and *Mahésvara.* Concerning the excellence of the symbol named after *Agastya,* and the mode of homage thereto. If any decay or want of repair occur in the temple of *'Ecambésvara,* or in the outer court, or in the surrounding wall, or any other part of the building, then to repair the said defect, or to build any part anew, will be followed by immense benefits.

On the duties, or proper deportment of the four castes residing in Conjeveram, or of the four orders of celibate student, householder, sojourner in wilds, or strict ascetics. The chapters in this book are not regular; and the numbering the leaves 1—30 not in order.

The book is long, without boards.

10. No. 310. *Purushóttama cshétra mahatmyam, slócas* complete.

By *Jáimini,* yet from the *scanda puránam.*

Glory of the temple of *Jaganát'ha.*

Praise of the hill termed *Niláchala.* It is on the north shore of the sea—on the south bank of the *Maha nadi,* or great river. Praise of the place, ascribed to *Brahma.*

On the glory of *Krishna,* as worshipped there. Excellence of *Vaishnava* votaries at that place. Many legends in reference to the temple, or its precincts. The excellence of *Vishnu-bhakti,* or devotedness to *Vishnu,* there practised. A tale of *Cási rája.* Legend of the war between *Pasupati* (*Siva*) and *Krishna; Subhadra* a sister of *Krishna,* worshipped there, is a portion of *Lacshmi.* The legend of *Indradhyumna,* a king of yore in that neighbourhood. Days for the public procession of Juggernaut. Many legends about the wooden images floated down by the river, and now deemed gods.

[The word *Jaganát'ha* or "lord of the universe" is one of the best in Hindu usage; but pitiably misapplied in this instance. It should be remembered to distinguish between contempt for the name itself, and that for the block of wood to which it is unhappily applied]: leaf 1—116.

The book is long, and somewhat thick, recent.

XXV. Ritual.

1. No. 3. Eight pieces with others smaller.

1.) *Purusha sucta bhásyam,* a comment, or explanation of a passage in the *Védas,* which declares *Vishnu's* glory, and is used in ritual services.

2.) *Sani ischara stóttra slócas.*

Praise of the slow moving Saturn, considered to be the cause of disease: and this piece is a sort of flattery for its removal.

3.) *Siva pratisht'ha vidhi:* mode of consecrating an image in a *Saiva* fane; not in any other locality.

4.) *Prána pratisht'ha vidhi,* mode of injecting life (or deity) into an image, by means of *mantras:* before this act it is the mere material; after it, a god.

5.) *Part'hiva linga puja vidhi:* mode of homage to an earthen symbol of *Siva v.* 6. No. 36.

6.) *Stavara deva pratisht'ha vidhi,* mode of consecrating an image fixed in a fane; as distinguished from one taken out in processions, which is never more than a representation.

7.) *Grahárchana pratisht'ha vidhi,* mode of consecrating a god, when brought into a house by the intervention of a water vessel.

8.) *Grahana samprocshana vidhi,* mode of purifying a house, some verses from the *vedas* are used; as the *Nárayána suctam* and the *Rudra prasna,* which last is herein explained. These are the principal pieces; but there are others smaller, not needing detail: leaf 1—32, and 1—22: from the first set leaf 16—18 wanting.

The book is long, of medium thickness, without boards, slightly injured.

2. No. 10. Three pieces.

1.) *Smriti sára sangraha,* an extract from the book so called. If any one have lost his caste, a mode is herein described of declaring him virtually dead. A vessel of water is provided, which is broken and cast into a larger one, with attendant ceremonies. The person is then considered dead in law; and, until a recent enactment, was incapable of holding ancestral, or other property, *slócas.* The matter pertains to sacerdotal law.

2.) *Shad carma chandrica* on six *Brahmanical* ceremonies: *yagnam* sacrifice by one's self; *yájanam,* sacrifice by anot her, as by proxy, *adhi yayana* reading the *védas*—*adhyápana* teaching to read

the *vedas*—*dána* giving alms—*ádána* receiving alms. In the prose of the *smritis*. The above matter is preceded by other, stating that *Vishnu* is entitled to precedence over *Brahma* and *Siva*.

Then follows the detail of the above ceremonies, with other details as to sipping water—cleansing the teeth—suitable garments – mode of bathing—putting on the forehead mark—the morning, noon, and evening devotions – use of the *gayatri*, or homage to the sun—if the stated devotions are omitted, an expiation appointed—mode of fire-offerings—duty at noon-day ; offering of water poured out from the hands—mode of *deva púja*, or homage to an idol—on forbidden kinds of food—on chewing betel leaf &c.—mode of lying down to sleep, varying with circumstances—on sexual, and other ceremonial uncleannesses—such as the birth of a child &c.—mode of bathing on such occasions, and also after recovery from severe sickness.

3.) *Sandhya bhásya*—*vedáic* prose.

By *Krishna pandita*—four *guchas* or flower bunches : chiefly on the morning, noon, and evening devotional ceremonies prescribed to *Brahmans*. The meaning of the same explained : leaf 162—368, implying that the whole is taken from some larger book. This one is long, thick, recent, yet insect-bored.

3. No. 22. *Panchami stavam*, from the *Rudra yámalam*, a *tantra* book, *slócas*, *mantras*, and prose. At the beginning are *mantras* relative to *Tripura Sundari* and relative to XXVIII. with modes of forming diagrams ; and *stotras* intermingled ; but the larger part of this book relates to the *anushtánam* or daily ritual by *Smartas* in their houses, and throughout the day, bathing, &c. from early morning until reposing at night : leaf 1—195.

The book is short, thick, insect-pierced.

4. No. 28. *Pratisht'ha tantram* from the *Karanágama* ; modes of consecration, relative to *Saiva* temples.

Vastu púja with *homa*—mode of homage with fire-offering to a supposed deity of the soil, requested to quit. *Ancurápanam* sowing corn of kinds on any solemn occasion. *Pancha gavya karuna* on five products from a cow : or milk, ghee, curds, urine, dung—all alike deemed sacred. On the mode of beating the great kettle drum at festivals. Ceremony of hoisting the flag—the *churnica* a homage chant then recited. *Mangala ashtaca*, an octave on the marriage of the god and goddess. On immersing the image in water of a tank or otherwise ; then taking it out, and putting it into a large vessel full of corn. A detail as to all the members of the idol, down even to the finger-nails. On opening the eyes of the image ; that is causing the deity to enter it by means of charms. The *punyahavásana* or consecrating water of lustration to be kept in earthen vessels for use. Minute of the exact time of fixing a flagstaff for the fane, with some similar matters : leaf 1—29.

[As all this is *Saiva* it follows that much of the *páncha rátram*, of some *Váishnavas* must have been borrowed from *Saiva* customs; and a reason for the opposition of other some appears; in as much as the observances belong to a hostile credence].

The book is long, thin, recent, without boards.

5. No. 30. Three small pieces: *slocas* and prose, *Ganésa púja*, *Lacshmi púja*, *Sarasvati púja*. Homage of a ritual kind to *Ganesa*, *Lacshmi* and *Sarasvati*, for desired benefits; leaf 21—29, and 12 blank leaves. One leaf at the end—on the period of life of men—an elephant, a lion, a monkey, a crow, a serpent, &c.

The book is long, thin, recent.

6. No. 36. Two pieces.

1.) *Part'hivésvara puja*—*mantras* and *slócas* intermingled; complete.

On the mode of making an earthen symbol of *Saiva* and *Parvati*, *(linga yoni)* as a representation of the biform *Art'hanesvari* on the right side *Siva* and on the left side *Parvati*; and this as typifying the masculine and feminine energy of the universe; an active cause, and passive eternal matter. Homage is rendered to this symbol of deity, by verses from the *vedas*, by the *rudra múla mantra* and by the *gayatri*, with many offerings as food, &c. the *mantras* used are herein given. The *bilva* leaf a trefoil is used, and with it a spell. *Dhyánam*, or meditation to give it intensity, follows. After the whole of this singular symbolic homage is ended, the symbol used is taken to a river, and dissolved therein. It is stated that, if this course be practised daily, riches will be acquired.

2.) *Rudra nyásam mantra* form.

Five vessels are placed to represent the five-faced *Rudra* (the five elements personified). To each vessel is assigned a *bíja* letter written on it—then follows the mode of signs with fingers and bodily members, some verses from the *védas* are recited, doing homage to the aforesaid vessels, as if a god—then the *puja* or ritual worship is made. [So much symbolism is not immediately plain to a western mind; we may perceive however what natives mean when they say that their homage does not rest on the symbol, but passes beyond]. There are three leaves at the end on *Jyotisham*, or astrology: 55 leaves in all.

The book is long, of medium thickness, without boards.

7. No. 39. *Njána arnavam*—sea of wisdom: *slócas*, *Saiva* in kind; 13—16 *padalas*, incomplete.

Yentras and *mantras* relative to the consecration of images in *Saiva* fanes.

Certain squares or other diagrams, and the influence or fruit of each one described. Specification of letters inscribed, or circumscribed.

Cleansing the ground—putting the *kalasas* or water pots on it—marking the diagrams near each vessel—putting other diagrams beneath the ground, or under the intended site of the *pit'haca*, or pedestal, for the idol—or, according to other usage, putting them on the hands or feet, or under the arms &c., of the images. Then, proceeding to the feet upwards, the various *mantras* are used to bring *life* into the image—along with the use of spells, water is poured, or sprinkled on the head of the image, termed *mantra snanam*—here the book is injured.

Leaf 57—69 and 86—94 and 223—226. [The said *charlatanerie* is not much superior to that of a mountebank at a fair; but it is apparent that the *Brahmans*, finding that they had to deal with inferior intellects, gave themselves something to do, and adapted to magnify them in the eyes of the slaves that feed them].

The book is long, thin, damaged, very old; without boards; two fresh palm leaves used instead.

8. No. 40. *Shadámanáyam, slócas* with *mantras* 82—87 and a little of the 88th *adhyáyam*. On six modes of *Saiva* ritual worship in temples.

Concerning certain mystic sounds as a continuous *O'm* and *bindu náttam* of *Siva sactis* [or mothers] with mystic *lingas* relating to superior worlds.

Kundatini hóma—mantras—spells used with offerings in fire-pits in some *Sâiva* fanes. On *Ambá* and other goddesses in *Saiva* fanes—the *bija* letter, or chief letter in the charm directed to each one. On the *múla st'hána* or *páta pit'ha*, that is seat, or pedestal of each *Siva sacti*. *Upasára vidhi* mode of subordinate courtesies to *Sabhápati*, and other *Saiva* forms, by means of lights, and other ornamental appendages: 56 incomplete.

The book is long, of medium thickness, without boards, old, several leaves are broken.

9. No. 46. Five pieces.

1.) *Nava griha puja, mantras* and prose, incomplete and damaged.

Mode of ritual homage to the sun and other planets, with the *mantras* used therein.

2.) *Charana viyógam—mantras* and prose.

In the four *vedas* are noted *patam—kramam—jadi*, the difference of these exemplified. They are signs, or notes in chanting—a chorus, or repetition after one singing or leading the chant; (what is by

some termed "intoning," of heathen origin). Six *angas* defined, or described. The result is, the benefit that accrues from meditating on the *vedas*.

3.) *Ráma sahasranáma*, complete, homage to *Ráma* by 1008 names of various usage.

4.) *Rudra nyásam—mantras* and prose.

Meditation on the different members of the body of *Rudra* (or *Siva*).

5.) *Ananta vratódhyapana, slócas.*

The closing part of a ceremony directed to *Vishnu*—incomplete: leaf 1—75.

The book is short, of medium thickness, very much injured.

10. No. 48. *Shadámanáya anushtána krama; mantra* with prose, *Saiva* in kind.

Daily routine of a sixfold homage in fanes—names not of ordinary occurrence. To *Siva*—to *Sabhápati*—to *Vinayaca*—to the *múla st'hanam*—to *púrna Gáuri*—to *bála Tripura Sundari*—to *Chit Sacti nat'ha*—to *parama Siva nat'ha*—to *Sri nat'ha*—these and various other forms of deities: partially on the *Sacti* system. Then motions of hands and fingers, and *hrüdaya nyasa mantra*, or meditative intensity: *pátuca puja mantras*, or homage to the feet, and *bali mantras* various offerings with spells. And other like matters—incomplete. 1—26 leaves.

The book is short, and thin, without boards, slightly damaged.

11. No. 60. Three pieces.

1.) *Guru cavacham*, 28 *slócas* incomplete; properties of a *Guru*, and praise of such a one as is described: refers to XII.

2.) *Siva puja vidhi—slocas* with *véda* verses. Said to be from a book entitled *Sancara samhita*—the ritual of homage to a *Saiva* symbol, with the *mantras*, prayers or spells then used.

3.) *Siva cavacham, slócas*, said to be from the 12th *adhyáyam* of the *uttara cándam* of the *Scanda púranam*.

One chapter containing praise of *Siva*, with spell, and invocation for protection; refers to XII: leaf 1—9.

12. No. 106. *Samprócshana vidhi* or *Sannákiya samprócshana vidhi, slócas*, complete. It relates to *Vaishnava* temples. Modes of expiating faults, or crimes by sprinkling water from a vessel or by

hómas, but especially by sprinkling on occasions; such as if a dog, or a pariah enters the temple. [*Aqua benedicta* appears to have had a heathen origin.]

The book is short, thin, on narrow leaves, without boards, slightly damaged.

13. No. 119. Four pieces.

1.) *Siva puja vidhi*, mode of homage to a *Saiva* symbol.

2.) *Vira Sáiva lingarchana*, mode of homage to a symbol, by *Jangamas*.

3.) *Nîla kant'ha astra maha mantram* a spell to the blue throated (*Siva*) the benefit is acquiring desirables. This, and the following relate to XII.

4.) *Pánchácshara maha mantra*; from the *Váma déva samhita—slócas* the five lettered *Saiva* spell: leaf 1—24.

The book is long and thin, without boards, part new, part old, and much damaged.

14. No. 122. *Tricha calpa vidhi*, worship of the sun—said to be from the *áditya puránam*.

Modes of rendering homage to the sun, with praise and spells; the object being health, or delivery from sickness. *Arghya dána kramam*, water with flowers, poured from the hands, as an offering to the sun. *Puja krama* ritual homage to the sun. *Surya stavam* another kind of praise. *Aditya dvadasa námam*—the twelve different names of the sun according to the monthly signs of the zodiac. *Surya Nárayana cavacham* an invocation for protection to *Naráyana*, as dwelling in the sun—*Saurashtacshari mantram* the eight-lettered spell, directed to the sun. *Sancalpam*, record of the exact time when the *tricha calpam* was finished. *Kalasa archana* consecration of water in various vessels, for service to the sun. *Ashta dala pujam* with *saura yentram* eight petals formed to imitate an expanded lotos-flower; and *Yentra prana pratisht'ham*, ceremony to bring life into that diagram. Homage to the *pît'ha* or pedestal for the said diagram. [This pedestal and figure united occur, more than once, on the Elliot marbles.] *Dic puja* homage to the eight quarters of the heavens, *Aváhana shódasa upacháras*. Sixteen ceremonies complimentary, to bring down the presence of the sun. *Dvádasa ávarana puja*—homage to the circle surrounding an image of the sun, with twelve petals or rays, one for each *áditya* or monthly sun.

Appended—*Siva bhujanga stottra.*

By *Sancaráchárya*—42 *slocas*, put into a serpentine form, praise of *Siva*: leaf 1—71.

The book is short, thick, recent.

15. No. 132. *Linga pújána vidhánam, mantras* and prose, complete.

Spells employed when taking up clay or mud, from the north, or east side of a river or tank ; making a symbol with it ; forming a *pít'ha* or pedestal for the symbol—pouring out water to it, with spell—offering camphor light and incense ; pouring on it butter oil, with the appropriate spells. Intensitive meditation. when the homage is ended.

The book is short, thin, without boards, slightly injured.

16. No. 134. *Siva puja vidhi—slócas,* complete.

One *slóca* is appropriated to each distinct act, or part of *Saiva* homage—as one for taking up the *arghya,* one for pouring out the water, and the like: 3 leaves only.

In the Telugu language four stanzas, ending with *jaya mangala,* relative to *Siva*; praise: on one leaf, 10 others blank.

The book is very short, thin, recent, no boards.

17. No. 140. (for duplicate 140 See—XX).

Saivotsava vidhi—slócas, and in some places *mantras* : incomplete.

On public processions, connected with *Saiva* fanes.

On placing vessels for holding water, consecrated at the time of festivals—the spell used in that consecration—each vessel is then closed with a cocoanut—the water is used for purification of persons, places, and things. *Ancurápama vidhi* on sowing different kinds of corn to grow during the festival, for augury. On consecrating the flagstaff—mode of hoisting the flag at festivals. Mode of preparing the site for a *yága sáli,* or place of sacrifice ; properties of sacrifices. The *sammóhana mantras* used before taking the image outside, to cause it to fascinate all beholders. A ceremony to obviate any fault, or omission *snabana vidhi*; so far 15 leaves ; 2 others—*slócas,* with *mantras,* praise to *Vináyaca* or *Ganésa,* 1 leaf *Vishnu panjara stottra,* refuge in *Vishnu*'s nest : 18 leaves in all.

The book is of medium length, thin, without boards, slightly damaged.

18. No. 145. *Sri vidya vilásam,* or *kâulagamam, slócas, mantras* prose, incomplete.

The *saivas* use a kind of meditation on first rising, which is herein contained. On mental *puja* or homage, without external signs. Mode of bathing. Mode of putting on *vibhúti* with spells ; certain formules thrice repeated ; at morning, noon, and evening. The form of pouring out water (*terpana*) to *rishis,* gods &c. Afterwards the mode of public homage in temples.

Gopála sundari púja vidhi—mode of homage to a form of *Gáuri* which seems designed to assimilate to some *Vaishnava* rites. *Parama hamsa bíja mantras*—special letter, and spells, used with reference to a *portion* of *deity*, or a small image placed near the great one of *Siva*; *Ganapati*, and *Subrahmanya* spells, used in temples to those two sons of *Siva*, as lords of companies (some spells called by the name of *Ganapati* are *sacti* in kind) spells used in temples having reference to *Siva's* train of attendants. *Tatva nyasa mantras*, spells while the hand of the person using them is laid on the *pit'ha* or pedestal of the image. A form used when seating the image, which is named the lotos-flower diagram. *Purna abishégam*, mode of full ablution of the image, previous to its being carried out, in any great festival procession—this is the secondary image, used in the ten days festivals. Vessels of water are prepared in the usual way of consecration, and then the contents are poured over the image: with a few other like matters: leaf 1–25 and 48—66 not regularly strung. [The *sacti* ritual would appear to be mingled with other matter]. See under 2nd Family.

The book is long, of medium thickness, broad talipat leaves.

19. No. 207. *Kála darisanam*; *slócas* and prose.

By *Aditya sauri*, complete.

A discrimination of times, in some measure referring to sacerdotal law.

Definition of the 11th *tit'hi* or lunar day; a mode of fasting, or other observances, according to the lunar asterisms on that day. The *sancalpa* commemorative record of any observance. Observances at new and full moons discriminated, and described. In the *Mahalya pacsha*, the mode of general commemoration of ancestors. *Mriti tithi nirnaya* a discrimination as to the number of Indian hours in a lunar day; certain fractions go either to one day, or to the next one following. If the exact lunar day in the month of any one's death be not known, then the same is to be commemorated on the *amavasi*, or new moon day in *Ashadha* month, or in *Magha* month. The mode of observing the recurrence of the lunar *tithi* every month, till a year is past; when the commemoration becomes annual.

If any one die without a son, then the person who lights the funeral pile, and performs the attendant ceremonies, inherits the deceased's property.

The proper day and hour for anointing the body of any one, after bathing: certain days, and times are not suitable. The like as to shaving the head. The time proper for sacrificial offering: leaf 1—145.

The book is somewhat long, and thick, recent.

20. No. 229. Four subjects.

1.) *Suddha chandrica*—the author not known, with a *vyakhyánam* or comment ascribed to *Cáli dása* ; *slócas* and prose, complete.

Whether any fire offering may be made, when the offerer is under any ceremonial uncleanness? reply negative.

The fit persons to conduct a *Sraddha* defined. On the periods of ceremonial uncleanness, consequent to the death of various relatives—and the period, if father and mother happen to die at the same time.

Prayaschita or expiation, consequent to death by drowning, or by fire.

Mode of proceeding if a *Sanniyasi* die in the public road.

If a eunuch *(Klipa)* die, the term of uncleanness to relatives is only 2 or 3 days.

If attendants on any one who is reciting the *Rig Véda* during a sacrifice become ceremonially unclean, this circumstance does not affect the sacrifice. The duty must be attended to, after the sacrifice is ended. Details on some other modes of uncleanness, and the period of duration.

2). *Dasa slóki*—10 *slócas* ;

On modes of uncleanness, and the especial causes, such as the death of father or mother.

3). *Sata sloki*, 100 *slócas.*

On the same subject, but more diffuse.

4). *Abhinava shadhasîti vyakhyánam.*

By *Subrahmanya*—*slócas* with prose.

The original by *Abhinava* with a comment; ceremonial uncleannesses defined, and explained.

Most of the causes which may occur in the course of any one's life, are detailed. On uncleanness by reason of child birth.

The term of uncleanness as to the four castes *Brahman, Cshetriya, Vaisya, Sudra.* Here stated that all alike must be held unclean for ten days.

On uncleanness of a town, or of a house.

At the end 20 leaves are bitten by rats; in all 111 leaves.

The book is somewhat long, and thick, old, without boards, injured.

21. No. 234. Four pieces.

1.) *Vâisva déva prakarnam,* on a ceremony in households, commencing in the early morning, sacrificial fire-offerings, and rice. Some of it put outside for dogs to eat. It is usual also at meals to give a handful of boiled rice to beggars, or crows, under this term of *Vâisva déva.*

2.) *Kushmanda hóma kramam,* incomplete—a fire-offering with the large marriage gourd.

3.) *Bindu dvádasa vratam,* a ceremony in a fractional part of the 12th lunar day, directed to *Vishnu,* with food given to *Brahmans,* for the removal of sin.

4.) *Kushmanda hóma vidhi, supra* 2) and a little similar matter.

Leaf 33—37 and 61—77.

The book is of medium length, thin, the leaves differ much as to age, &c., no boards, partly injured.

22. No. 236. *Tit'hi pradípica, slócas,* with prose.

By *Pratápa Nrisinha suri.*

Definition of time—the mode or order of *tit'his* or lunar days—discrimination as to night-time—of days following fasts—gifts when proper—*vratas* when proper—if a *sráddha* and an eclipse coincide, the first overrules the other (to eat forbidden at the time of an eclipse; but the *sraddha* even then must be eaten) Divided, and undivided families, severally how to act in matters of *sraddha.* Detail as to the 15th *tit'his* with the fasts, and festivals occurring in them.

Janmashtami tit'hi of *Krishna's* birth-day; discrimination as to the *jayanti ashtami nacshétram*—its beneficial results, (the 8th lunar day does not always precisely coincide with the lunar mansion *Rohini*—hence different people hold somewhat different time as to observances). Description of the *Sri Rámanavami,* or nine days festival commemorating the birth of *Ráma* [in this also there is some difference as to the exact time]. Discrimination as to the 10th and 11th lunar days—fast on the 11th on that day even the *sraddha* must not be eaten. Discrimination as to the 12th and 13th lunar days. On the *Ananta chaturdasi;* a day for *vrata* or fast, &c. on the *Siva rátri,* and the *sancranti* on the *Mahálya,* and other matter.

The *naraca chaturdasi* otherwise termed *dipáli* - commemorating the slaying of *Naracásura* on the dawn of that day: leaf 1—87 and 1 leaf *Bhádhana sassanam* a record, and 72—78 *dhyána slócas* or meditation on *Vinayaca* —*Siva*—*Parvati*—*astra-raja*—*Vrishabha*—and *Vástu purusha.*

The book is long of medium thickness, old, without boards, slightly damaged.

23. No. 240. *Shadcarma chandrica.*

By *Tirumala somayajin; slócas* and prose, complete.

How to proceed if a woman removed be seized with a disease that prevents bathing, yet must be brought into the house for medical treatment, for example on the third day; in this case *mantras* or spells are substituted for the usual bathing on the 4th day, when in health.

Mode of homage to the *salagrama* or petrified shell representing *Vishnu*.

Mode of sitting on grass, in honor of *rishis* gods, and ancestors.

Mode of homage to *Siva*.

The *hóma* or fire-offering called *aubasana vidhi*, daily, morning, and evening.

On walking round a temple, keeping it on the right hand; and mode of prostrate adoration. If a flower be put on any image of *Siva* it must not be touched by the hand, or taken up. and smelt. (The *Vaishnavas* are not so strict).

Vaisva deva krama, a handful of food given to crows, dogs &c. before meals ; with other details as to use of betel, with areca nut, and food ; leaves 46, and 6 blank.

Small subjects, or fragments.

Murári nátacam	3	leaves.
Maha sancalpam	2	,,
Rig veda bhqsya	5	,,
Blank leaves	33	,,
Vishnu sahasranáma	7	,,

Praise of the *sálagrama*.

The book is of medium size, old, and pierced by insects.

24. No. 250. Two subjects.

1.) *Agastya samhita, slócas.*

Agastya to *Naréda*.

Description of the *gayatri* as belonging to two or three *védas*—its excellence, the hand and finger signs used with it—how to use it, as to any desired benefit—it is called *Brahmastra* (*Brahma's* arrow) mode of meditation thereon, 8 *adhyáyas*, leaf 1—20.

2.) *Visvamitra samhita, slócas.*

13 *adhyayas*—*Anica vidhi*, daily ritual of personal observances from sun-rise to sun-set—cleansing the teeth—bathing, sipping water with *mantras* —on closing the nostrils when repeating the *gayatri*—ducking down into the water, with use of *mantras*—pouring out water three times from both hands to the sun—the *japa* or prayer of the *gayatri*—closing ablutions —repeating *gayatri hrüdaya* heart of the *gayatri*, a kind of praise. The 1008 names of the *gayatri*; and other like matters. The 13th *adhyáyam* is incomplete—the numbers of the leaves are confused, and the book needs arrangement : leaf 1—55.

It is of medium size, without boards, slightly damaged.

25. No. 266. *Shódasa-carma kárica*, or *Abhiráma cárica, slócas.* By *Nṛisinha.*

A comment on sixteen auspicious ceremonies.

Agni hotra—mode of daily fire-offering *Viváha tantra korva,* ritual form of the marriage ceremony, without the prayers.

Mode of behaving to great people, during the ceremony.

Mode of freely giving a daughter in marriage, with present of fruit, as distinguished from selling, in an inferior marriage. *Agni pratisht'ha* consecrating the marriage, and future household fire, to be kept up throughout life.

In a good *muhurtam* [hour] the fire offering is made by pouring on rice to be consumed. *Aubúsana vidhi*, daily homage by means of the house hold fire.

Agni stalabhága vidhi, a ceremonial fire offering, especially on the bride, and bridegroom being brought to their future dwelling.

Fire offering on the first day following the new, and full moons.

Upa carma vidhi, minor ceremonies, such as renewing the scholastic thread, yearly in the month of August: 65 leaves in all.

The book is long, of medium thickness, old, very much damaged.

26. No. 305. Various observances.

Said to be taken from the *Scanda puránam*—and in that the *Kṛishna pushcara mahatmyam ; slócas,* 9 *adhyáyas.*

An especial ceremony by bathing in the *Kṛishna* [Kistna] river when the planet Jupiter is in Virgo, occurring once in about 12 years—gifts of food—gifts to *Brahmans* on the new moon days, have at that time an especial value, and following benefit.

Like bathings—in the Ganges when Jupiter is in Aries ; and in the Godavery river when the same planet is in Leo. When in Virgo, as above in the *Kṛishna* river.

Fame of the *Sálagrama* shells—benefit of homage paid to them.

Description of the inward satisfaction which charitable persons, the donors of the various gifts above specified will enjoy.

The benefit of giving a virgin in marriage either *free* by the father ; or by some patron paying the marriage expenses. Benefit flowing from the gift of a cow to the donor.

One leaf appended contains modes of offering water, libations to *Brahma*, *Rudra* and *Indra*, when Jupiter is in Leo : leaf 1 to 25, and 5 blank leaves.

27. No. 315. Two books.

1.) *Dherma pravrütti, slócas* with prose.

By *Náráyana*—the *áchára cándam* of sacerdotal law: both *suba* and *apara karma,* or auspicious, and funereal duties.

On cleansing the teeth, and bathing—on wearing a ring of *cusa* grass—on the scholastic thread—on wearing cowdung ashes—on repeating spells, when sipping water, with the nostrils closed—on libation of water with both hands, with spells directed to various gods—duties connected with eating meals—duties of a pregnant woman, and of her husband. The *Shódasa carma* or sixteen ceremonies, beginning with 5th month of pregnancy, and ending with marriage of offspring. See previous notices.

Any two children from the same womb are not allowed to go through any one of the auspicious ceremonies on the same day, e. g. two sisters may not be married at the same time. Any violation of this rule, in all the cases, will be followed by *abayam*—some kind of evil. On fire offering—on the *harcka-viváho,* a ceremony before a celibate student can marry, or before any one's taking a third wife. The preceding are *púrva* former, or auspicious.

The *apara* after, or funereal follow.

On burning the body—gathering the bones—food given to nine *Brahmans*—food to sixteen *Brahmans.* On eating the *sapinda,* or ball of food. Modes of ceremonial uncleannesses, occasioned by death of relatives. Mode of burning the body of a woman, if dying while *in mensem*—or if pregnant.

Mode of cleansing articles, if considered to have become polluted, as various kinds of corn—garments &c.

Prayaschitas (or 3rd *Candam*) for different faults or crimes; that is penalties, or modes of expiation.

On the nine days festival in honor of the birth of *Ráma*—and eight days festival on the birth day of *Krishna;* and festival of four days in honor of *Ganésa.*

Various *vratas* or penance days: on 12th lunar day in *Sravana*—on the *mahà navami* or nine days festival to *Durga.* On the *Vijaya dasami* or next following day—on the *dîpáli*—on the *Siva rátri.* Rules as to observances on eclipses—on the mode of using oil after bathing—some matters on adoption—so far the *Dherma parvrüti.*

2.) *Asvaláyana karica sutras.*

The *st'hali bhága* or first lighting the houshold sacrificial fire of newly married people.

The *shódasa carma*—from pregnancy onward to marriage, sixteen in number—mode of performing the said ceremonies. *Aúbásana krama* mode of fire offeiing. On giving food to *Brahmans*—*praysaschita* if the sacrificial fire happen to go out: and a few like matters.

Grahakya pradípica, a paraphrase or comment in 3 *adhyáyas* on the foregoing *karica*. leaf 1—28 and 54 blank leaves.

28. No. 316. *Nirnaya sundha; slócas*, with prose.

By *Camalácara bhatta.*

In 3 *parich'hédas*, or chapters, not distinctly abstracted; but a few particulars, from multifarious ones, are taken out.

On six divisons of time, year, half year, *(ayana)* season (*rutu*) month ½ month (*pacsha*) day (*divasa*). To the year appertains *sávana*, *saura*—*chandra*—*nacshétra*—cycle of jupiter—five in all.

Names of years from *Prabhava* the 1st one to the end of the sixty cycle years.

Explanation of the *ayanas* hemispheres; and six *rutus*, seasons. The month is two fold *sâura* solar, and *chándra* lunar.

The two *pacshas*, i. e. *sucla* and *krishna* or bright and dark half lunations. The lunar days—*prathami* 1st, &c.

Description of the meritorious time of *sancranti*—passage of the sun from sign to sign, but especially the solstices; certain rites are then to be performed by *Brahmans*.

Mála masa, month in which two new moons accur—the 1st is termed *ábdica*; this, and other days, with their appropriate, ceremonies. The *vratas* as they occur in order, according to the different lunar days; a sort of—"red letter almanac."

'*Anica smruti* to wit—washing feet—cleansing teeth—bathing—sipping water—putting on cow dung ashes—mode of putting on the scholastic thread.

Japa vidhi, modes of homage, morning, noon, evening. On the excellency of the *gayatri* formule; and also of the *Brahmans*.

Mode of chanting the *védas*.

Mode of libation of water, at noon, to the sun, as a god.

Mode of homage to *Vishnu*; and of honor rendered to guests.

Discrimination as to what things may, and what may not be eaten.

On the fast of the eleventh lunar day.

Mode of bathing in the sea, on special occasions.

Festival observances on the birth days of *Ráma*—*Krishna*, and *Nrisinha*.

It is not right to bathe, in rivers in the months of July and August; the doing so will cause an uncleanness, like that of a removed woman.

An expiation for not having read the *veda*, when needful to do so.

On various observances, as—on the 12th lunar day of *srávana;* on the *mahalayam* or general commemoration of ancestors—on the *nava rátri*, the *dasari*—on *sacti puja* indistinct—*vrata* to *Lalita*, a goddess, on the *sacti* system—on the *Cartikeya* and *Dipávali* festivals—on the winter solstice, as a special observance—on the sixteen customary ceremonies, from pregnancy to marriage of offspring—on the value of cow dung ashes—the sacred beads—the *linga*—of a mode of bathing by the use of the *nelli cayi* a myrobolan. Mode of funereal observances. Concerning ceremonial pollution, and the period of uncleanness. Need of a gift in case of evil death of any relation. Other matters on various kinds of death, including that of a *sanniyási:* leaf 1—32 and 1—318, complete.

The book is long, extremely thick, with a brass pin, recent.

29. No. 385. *Karma vibhága; slocas, vacyas* from the *Vedas*, and other authorities.

By *Visvésvara*, son of *Pedda bhatta.*

On *Brahmahatti* and other great crimes; the results are various diseases in a following birth, such as leprosy, consumption, &c.

To remove these consequences some *zántis* are provided; and a *prayaschita*, or penalty, in expiation, is declared to be absolutely needful.

On a mode of using the large marriage gourd as a fire-offering. This offering must be made for the removal of all kinds of sin. One form prescribed by *Jamadagni*, and another form by *Bhódayana.* The nature of the ground to be used for *zánti*-offerings; and what kinds of *Brahmans* ought to be present. Especially in the mind of the individual chiefly concerned there ought to be *paschatápa* (melting sorrow). Mode of studying the *Vedas*, and of reciting the *Rudra prasna*, otherwise termed *namaca.* Properties of a fire pit for offerings *japa—homa*, &c. The *purusha sucta* from the *Vedas* is read for the remission of sins—also the thousand names of *Vishnu* repeated.

Also offerings to the nine planets—some *vratas;* as *chandrayana—payovrata—govata vrata*, a *zanti* for having killed a cow—a fast once monthly—these and others.

There are likewise a number of *prayaschitas* expiations for a variety of bodily diseases specified; on the aforesaid principle, that they are a punishment for different sins in a former birth.

Prayaschita if a child die in the womb, if it is still born—or if it die soon after birth. Modes of performing various *prayaschitas* detailed: leaf 1—305.

Other matter.

Pasupata dicsha, the 69th *adhyáyam*, from the *Váma deva samhita ; slócas* complete. Initiation to the *Vira Sâiva* credence ; and also some details as to their *ácháram*, or ritual homage p : 306—325.

The book is long, very thick, with wooden pin—recent.

30. No. 406. Two subjects.

1.) *Sastrart'ha dipica*, a comment ; on the *mimamsa* system, *tica* form.

By *Part'ha sáradi misra.*

On sacrifices, and their benefits from 7th to 12th *adhyáya* to each 4 *patas* or 24 *patas* in all.

Vishnujit yágam—*Jyotishstoma-yagnya*—*Sarvato muc'ham*—*Sámanya yagnyam*—at new and full moons—description of the benefits following from each kind of sacrifice,

If any default of *mantra* happen during the sacrifice, the defect is to be supplied by a *prayaschita*, which is provided. *Retvich*, a taking out the bowels of sheep, and with *mantras*, dividing them among those present.

The principal performer in the sacrifice when making the *homa ;* that is pouring butter oil on the flame. The *retvich* stationed in different eight quarters—he repeats certain *mantras*, sounds without meaning. Other details on sacrifices, and *homas*.

2.) *Nyáya retna mála*, prose.

—A fragment on the *tarkha sastra*, or logic : in all 222 leaves.

The book is long, very thick, old, very much damaged.

31. No. 453. *Grihya sutras*, brief sentences, for household ceremonies.

—*Viváha*, *st'hala bhága*, at new and full moons, and first day after each—and for three or four months continuously, on newly married couples coming to their dwellings, and making special *homas* or fire offerings. Mode of performing the *simantem*—*játa carma*—*nama carma*—*anna prasna*—*chavulam*—*upannainam*, which are the chief of the sixteen auspicious rites, 16 leaves.

32. No. 455. Two subjects.

1.) *Bháradwája sutras*, 14 complete.

Mode of gifts at the time of funereal ceremonies—a *guru* must go and teach the dying man—mode of so doing by whispering in his ear. Mode of fitting up the body after washing it ; that is marking on it *námas*, and other signs.

Brahma médha vidhi—mode of offering with a gift : leaf 1—8.

2.) *Yeti samscára vidhi*, mode of interring a strict ascetic, with *mantra* prose form—incomplete.

—*Atura sanniyási vidhi*—mode of at once making a dying secular a *sanniyási*, which strips him, at the same time, of all earthly possessions; and by which act his sins, how great soever, are at once forgiven.

Some modes of *hóma* with *véda mantras*, to what related not clear: 20 leaves together 28 leaves.

The book is of medium length, thin, without boards, injured.

33. No. 480. *Nirnaya calpávali*, a commentary on the *mantras* used in the *sandhya vandanam;* prose, and *vácyas*.

By *Sri Krishna pandita.*

The morning—noon—and evening devotions; various connected duties —evil of neglect of the proper time—with meaning of the *mantras*, and especially of the *gayatri*, then used: leaf 1—110.

The book is long, of medium thickness, narrow leaves, recent.

34. No. 481. *Shad carma vichára.*

By *Paramánanda gana—slócas, vacyas, &c.*

An extract from the *smriti retna mahadi: anicam* is a book that describes the duties of a devout man, from one sunrise to the next one: this book is of that kind.

On the six *karmas*.

1. *Yajna*, a sacrificing. 2. *Yágana*, causing to make a sacrifice, as a king &c. 3. *adhyáyana* reading the *vedas;* 4. *adhyápana*, teaching the *véda;* 5. *dánam* gifts; 6. *adana* receiving gifts.

First morning meditation—looking at the god—on bodily evacuations, and cleansing—washing the feet—sipping water—if in so doing the person happen to look to the west or south a *prayaschita* is appointed; he should always look either east, or north. Mode of cleansing the teeth—on some lunar days the teeth must not be cleansed. Mode of bathing—on the *terpanam* or libations from the hands of water to gods, and ancestors—on rejecting clothes saturated by perspiration, and putting on dry ones—putting on *gopichan* yellow side lines by *Mádhavas* (other *Vâishnavas* use white side lines) on putting on cow-dung ashes—and a variety of like duties up to evening of each day.

Not allowed to shave the head in the *Canya* month, nor first half of *Macara* and *Phalguni*, nor in the last half of *Carcata* (or Cancer). Some things as to bathing in the sea—mounting a hill—or making a sacrifice. On

eating the *sráddha* offering, this must not be done by any one whose wife is pregnant; neither may such a one go on pilgrimage. Some modes of homage —and more matter about eating, on fire offerings, &c. leaf 1—101.

The book is long, of medium thickness, recent.

35. No. 490. *'Aba stambha sandhyavandana bhásyam;* prose, *vacyas, slócas.*

By *Krishna pandita,* 4 *guchas* complete.

A comment on aphorisms for morning, noon, and evening devotions by *'Aba stambha,* a *muni.*

If the said duties be omitted a fault lies, and a *prayaschita* is prescribed.

Many *Brahmans* go through the ceremony wtihout knowing the meaning of the *mantras*—the meaning should be known; herein detailed.

The exact time, morning, noon and evening when the *Vandanam* is to be performed, as to the number of Indian hours. There are various other details, as *mantras* used, including the meaning of the *Gayatri,* but they do not require to be particularized here: leaf 1—48.

The book is long, of medium thickness, new.

36. No. 549. *Sastra dîpica,* a *tica.*

By *Sóma nát'ha.*

One *adhyáyam* in 4 *pátas* or sections. By means of seven logical common places the *mimamsa* rule, as to rites and ceremonies, is sought to be established.

Enquiry according to the *Védas* as to *Para Brahm*—whether possessing qualities, or without quality.

(Some say *sarguna* good qualities, and some *nirguna* without quality.)

The fruit or benefit of various modes of sacrifice stated, and illustrated.

Enquiry, as to various kinds of fire offerings used with sacrifices.

These are the chief subjects of the book; which, in part, pertains to XV. leaf 1—17.

The book is long, of medium thickness, old, and damaged by worms, and termites.

37. No. 879. For Sect. 1 see XV.

Sect: 2 *Mimamsa sástra*—prose.

Some rules as to the performance of sacrifices, some *mantras* relating to them—with an account of their influence, or benefit.

In order thereto the sacrifice should be completely gone through; not left unfinished.

[The whole of the book was not examined: such books are full of technical terms; not well understood by secular *Brahmans*]. leaf 1—72.

The book is rather long, of medium thickness, without boards, damaged by worms, and termites.

38. No. 880. For Sect: 1—3 see XV.

Sect. 4. *Mimámsa sastra; grant'ha* and Telugu letter are mingled: *sútras* and *tíca* form—incomplete.

Various kinds of sacrifices described. Some rules as to the right performance. Enquiry as to the meaning of *mantras* used in the various sacrifices: leaf 1—23 and 1—12 the two differ in appearance.

39. No. 948. *Sutra bhásyam;* a comment on *Véda sutras*—on sacrifice.

By *Sancara bhagavan* (or *Sancaráchárya*) *sutra* and *tíca* 1—4 *adhyáyams* to each 4 *pátas* or 16 *pátas.* At the beginning *advâita* matter is introduced, as to the *jívatma* and *paramátma;* both human and divine soul are one, not distinct or different. This point being settled the author proceeds to enforce the nature, and benefit of sacrifices.

The *asvamédha* and *jyóti st'homa;* rules for the performance of them, and of various other kinds of sacrifices.

Mode of conducting them as to ritual. The benefit if any sacrifice is carried out to the end without impediment, or defect. Loss, or injury follows, if impeded, or not fully and regularly completed.

The benefit accruing to the lord of the sacrifice, or to him at whose expense, and for whose advantage it is conducted by hierophants, &c.

Benefit to aids or assistants in the work; and so on, as to various matters in detail with respect to sacrifices, and their accompaniments. At the end 1 leaf medical: leaf 1—163.

The book is long, thick, on broad talipat leaves, much worm eaten.

XXVI. Romance historical.

1. No. 209. Sect. 1. For sect. 2 see XIII.

Mágha cávyam 6th *sargam,* containing a description of the seasons, a fragment of 12 leaves, defective at the end.

2. No. 230. For sect. 1 see VIII.

Sect. 2. *Amrita kadácam,* a comment on the *sundara cándam* of *Rámáyanam.* It wants the original *slócas,* and, as a *tíca* is incomplete 1—26 *adhyáyam.* On *Hanuman's* embassy to *Lanca,* and his discovering *Síta* to be there; with connected matters: leaf 1—84, leaf 1—13 =97.

2½. No. 285. *Hari vamsa, slocas.*

1—177 *adhyáyas;* the rest wanting.

The following are some of the multifarious contents. Account of *Prit'hu*—details of kings of the solar line from *Manu* downwards. Fabulous account of a lost gem; issuing in the marriage of *Krishna* with *Jámbuvati. Krishna's* adventures—his killing various *rácshasas*—and at length killing *Camsa* his uncle—*Ugrasena* crowned instead. On *Jarasandha* taking away *Rucmini*, he was slain by *Krishna*. On the river *Yamuna*. A young woman was promised to *Bala Ráma* and, not being given, he in wrath, struck the river, and caused an alteration in the level of the country there. *Maya* an artificer built *Dwaraca*. The *svayam varam* of *Rucmini* there. *Naracásura* killed by *Krishna*. On the *parijáta* flower; *Krishna* went to *Indra's* world—fought and brought away that flower to give it to *Satyabhâumi* &c. &c. leaf 1—243.

The book is long, and very thick—recent.

3. No. 325. *Rámáyanam tatva dipica.*

By *Mahésvara tirt'ha*, prose.

1 *Bála*	*cándam*	77	*sargas*	complete.
2 *Ayodhya*	,,	117	,,	unfinished.
3 *Aranya*	,,	75	,,	complete.

Leaf 1—69.

The book is long, of medium thickness, on talipat leaves, recent.

4. No. 326. *Rámáyanam slócas.*

By *Válmiki.*

The *Bála* and *Ayodhya cándams.*

Bála 77 *sargas* complete.

Ayodhya 74 *sargas* incomplete.

From the beginning of the poem down to the intrigues of *Kaikeyi* mother of *Bharata* to cause her son to be crowned, and to send *Ráma* with *Lacshmana*, and *Sîta* into a wilderness: leaf 1—92.

The book is long, of medium thickness, without boards, very small handwriting.

5. No. 327. *Rámáyanam tatva dîpica.*

By *Mahésvara tirt'ha*, prose, a comment on the *Rámáyanam*—this contains only the *Bála cándam*, which supplies a deficiency in No. 328.

Leaf 1—70 appended, a horoscope, and a gift of land, with other securities 1—16 loose leaves of different size, and damaged.

The book is long, of medium thickness, without boards.

6. No. 328. *Rámáyanam tatva dípica.*

By *Mahésvara tirt'ha;* prose.

Bála candam wanting *v : supra.*

A comment on the *Ayodhya, Aranya* and *Kishkinda cándums;* these are complete.

The *Sundára cándam* from 11th *sarga* to 68th *sarga* the end; beginning defective: leaf 40—266.

The book is long, and very thick, one board injured by beetles.

7. No. 329. *Bála Rámáyanam, slōcas.*

By *Válmiki,* or *Sancshépa rishi,* complete.

An epitome of the poem in one section, very incorrect—a school book: leaf 1—15.

The book is of medium length, without boards, coarse handwriting.

8. No. 330. *Bála Rámáyanam*; leaf 1—15 *slócas,* complete, but faulty.

The book is of medium length, a school book.

9. No. 331. *Adhyátma Rámáyanam slócas,* defective at beginning and ending. *Ayodhya cándam* from 4th *sargam* to 9th the end, 1st and 2nd *sarga* wanting, 3rd incomplete.

Aranya cándam 1st to 8th *sarga,* the rest wanting. As to authorship it is termed *Uma Mahésvara samvátam,* a discourse between *Parvati* and *Siva,* and accordingly it is a *Sâiva* version of the poem, with various sectarial differences: leaf 33—77.

The book is of medium length, thin, old, without boards, injured at one end.

10. No. 333. *Njána Vasishta, slócas; Valmiki* to *Bharadvája;* 13 *sargas.* A kind of *Rámáyanam.* It has the opening of that poem, and before *Visvamitra* took *Ráma* to his hermitage *Vasishta* is introduced, and is said to have come to *Dasarat'ha,* and then, in the public assembly, to have discoursed before the king and his son, on a variety of ascetical, and other connected matters. Legends of *Bhargava* (a name of *Párasu Ráma*) and of many others; the whole leaning to the *advâita* form of the *Vedanta* school; as for example—on *Mayi* and *Brahma* the soul not distinct from the deity—the true meaning of the *advâita* system. Hence the popularity of the *Rámáyanam,* and the name of *Vasishta* are made use of as vehicles to promote a system.

The book is long, of medium thickness, recent.

11. No. 337. *Bála Rámáyanam.*

By *Sancshépa rishi; slócas,* complete leaf 66—74 an epitome for schools.

The book is long, without boards.

12. No. 337. *Rámáyanam uttara cándam, slócas* 1—43 *sarga* the 44th incomplete.

The narrative is brought down to the crowning of *Ráma* at *Ayodhya;* but does not contain the banishment of *Sita.*

[Always finding a reluctance, in native assistants, to investigate the *uttara candam* I enquired the cause ; and was told that *Brahmans* had industriously diffused an impression that if any one read it through, he will lose his wife. They thus try to save the godship of *Rama.*]

The book is long, medium thickness, a little damaged.

13. No. 345. *Bhárata bháva dipa;* a prose commentary, or paraphrase on the *ádi parvam.* By *Nila kant'ha* so far only complete, leaf 1—121.

The book is long, and thick, with a brass pin, one leaf broken.

14. No. 346. *Bháratam, slócas.*

1 *ádi parvam* 1—25 *adhyáyam* wanting ; from 26 to 250 *adhyáyam*, continuous to the end.

2 *sabha parvam* 1—75 *adhyáyam* complete. The book is withont *tica ;* leaf 43—343.

The book is long, and very thick, somewhat old, and damaged by termites.

15. No. 347. *Bháratam, slócas.*

The *Sabhà párvam* 1—75 *adhyáyas.*

The hall constructed by *Maya.* The gaming match, and disgrace of the *Pandavas,* and of *Draûpadi* : leaf 1—86.

The book is long, of medium thickness, without boards, recent.

16. No. 348. *Bháratam bhávadîpam.*

By *Nila kant'ha,* prose comment.

The *sabha* and *aranya parvas* complete : *sabha* leaf 1—66 no section *aranya* 305 *adhyayas* leaf 1—154.

Bhavam is used for meaning, and *dipa* illustration ; an explanation of the meaning of the *Bharatam* continued from 14 No. 346.

The book is long, and very thick, with a brass pin, recent.

17. No. 349. *Bháratam, slócas.*

The *Aranya parvam* 1—113 *adhyáyam* complete. The dwelling of the *Pándavas* in a wilderness—the episode of *Nala* and other matter: leaf 1—274.

The book is long, very thick, with a brass pin, recent.

18. No. 350. *Bháratam, slócas.*

The *Viruta parvam* 1—75 *adhyayams* complete. The residence of the *Pandavas* in disguise with the *Virata rája:* leaf 1—131.

The book is somewhat long, and thick, without boards, a little damaged.

19. No. 351. *Bharatam slócas.*

The *udyoga parvam,* complete: 1—200 *adhyaya.* Consultation of the *Pandavas* before the war—the embassy of *Krishna*—the sage counsel of *Vidura* to *Dhritarashtra* to give up the disputed kingdom; and, if need required, to put *Duryodhana* in prison—else the *Kâura* race would perish &c. leaf 1—244.

The book is long, and very thick, recent.

20. No. 352. *Bharatam slócas.*

1—20 *adhyáyas—Bhishma parvam.* It includes the *Bhagavat gita* and other matters: leaf 1—186.

The book is long, very thick, recent.

21. No. 353. Another copy, *slócas.*

1—120 *adhyáyam* complete, leaf 132—335.

The book is long, very thick, with brass pin, recent.

22. No. 354. *Bháratam, slócas* with prose comment—termed *lacshábaranam* on the label, and otherwise known as *Vyasa* ~~*gattd,*~~ *sloca, vykyánam* or an explanation of *Vyása's* boundary distichs. ✗

A fable invented—to wit—that *Vyása* composed and dictated, while *Ganêsa* wrote down the matter, but *Ganêsa* wrote so quick, and his grunt calling for the next was so frequent, that *Vyása* could not supply him fast enough; so, that here and there *Vyása* put in a distich of peculiar difficulty; and while *Ganésa* hesitated as to the meaning, *Vyása* had several distichs ready to go on with. The not fabulous fact is, that the *Bháratam* has difficult passages, on which this book is a comment. It is not complete, leaf 1—49.

The book is long, of medium thickness, without boards, slightly injured.

23. No. 355. *Bháratam, slocas.*

1, the *salya parvam* 1—30 *adhyáya* complete.

2, the *gada* „ 1—37 „ „

Bhima's combat with a mace: leaf 1—107.

The book is somewhat long, of medium thickness, recent.

✗ Vyāsa ghatt means his puzzles. that is, a collection of verses peculiarly intricate in his writing,

24. No. 356. *Bharatam, slocas.*

1, *ánusásnica parvam* 237—243 *adhyáya.*

2, *ánusásnica parva cat'ha anukramanica*—a list of the tales, or legends contained in the above book of the *Bháratam.*

3, *asvamédha parvam* 1—49 *adhyayam,* the 50th defective: leaf 1—53.

25. No. 357. *Bhárata bháva dípa,* or *Nila kant'hiyam v.* 13. 16 *supra.*

1, the *Kerna parvam* 1—95 *adhy:* complete.

2, the *ánusásnica parvam* 1—78 *adhyayam.*

3, the *Bhishma parvam,* not in the regular order of the books—prose, leaf 1—111.

The book is long, of medium thickness, recent.

26. No. 358. *Bháratam, slocas.*

The *ádi parvam* 1—83 *adhyáyam,* and 89—250 *adhyáyam* 84—88 wanting, from 63 to 83 written on newer, and a different kind of leaves: leaf 1—110 and 131—350; instead of missing leaves are inserted others, numbered 111—144.

The book is long, of treble thickness, with broken wooden pin, in part recent.

27. No. 359. *Bháratam, slocas.*

1, *'Asvamédha*	*parvam*	1—117	*adhy:*	complete.
2, *Azrama vása*	„	1—16	„	„
3, *Máusala*	„	1—9	„	„
4, *Maha prastanica*	„	1—3	„	„
5, *Sverga árohána*	„	1—5	„	„

Abstract is not needful, as having been already given. See Vol. 1. p. 668.

The book is somewhat long, of double thickness, with brass pin, recent.

27½. No. 360. *Bháratam,, slocas,* the *udyóga parvam* 1—199 *adhyáyas* complete.

Leaf 1—225 and 27 blank leaves.

The book is long, very thick, recent.

28. No. 361. *Bháratam slocas.*

The *udyoga parvam* 1—201 *adhy:* complete.

Leaf 87—276 and 14 blank leaves at the end.

The book is long, very thick, injured.

29. No. 362. *Bháratam, slócas.*

1, *Kerna parvam*		1—103	*adhy* :	complete.
2, *Salya*	„	1—30	„	„
3, *Gadà*	„	1—37	„	„
4, *Sáuptica*	„	1—19	„	„
5, *Vizóga*	„	1—8	„	„
6, *Stri*	„	1—29	„	„

The leaves of 4 are numbered 1—25 and the rest 1—279.

The book is long, of treble thickness, with a brass pin, in good order.

30. No. 363. *Vyakyána retna mála.*

By *Vidyásácara muni*—prose.

A comment on the *zánti parvam* of the *Bháratam* 1—182 *adhyáyas*, complete.

The number of the *slócas* is given to aid reference, and the comment is a rendering in the order of construction ; as in the Delphin classics. The author is otherwise known as *Ananda púrna muni* : leaf 1—257.

The book is long, of double thickness, with a brass pin, recent,

31. No. 364. *Bháratam, slócas.*

The *zanti parvam*—the *purva bhága.*

1—173 *adhyáyas, rája dherma,* kingly equity; the *uttara bhága* 1—190 *adhyáyas, mócsha dherma* or ascetic duties: complete, leaf 1—364, leaf 1—14 different; but subject continuous.

The book is long, of treble thickness, with a brass pin, slightly injured.

32. No. 365. *Bháratam, múlam.*

The *ánusósníca parvam* 1—299 *adhyáyas*, and 12,000 *slócas* complete ; prefaced by an index to the contents ; as follows.

Aditi puja vidhi—mode of homage to guests—on the discus of *Vishnu* —On *Visvamitra* sending *Trisanca* to *sverga*—on the devotedness of the followers of *Bhagavan*, as meaning *Vishnu*—on the different awards to equity and impiety—the excellence of a variety of *tirt'has* or sacred pools. Benefit to donors of a cow—land—food—the four colors of *Brahman*, *Cshêtriya*, *Vaisya* and *Sudra* described. What things may, and may not be eaten on *sráddhas*, and other occasions. Penalties for different faults or crimes. Discrimination as to ecclesiastical, and secular observances. Some *Sâiva* matter. *Dacsha's* sacrifice—burning of three towns—glory of *Vishnu*—praise of *Krishna* by *Bhismácharya*—*Bhishma's* obtaining *sverga* : leaf 1—355.

The book is long, treble thick, slightly injured.

33. No. 366. *Bháratam*, a prose comment on the *Asvamédha parvam*, a *sloca* at the beginning ascribes the work to *Sri Krishna*, at the end it is stated to be by *Nila Kant'ha*; therefore a continuation of the *Bháva dipica*—a running prose version, or paraphrase; leaf 1—49 and 15 leaves blank.

The book is long, of medium thickness, without boards, slightly damaged.

34. No. 367. *Hari vamsam, slócas.*

A supplement to the *Bháratam*, ascribed to *Suta rishi*—no comment 1—123 *adhyáyas*—but not complete.

The following are a few of the matters contained in this book. Some *slócas* are prefixed, describing what are *puránas* and what are *upa purànas*, with a detail of names.

Mode of creation – origin of *Dacsha*, and the other eight *Brahmadicas*—origin of *Dévas* and *Danavas*, of *Gandharbas* and *Racshasas*—origin of the five elements—on king *Prit'hu* and his coronation – the establishment of eight guardians of the celestial points, as *E. SE—S.* &c.

Tale of *Prit'hu*—definition of the *Manus*, and the period of each *Manuvantara*, Measures of time, from a twinkling up to a *Calpa*, or day of *Brahma*. On the twelve *ádityas*, or the sun in each one of the twelve signs. List of kings of the solar and lunar races. Details as to *Rámá*, *Trisanca*, *Harischandra*, and others. Legend of *Ságara* and his many sons. The sun is to be worshipped in anniversary *sraddhas*, for reasons herein stated. Matters indispensable as to *sraddhas*. Legend of *Purúruvasa* of the lunar line. Birth of *Dhanuvantari* from the sea. Legend of *Nahusha*. Tale of *Puru*, details as to the wife of *Vasudeva* father of *Krishna*. Tale of the *syamantaca* jewel lost and regained. On the greatness of *Vishnu*—and on the *Varáha*, *Nrisinha* and *Vámana avataras*. *Dattátreya* was a portion of *Vishnu's* essence incarnate. Details of the *avataras* of *Parasu Ráma*, *Cotanda Ráma*, and *Krishna*. War of *devas* and *asuras*. *Surya* was the father of *Kerna*, *Indra* of *Arjuna* – *Yama* of *Dherma-raja*, the *Maruts* of *Bhima*, *Asvini Cumara* of *Nacula* and *Saha deva;* the eight *Vasus* are *amsas* or small portions of *Vishnu*. On *Bhishmácharya*—on the pregnancy of *Dévaki* and the birth of *Krishna*—his sports in *Brindávanam*—*Sacatásura* slain, killing of *Kaliya* a king of *Nágas*. Others killed by *Krishna:* on the upholding of *Goverdhana*, killing of *Camsa* – War with *Jarasandha*. Mode of living at *Mat'hura* – proclamation of marriage with *Rucmini*. Building of *Dwaraca*—description of the town—on the treatment by *Krishna* of *Kaláiya vana* and *Musukundu*. Defeat of *Jara'sandha*. War with *Sisupala*—forcible abduction of *Rucmini*—tales of betrothal, and marriage. So far only in this book.

and parts only taken out. The work was translated by M. Langlois ; but as I do not know of any English translation, I have written out notes taken on the examining the book : leaf 1—275 and 233—276.

The book is somewhat long, of double thickness, with a brass pin, recent copy.

34½. No. 369. *Hari vamsam, slócas.*

Part of the *púrva bhágam ;* defective.

The fame of *Bala Ráma*—war with *Naracásura*—killing him ; legend of the *parijata* flower—given to *Satyabháumi* 124—149 *adhyáyas*, a continuation of 34 No. 367, being an addition of 11 *adhyáyas* to the 1st part. The *uttara bhágam* or 2nd part.

The *parijata* flower again—war between *Indra* and *Krishna—Pradyumna* killed *Samburasura—Bánásura's* praise to *Siva*—war on the subject of *Aniruddha* and *Usha*, daughter of *Bánásura*—defeat of *Bánasura*, *Siva* and *Vishnu* are*(abhédam)* undivided. Detail of *Vishnu's* visit to *Cáilasa*. War between *Idimba* and *Bala bhadra*—killing of various *asuras*. The *varaha avatara*—and also details of the *Nrisinha avatara ;* killing of *Hiranyacasipu ;* details of the *Vamana avatara*. *Tripura dahanam* or burning three towns 132—332 *adhyaya*. Consequently the end of the 1st part, and beginning of the 2nd part are in re-duplication, and excess.

1st part leaves 1—45.

2nd „ „ 1—220.

The book is very long, of double thickness, recent, yet slightly damaged.

35. No. 375. *Rámáyanam tatva tica,* an epitome of the *Rámáyanam.*

By *Mahésvara tirt'ha.* It is a comment on the *Bála Rámáyanam* for school children 1 *sarga* complete, leaf 1—23.

The book is long, and thin, slightly injured.

36. No. 379. *Rámáyanam, slocas.*

The *Ayodhya cándam* 1—119 complete. Court intrigues against *Ráma*, and his going away with *Síta* to a wilderness ; leaf 1—97.

The book is long, of medium thickness, old, slightly injured.

37. No. 380. *Rámáyanam, slocas* only.

By *Válmiki.*

1, *Bála*	*candam*	1—77	*sargas*	complete.
2, *Ayodhya*	„	1—119	„	„
3, *Aranya*	„	1—75	„	„

4, *Kishkinda cándam* 1—67 *sargas* complete.

5, *Sundara* „ 1—63 „ incomplete, *sargas* 4 are wanting ; the *Yuddha cándam* also wanting : leaf 1—258 in regular order.

The book is long, thick, old, slightly injured.

38. No. 383. *Rámáyanam, slocas.*

By *Válmiki.*

1. The *Bála* *cándam* 1—77 *sargas* complete.
2. *Ayodhya* „ 1—52 „ incomplete.

The early training, and marriage of *Ráma.* Court intrigues ; and *Ráma, Sita* and *Lacshmana* crossing the Ganges to go to a wilderness—not farther : leaf 1—284.

The book is long, thick, recent.

39. No. 384. *Rámáyanam, slocas.*

By *Válmiki.*

Cándam 1 wanting.
„ 2 *'Ayodha* 53—119 *adhy:* incomplete.
„ 3 *'Aranya* 1—75 *adhy:* complete.
„ 4 *Kishkinda* 1—67 „ „

As above—in the wilderness, killing *Marichi* who sent a deceptive deer. The abduction of *Sita* by *Rávana*—and as far as to *Ráma's* friendship with *Sugriva* : leaf 1—245.

The book is long, of double thickness, with iron pin, recent.

40. No. 386. *Rámáyanam, slocas.*

The *Yuddha cándam* 83—134 *adhyaya* incomplete ; death of *Cumbhakerna*, brother of *Ravana*, and of *Indrajit*, his son. Death of *Rávana ;* discomfiture, and slaughter of his army : leaf 1—117 and 53 blank leaves.

The book is somewhat long, thick, recent.

41. No. 387. Sect. 1. *Uttara Rámáyanam.*

By *Valmiki, slócas :* 1—110 *sargas* complete.

After the crowning of *Ráma* the visit to him by *Agastya*—who gives a long detail of the genealogy of *Rávana* from *Pulast'hya* with a variety of connected incidents, many of them erotic ; account of the war ; and subsequent events, as to *Ráma's* dismissing *Sita*—birth of her two sons in a hermitage &c. See other foregoing notices

For Sect. 2 see XXXI.

Leaf 1—146.

42. No. 388. *Bála Rámáyanam.*

By *Valmiki—slócas,* complete.

In one *sarga* a school epitome : leaf 1—5 a few *slócas* from the large poem are added.

The book is long, without boards.

43. No. 431. *Bhárata bhávárt'ha dipica.*

By *Nila kant'ha,* a comment on the meaning of the *Bháratam :* prose.

—The *Virata parvam* 1—71 *adhy* : complete.

— *Bhishma* „ the *Bhagavat gita* 1 to 18 *adhyáyas*, to this is given an *advâita* construction : leaf 1—183, and 4 blank.

The book is long, and very thick, recent.

44. No. 606. *Champu Bhágavatam.*

By *Sri Padma rája nama ;* only the 1st *sarga,* prose and verse, complete : leaf 1—12. *Bhagàvatu champu vyakyà* called *Cavi ranjani* by *Sri Rágharáchárya* 1st *sarga* only complete.

The marriage of *Dévaki* to *Vasudéva*, birth of her eighth son *Krishna*—his childish sports—his killing two imprisoned *Gandharbas.* The subject relates to XXIV ; but the matter is in place here ; leaf 1—60.

The book is of medium size, without boards, recent.

45. No. 612. *Magham—slócas.*

By *Mágha cavi* 5, 6 *sargas* of the 4th *sargam* only 65 *slócas*—Also

Gant'ha pat'ha a prose comment on the 4th *sargam* complete. By *Kóla chéla malli nát'ha súri.*

4th description of *Raivata* mount.

5th encampment of *Krishna's* army there.

6th description of the six seasons : leaf 1—27.

The book is long, without boards.

46. No. 615. Three pieces.

1.) *Bhója champu,* prose and verse.

By *Bhója.*—The subject matter of the first five *cándams* of the *Rámáyanam* adapted to public recitation.

2.) *Lacshmana champu.*

By *Lacshmana cavi,* a pupil of *Bhoja.* The remaining 6th *cándam* so adapted for minstrelsy in king's courts : leaf 1—60.

3.) *Sri Rámárchana chandrica—slócás* an appendix incomplete—on the properties of teacher and disciple—mode of instruction, and initiation—on various ceremonies—diagrams and spells—with the result of the use of each one, e. g. the *Ráma mantra* &c., leaf 1—12 and 10 blank.

The book is of medium size, narrow leaves, recent.

58. No. 673. *Raghu vamsa vyakyánam* no *múlam*—the 2nd, 3rd 4th *sargas* of a *tica* only, and this incomplete.

Account of *Dilipa* and his reign—birth of his son *Raghu*—who when king took 56 countries, and ruled justly ; leaf 1—56.

The book is long, of medium thickness, without boards.

59. No. 674. *Mágha cávyam—slócas.*

By *Mágha cavi* 1—3 *sargas* complete, 4th wanting 5—16 complete, 17th has only 65 *slócas.*

Náreda's visit to *Krishna*—the latter's expedition from *Dwaraca*—encampment at mount *Raivata*—which is described—sojourn there—the six seasons—various sports with women—tales recited—poetical description of elephants, of evening, and morning. This fragment might be put under VIII; but, as the beginning of an historical poem, it is placed here : leaf 1—14 and 19—76.

The book is long, of medium thickness, old, and worm eaten.

60. No. 677. *Champu Bhágavatam, múlum* by *Sri Padmarája,* and *tica* by *Ráma súri* 1—5 *sargas.*

Marriage of *Vasu déva* and *Dévaki* birth of *Bala bhadra* and *Krishna* —the boyish sports of both of them—the killing of *Yamali* and *Arjuna* by *Krishna* for their artful malice. *Chamura* one of *Camsa's* people was sent to kill *Krishna,* who killed him. The killing of *Camsa* himself, by his nephew *Krishna.*

The original is first given, and the *tica* afterwards, and separate leaf 1—235. The book is somewhat long, of double thickness, recent, copying.

61. No. 679. Sect. 1. *Mágha cávyam, slocas* only the 1st *sarga*—*Nareda's* visit to *Krishna.* For sect. 2. see XXIV.

Medium length, old, no boards, damaged.

62. No. 681. *Bála Bharatam, slocas.*

Ascribed to *Agastya* 1—20 *sargas* not more.

From the birth of the *Pandavas,* down to the fight in which *Kerna* commanded. An epitome of the *Bharatam* for schools, 1—49 leaves.

The book is long, on broad talipat leaves, no boards, recent.

63. No. 684. *Raghu vamsam vyakyanam* prose the 11th *sarga* 1—75 *slocas,* the *tica* thereon, but without the *múlam.*

Visvamitra's coming to *Dasarat'ha* and taking him to a sacrifice—the killing of *Tádaca*—completing the sacrifice—*Rama's* visit to *Janaca puram,* and his proposal of marriage to *Sita* : leaf 1—14.

The book is of medium length, no boards.

64. No. 687. *Raghu vamsam.*

By *Cáli dása—slocas* with *tica* in Telugu 4th 5th *sargas, múlam* and *tica.*

6th *sarga*, and Sanscrit *tica* to 60th *sloca* not beyond. On the crowning of *Raghu* and his conquest of various countries ; he made the *Visvajit* sacrifice—and gave to *Kautsa-rishi* 14 crores (of cowries) 58 leaves and 5 blank.

The book is long, of medium thickness, without boards, recent, fine handwriting.

Appended are 14 leaves, on genders of nouns ending in vowels and consonants—subject pertaining to X.

65. No. 688. *Bála Bháratam—slocas.*

By *Agastya* 7 *sargas* 14—20 so far right.

On the war down to the defeat, and death of *Kerna :* leaf 76—118.

The book is long, of medium thickness, without boards, recent.

66. No. 697. For sect. 1, see III.

Sect. 2. *Magha cávyam, slocas* with a *tica*—there are five complete *sargas*, but not in regular order.

1st *sarga múlam* and *tica.*
2nd ,, *tica* only.
6th ,, *múlam* and *tica.*
8th ,, the same.
13th ,, the same.

The general subject is *Krishna's* expedition against *Sisupála ;* but the catastrophe is not in this fragment : leaf 1—126.

The book is long, and thick, slightly injured.

67. No. 703. *Raghu vamsam.*

By *Cáli dasa, múlam* with *tica ;* the comment by *Mahobadhayya,* another title of *Pedda Bhatta.*

1st and 2nd *sargas* wanting.

3rd and 5th *múlam* only—leaf 1—10 tale of *Raghu* 15th and 16th have each two copies of the same *tica* 17 *múlam* and *tica*, leaf 1—90, 18th *múlam* with *tica* 19th the same. From the 15th the acts of *Rama* down to the killing of *Ravana.*

The book is long, of medium thickness, without boards, recent.

67½. No. 704. *Bhárata tatparya nirnayam.*

By *Ananta tirt'háchárya—slócas* 1—32 *adhyáyam* complete.

From the birth of the *Pandavas* and their adventures—to the obtaining the aid of *Krishna*—the death of *Kerna*, and others of their relatives in the great war. Detail of subsequent events: of their going to *sverga*; 1—221 leaves.

The book is long, very thick, recent.

[As the name of the author is a title of *Madhvácharya*, it is probable that the scope of this book is to support the *dvâita* system; but it was not so very particularly examined, as to be certain.]

68. No. 707. *Bhárâvîyam*, or *Kirartarjunîyam*.

By *Bháravi*.

The 6th to 13th *sargam* and 2nd to 9th *sargam*, part of two copies; *múlam* only.

The penance of *Arjuna &c.* leaves 4–13 and 16—46.

The book is of medium size, without boards.

69. No. 709. *Kirartarjunîyam.*

By *Bháravi*, with *tica* by *Kóla chéla malli nát'ha*; two *sargams*.

3rd *sargam*, *múlam* with *tica*.

4th „ „ „

Matters preceding the penance of *Arjuna*; leaf 55—90.

The book is long, of medium thickness, a little injured.

70. No. 710. *Mágham: múlam*, with *tica*.

3rd	*sargam*	has *múlam* and *tíca*	leaf 1—20.
9th	„	has *tica* only on 57—87th *slóca*.	
10th	„	„	(leaf 48—58. 10 blank.)
11th	„	„	
11th—12th	„	*múlam* only leaf 1—8 defective.	

The book is of medium size, without boards.

71. No. 712. *Kirartarjuniyam.*

By *Bháravi: múlam* with *tica*.

7th *sargam*—two copies of this section *múlam* and *tica*, both correct, 22 leaves.
8th *sargam*—the *múlam* only, complete.
4 leaves.
10th *sargam—múlam* and *tíca* 18 leaves.
17th 18th *sargams*—only the *tica* 16 leaves.
The *tica* is by *Kola chéla malli nat'ha*.

The book is long, of medium thickness, without boards, slightly injured.

72. No. 715. *Raghu vamsa vyakyánam,* a comment, known as *Sanjivini;* by *Kóla chéla malli nát'ha.*

14th to 16th *sargams*—the residence of *Rama* with *Sita* in the wilderness: leaf 154—176.

The book is long, thin, no boards, damaged.

73. No. 720. *Kirartarjuníyam.*

By *Bháravi*—4th *sarga*; *múlam* with a *tica* called *Gant'ha pata,* by *Pedda bhatta. Sarat rutu* or October November, season described, as to clouds, flowers in the forest &c. One leaf, at the end, is a fragment from the *Rámáyanam*: leaf 1—18.

The book is long, thin, no boards.

74. No. 723. *Kirartarjuníyam—slócas.*

By *Bháravi*—14th to 18th *sargam*—or 5 *sargams* of the *múlam* only.

These five relate to the contest between *Siva,* and *Arjuna,* ending in the latter's obtaining the *Pasupatastra:* leaf 19—34.

The book is of medium length, thin, no boards.

75. No. 724. *Raghu vamsam, slocas.*

By *Cáli dása* ; the 6th *sargam* only ; of this two copies. The 1st defective by 18 *slocas.* The 2nd has 85 *slócas* complete.

On *Raghu,* and on the mode of his ruling his kingdom.

The book is of medium length, thin, without boards, injured.

76. No. 726. *Raghu vamsam*

By *Cáli dása* 13th *sargám, múlam* with *Sanjivini* a *tica* by *Kola chéla malli nát'ha* distinct in 77 *slócas,* and this is placed first; leaf 86—93, and *múlam* numbered 49—56 in reversed order.

The book is of medium length, thin, without boards.

77. No. 727. For sect. 1 see XXX.

Sect. 2. *Raghu vamsam* ; *múlám* 13—17 *sargam,* or 5 *sargams.*

This portion relates to *Ráma* ; his residence in a wilderness, and to incidents there occurring : leaf 1—37.

Sect. 3. *Magham* ; *múlam.*

By *Magha cāvi.*

Sarga 1 wanting 2—7 found 8,9 wanting 10th and 11th found, or 8 *sargams* ; not more : leaf 37—64 and 76—89.

Sect. 4. *Kirartarjuníyam, múlam.*

By *Bháravi* 2nd 3rd 4th *sargams,* on 20 leaves: see other notices.

The book is of medium size, old, without boards, injured.

78. No. 728. *Raghu vamsam.*

By *Cáli dása*—10th *sargam, múlam* and *tica* the latter defective.

On the reign of *Dasaratha,* and down to the birth of *Rama Lacshmana, Bharata,* and *Satrugnà* : leaf 1—5 *múlam* and 1—12 *tica.*

The book is of medium length, thin, old, and damaged.

78½. No. 729. *Raghu vamsam, slócas.*

By *Cali dasa.*

Only 4 *sargas,* the 1st, 2nd, 7th, 9th, the 7 is defective, 1st and 2nd *Dilipa's* conquest and mode of governing his kingdom 7th *Rama's* birth &c., 9th subject continued leaf 28—38 and 11—19 and 31—40, only 3 leaves of 7th *sarga,* 8 blank leaves.

The book is of medium size, without boards, slightly injured.

79. No. 730. *Raghu vamsam.*

By *Cáli dása.* The 5th *sargam, múlam* with a *tica* by *Kóla chéla malli nat'ha.*

An extravagant laudation of the liberality of *Raghu* in his gift to a poor disciple.

The book is long, and thin, without boards, slightly injured: leaf 1—18.

79½. No. 731. *Raghu vamsam* ; *slócas* only 68 *slócas* of the 8th *sargam* : leaf 14—18.

The book is long, without boards, recent.

80. No. 732. *Gant'ha páta,* a comment on the *Kirartarjuniyam,* by *Kóla chéla malli nát'ha* 4 *sargams.*

7th *sargam tica* only
8th „ *múlam* and *tica*
12th „ only the *tica*
16th „ „

A description of some high born females, who came to witness the combat between *Siva* and *Arjuna*—description of *Arjuna's* hermitage—and of the combat with *Siva,* on mount *Himaút.*

Leaf 1—17 and 1—11 and 1—15 and 1—10.

The book is of medium size, without boards.

81. No. 724. *Mágha cavyam, slocas.*

By *Mágha cavi* 1st and 2nd *sargams* 1st 75 *slócas,* complete 2nd 65—118 defective. The subject *Náreda's* visit to *Krishna* ; and a discussion between them as to the intended killing of *Sisupála.*

This book is in *grant'ha* letter and should be transferred : it is of medium length, thin, without boards, slightly injured.

82. No. 747. *Sanjivini,* a *tica* to the *Cumara sámbhava* of *Cáli dása.* By *Kóla chéla malli nat'ha.*

On the 3rd *sargam* only, and on 76 *slócas.*

The amour of *Parvati* after penance on the *Himálya* mountain: leaf 8—21.

The book is of medium length, without boards, damaged.

83. No. 758. *Magha : slocas.*

The 2nd *sargam* 118 *slócas,* complete, with a *tica* on 82; the remainder wanting.

Náreda's discourse with *Krishna* about killing *Sisupála,* and some talk about *dherma,* or equity: leaf 1—24 and 11 blank.

The book is long, thin, with clumsy boards.

84. No. 763. Sect. 1. *Mágham.*

9th and 10th *sargas,* original, and also a comment entitled *Sarváncusha* by *Pedda Bhatta*—description of dawn, and sun rise: leaf 1—32.

For Sect: 2 see XI.

The book is long, of medium thickness, without boards.

85. No. 766. *Bhárata champu.*

By *Ananta bhatta, slócas,* prose 1—12 *st'hapacas,* complete.

The general subject of the *Bháratam* in epitome; adapted for public recitation, leaf 1—60.

The book is somewhat long, of medium thickness, without boards, variously injured.

86. No. 806. For Sect. 1 see X.

Sect. 2 *Cumara sambhava tica.*

1st and 2nd *sargam* only, without the original, 20 leaves not numbered.

For Sect. 3. see XXVIII.

87. No. 1003. Three subjects.

1.) *Cumara sambhava tica.*

By *Kóla chéla malli nat'ha.*

Only 56 *slócas* of the 1st *sargam:* poetical description of mount *Himâut* leaf 1—13.

2.) *Kirártárjuníyam*; *múlam* only; the 10th *sargam* defective. A description of spring, and other seasons, as they occurred while *Arjuna* was doing penance: 6 leaves.

3.) *Raghu vamsam ; mulam* only.

The 3rd *sargam* defective.

On *Dilipa's* conquests, and on his being for a long time without an heir, 6 leaves.

The book is somewhat long, thin, without boards, injured.

XXVII. SAIVA.

1. No. 116. Ten pieces.

1.) *Punyahavasana krama* ; mode of consecrating water for sprinklings, and purifyings ; especially when placing an idol in a new position.

2.) *Mantapa puja krama* ; the *mantapa* is a temporary lodge wherein the image is placed, in idol processions ; and figurantes dance, and sing before it. The *mantapa* is prepared by homage to the guardians of the eight points, with the addition of zenith, and nadir.

3.) *Pancha gadya vidhi ;* mode of doing homage with five proceeds of a cow ; to wit—milk—butter oil—curds—urine—dung.

4.) *Pancha kalasa archana vidhi,* mode of homage, using five water vessels.

5.) *Agni hómas*—use of fire-offerings of various kinds—and mode of purifying the fire-pit, as prescribed, by rule.

6.) *Sivashstottra sata námavali,* praise to *Siva* by a prose list of 108 names.

7.) *Dic pálaha nava graha archana.*

Mode of homage to guardians of the eight points; and to the nine planets.

8.) *Subrahmanyáshstóttra sata námávali,* praise of *Cumara,* by prose list of 108 names.

9.) *Vignésvara ashstottra sata námavali.* Praise of *Ganésa* by prose list of 108 names.

10.) *Pancha muc'ha stóttra,* praise of the five faced *Siva* (5 elements) leaf 1—52.

The book is short, of medium thickness, without boards, recent.

2. No. 215. *Suta sanhita tatparya dípica, slocas—vácyas—tica.*

By *Mádhavala* 1—43 *adhyayas,* incomplete. The *suta sanhita* is a *Saiva* book in various sections ; said to belong to the *scanda puránam ; tatparya* is meaning ; *dípica,* illustration or comment ; an explanation of the meaning of portions of the said work.

Whether sacrifices ought, or ought not to be performed ? determined in the affirmative.

Prana vicharam, enquiry as to *Saiva* explanation of the mystic *O'm*. An enquiry as to the human body ; and on its being distinct from the soul.

An enquiry as to *Siva bhakti;* on six special places in the human body, and six special localities in the other world ; on which *Vira Saivas* especially enlarge.

Para tatva vichára, an enquiry as to the nature of the Divine Being.

Mayi vicharam—on the female energy, negative power in creation ; that is matter.

Pracrüti vicharam enquiry as to the modus operandi of *vikrüti* active power, or Deity, on *pracrüti* or matter. [This is the direct opposite of the *Bauddha*, *Jaina* and *saiva-sacti*, philosophy as to theory of creation, or of spontaneously existent things].

This book gives the sense of the *Suta sanhita*. [It seems specially antagonistic to the *Bauddhas*]. Leaf 105—210, part of a large book.

The book is long. somewhat thick, slightly damaged.

3. No. 306. *Tatparya dipica*, a comment on the *Suta sanhita*, *slócas*, *vácyas*, prose. By *Madhava mantri*. This is a much fuller copy, containing 4 *khandas*, and two supplementary pieces.

1.) *Siva mahatmya khanda* 13 *adhyayas*.

On the thread of life, and its lord (*Pasupati*) a name of *Siva*. Mode of homage to *Siva*. On the *Saiva sacti púja* at some length. Homage to *Saiva* devotees. Means of acquiring *mukti* or beatification. Description of *játi*, or caste. Value of water reservoirs.

2.) *Gnána yóga khandam*, 20 *adhyáyas*.

On the traditional descent of the *gnána yogi : azramah vidhi*, or state, and proper deportment of the celibate *Brahmáchari*, the *Grihast'ha*, the *Vanaprast'ha*, and the *Sanniyási*.

Dána dherma p'hala nirvásana, or description of charitable, or religious gifts—on the fœtus in the womb—on the *ashtánga yógam*, or discipline with eight members of the body.

Mode of being sealed, as an ascetic ; mode of suppressing breathing by the nostrils—mode of meditation—mode of a *Sanniyasi's* burial.

3.) *Mukti khandam*—9 *adhyáyas*.

On beatification, and the means leading thereto. On the beginning of a state of *nyánam* or wisdom. Mode of a disciple going to *guru* or teacher, and serving him—learning from him, and the excellency of this noviciate.

4.) *Yagnya-vâibhava khandam púrva bhágam* or 1st part 47 *adhyáyas; uttara bhágam* or 2nd part 20 *adhyáyas.* This *khandam* has not been abstracted; but an idea of the contents is conveyed, by 2, No. 215 *supra.*

Two appendices, or *gitas.*

1.) Meaning of the *védas*—of the *pranava* or mystic *O'm.* On ascetic zeal. On the six lettered *mantra.* Finite, and eternal things discriminated. On the import of the *Siva linga.* Importance of wearing cow-dung ashes. On the union of the human soul with *Brahm.* On some *cshétras,* or special places, a visit to which at once gives beatification.

2.) Meaning of *Védas* as to *Brahm:* concerning divine bliss. One universal soul is the *Brahmatvam* or Divinity. *Brahm* is thus diffused througout all bodies. *Ahan* (or the abstract I) is *Siva* and only *Siva* (something equivalent to "I am"). Description of the soul in the abstract. Meaning of all *védantas* briefly given. Quotations in support, or proof from *veda vacyas, smritis, puránas,* and other authorities. Leaf 1—295.

The book is long, of great thickness, with brass pin, and recent.

4. No. 466. Four pieces.

1.) *Kálágni rudra upanishada.*

By *Kálágni rudra* to *Sanatcumara.*

Mode of putting on the triple horizontal lines by *Saivas*—bathing at the time of putting it on—dimensions—the *mantra* then used, the presiding deity the benefit &c.

2.) *Sri saila vása mangalaradi.*

Seven chants in praise of *Siva* as resident on the hill at *Sri sailam.*

3.) *Siva púja vidhi—slócas* in meditation on the *guru,* or teacher, on the fixed symbol, and moving symbol, or devotee. Mode of putting on cow-dung ashes, and of wearing the sacred beads. The five lettered *mantra,* homage to the symbol of *Siva.*

4.) *Sancara stuti, slócas,* and *lingashtacam,* an octave of *slócas.*

Praise of *Siva* as the destroyer, and of the symbol: leaf 2—15.

The book is of medium length, thin, without boards, slightly injured.

5. No. 467. *Váidîca áchárya nirnaya.*

By *Sachidánanda : slócas*, prose.

In order to obtain beatification, devotees must render homage to *Isvara*.

Proof of the existence of *Isvara*. This *Brahm* is the cause of the universe. His nature, and properties. By many quotations, as alleged, from *upanishadas*, it is proved that *Siva* is *parama Brahm*, and that he ought to be worshipped.

Preference is due to *Siva*. Panegyric of cow-dung ashes, and sacred beads.

The custom of branding the discus and shell of *Vishnu* on the shoulders, and other members of votaries is censured, and condemned.

On a mode of homage, by bathing the *Siva* symbol.

Various other *Saiva* customs, and modes of homage described.

Leaf 1—30 and 3 not numbered.

The book is long, and thin, on narrow leaves, old, and much injured.

6. No. 468. *Lingárchana kramam;* taken from the *Vizesha art'ha pracásica*, a comment on a book called *Siva siddhanta tantra*—the 2nd *adikarana—slócas*, prose.

This piece contains details of the mode of homage to the symbol of *Siva*, leaning to the *Vira Saiva* practice, and the opposite of the *Saiva-sacti* system.

The book is of medium length, thin, without boards, recent.

7. No. 508. *Véda páta stavam;* the original by *Jaimuni* from a dictation by *Veda páta*, with a *tica* called *Siva tatva* by *Surya Náráyana suri*, both complete.

At *Pundarica puram*, the form of *Siva* is called *Mahà nát'ha*—this deity is lord of the world—no one else is like, or equal to him—excellency described, and praise of it : leaf 1—120. This book has a relation to XI.

It is short, thick, recent.

8. No. 530. *Chatur véda tatparya sangraham*, prose, incomplete.

The title would imply a compendium of the sense of the four *védas;* but the real intent is to extract from the four *védas* the dogma of *Siva's* greatness, and supremacy ; leaf 1—12. The book is long, and thin, very slightly damaged.

9. No. 587. *Sanatcumára sanhita*, ascribed to *Suta rishi—slócas* said to be from the *Scanda puránam* 1—10 *adhyáyam*, incomplete.

Siva is the most excellent being : he is fit to be worshipped—he is the first cause of the universe. Benefits flowing from homage, and devotedness to *Siva* described.

On the *surúpa* or nature of *Para Brahm.* The moveable, and immoveable (animate and inanimate) components of the universe: on *Siva mayam* (work or appearance) *Maha déva* is the sum total of *Brahma, Vishnu* and all other gods —also of men, and of all other living beings—also of things inanimate —all are only manifestations of his divine form.

Mahà déva, in the work of creation, assumed—or divided himself into the forms of *Brahma, Vishnu,* and *Siva.* The human body is composed of five elements—their nature described. By one *maya, Siva* has very many appearances. The nature of that *maya* described.

Condemnation of family mode of life—description of the ascetical mode of meditative life. Excellence of the *Saiva* mode of homage; of the cow-dung ashes; of *rudracsha* beads, of *bilva* leaves, and like matters. The benefits of mental homage to *Siva*—homage to the symbol—praise of it, as to benefits—such are the chief points, leaf 1—61.

The book is of medium size, without boards, much damaged.

10. No. 642. *Siva karnamrïtam.*

By *Bháradwája muni, slócas.*

In three *satacums*, or centos.

Praises of *Siva*—tales of his conduct, not very exemplary—his disposition—his excellency, or glory—homage to him &c., (got up probably to rival the *Krishna karnamritam)*: leaf 1—38 and 7 blank leaves.

The book is short, of medium thickness.

11. No. 694. *Siva karnamrïtam,* this copy has only one *satacam* of 100 *slócas.*

In addition to the above—duty of *Saivas* to forego family cares; snakes, skulls, and other ornaments of *Siva* described: *kirîtas* or sexual amusements with *Gáuri (*or *Parvati)* leaf 124—130 taken from a larger book. This one is of medium length, thin, without boards, damaged.

12. No. 762. Three pieces.

1.) *Udáharana padyam,* or *Siva tatva vistára;* by *Sómasa cavi, slocas,* complete.

On the true knowledge of *Siva,* and his supremacy; praise founded on his glory.

2.) *Vrishabha ashtacam,* 8 *slócas.*

By *Somasa cavi;* Praise of *Nandi,* the vehicle of *Siva;* both of the above on leaf 8—33.

3.) *Basava gadyam*, or *dandacam*.

By *Somasa cavi*, prose, complete.

Description of the power, or energy of the vehicle of *Siva*—its excellency set forth in various praises : leaf 1—10. The leaves of this piece are shorter, and narrower than those of the two others.

The book is of medium length, thin, a little injured.

13. No. 1,002. Five pieces.

1.) *Siva puja kramam*—*slócas* with prose and *mantras*. This relates to *anickam* a generic term, including cleansing of teeth, bathing of different kinds, putting on cow-dung ashes and beads with homage paid to the *Saiva* symbol : 24 leaves a glossary in Telugu.

2.) *Siva puja vidhi*, *slócas*, complete.

In what manner ritual homage is to be conducted—and its benefits—praise of *Siva* intermingled : 17 leaves.

3.) *Bhaváni vachanam* ; two leaves in the Telugu language. *Siva* and *Parvati* being separate, this piece expresses *Parvati's* pain, during absence.

4.) *Rudram*, two leaves containing a *véda* extract on *Rudra*, his glory &c.,

5.) *Siva gadyam*, complete, a prose chant, declaring *Siva's* glory, 3 leaves.

The book is of medium size, but has a mixture of differing leaves.

XXVIII. Sacti (or *female energy* system.)

1. No. 13. Two pieces. Saundarya Lahari

1.) *Savuntara lahari vyakyánam*—a comment by *Lacshmi dhara*, on a cento by *Sancaráchárya*. The 100 *slócas* of the original are also contained in it. It describes the person of *Parvati*, from her feet upwards in a lengthened paraphrase. *Parvati* is the general *sacti* ; the energy being much subdivided, and distributed in other books. leaf 1—100.

2.) *Sri chacra puja kramam* ; *slocas* and prose. The *chacra* is any circular, or other diagram ; but the term *Sri* confines it to a magical diagram of this sect. As such it represents *pudendam muliebre*, as that is understood to represent the self-productive universe ; any male energy (as of *saivas*) or active cause, being passed by, on this system.

To the *Sri chacra* a variety of homage is made ; those herein specified are.

—*Gura puja*, homage to initiatory teacher.

—*Pi'tha nyasam*, finger signs to the pedestal.

—*Vacya puja* verbal homage.

—*Atma puja* mental homage ; with a placing many jewels in the *chacra*, and rendering homage to them. On the outside, the *chacra puja*, is *puja* to the *dic palacas*, homage to bind the gaurdians of the points, so that they may not interfere : 53 leaves in the *grant'ha* letter.

2. No. 14. Various pieces.

1.) *Nava rátri kalpam*, said to be from the *Brahmánda puranam*. In the *asvija* and *cartikya* month the *Dasara* or *Durga* festival occurs. The first nine days are the *maha navami*, and the 10th the *vijayanti*, commemorating the amazonian conquest of *asuras*. The mode of performing vows, and benefit of vows, and observances are herein stated—they are for *ishta siddhi*, all desirables; not always benevolent—mode of homage to different forms of *Parvati* or *Durga*. (This homage prevails in Calcutta and Bengal; and *kaûla Brahmans* are more numerous in that province, than in the Peninsula.)

2.) *Sri vidya*, this term which might be rendered "sacred learning" is technical with this class for their own religious way. It is herein said to be a revelation from *Siva* to *Uma*, of the mode of *sacti* homage.

1st. *Adi chacra* the original diagram.

2nd. the *mantras* or spells inscribed and repeated.

3rd. the order of the ritual service.

3.) *Pancha dasi bhásyam*, an explanation of the fifteen lettered spell; connected with the praise of *Cámácshi* (lustful eye) the name of the *sacti* of *Ecámbésvara* at Conjeveram.

4.) Spurious *upanishadas*, *Dévi upan : ammanya upan :—samhita upan :—samhita upan :—vyakya* by *Sita Ráma*. Many so called *upanishadas* are coined by this sect.

5.) *Sacti treya ashtaca vyakyánam*, a comment, by *Sita Ráma*, on an octave by *Sesháchala*, containing praise of three *sactis*, *Cáli*, *Lacshmi*, *Sarasvati*.

6.) *Sarva ágama arnava sanyaca*, compendium in four parts of the sea of the *ágamas ;* books of *Saivas* : leaf 1—105.

The book is long, of medium thickness, one board slightly injured.

3. No. 23. *Sárada tilacam, slocas.*

By *Lacshmanáchárya, mantras.* 1—25 *padalams* the end 1st leaf wanting.

—*Shad kalà nyásum*, finger signs, as to six venereal rites.

—*Acshara dévata nirupanam*, description of the mode of assigning a letter of the alphabet, and a divinity to each of the lunar mansions, as influencing respective births.

—*Para mitra sódhana*, examination of agreement, or difference of divinities in certain cases—*kurmachacra vidhi* a figure like a tortoise, with magic letters inscribed.

The four following pertain to temples.

—*Mantapa lacshanam*, properties of a temple-porch ; with *ancurápana vidhi* mode of sowing various grains before consecrating an image.

—*Kunda lacshanam*, properties of a pit for fire-offerings.

—*Samanya avaranam*, the initiatory teacher makes eight circles to instruct the disciple.

—*Kalávati dicsha nirupanam*, an introduction to the venereal rites of this sect in *Saiva* temples.

The following are of less restricted use.

—*Vedamúi dicsha nirupanam ;* mode of instruction on the *vedas.*

—*Dasacshari vagisvari*, an original spell of ten letters with the diagram in which it is written.

—*Agneya yentra*, a diagram to the god of fire.

—*Chaturacshara Lacshmi yentram*, a four lettered spell to *Lacshmi.*

—Description of the pouring water over the different representations of deities.

—One lettered, and three lettered spells to *Bhúvanésvari* "lady of the world," in *Saiva* fanes.

—*Durga hrüdayam*, praise to *Durga.*

—A spell directed to the conquering *Durga* in temples. Spell of one letter to *Ganapati*, and various others of like kind, used in *sacti* worship : leaf 2—191. See under 2nd family.

The book is somewhat long, thick, old, damaged.

4. No. 34. *Káma kalà vyákyánam*, a comment : the *slócas* of the original are given, with a prose *tica*, in Sanscrit.

The comment by *Punyánanda muni.*

Tripura sundari, a form of *Parvati*, her excellence, and description of her form. Spells and diagrams, used in homage to that *sacti*. The *sri chacra* and other diagrams. Four forms of the *sacti déva (kalà surupa)* not decently translatable : leaf 1—23 complete.

The book is long, and without boards.

5. No. 50. Three pieces.

1.) *Siva dhyánam, slócas* incomplete ; and *tatva dhyánam*, meditation on *Siva*, and on truth ; this piece is not *sacti*.

2.) *Syamala dhyánam, slócas* incomplete, meditation on the " dark-colored" goddess. The *dhyánam* is used after the spells have been completed, to give intensity.

3.) *Ashta trimsati kalù vyakyánam*, a comment on some other book. It relates to thirty-eight forms of passive, or productive nature.

Leaf 1—5 written, 6—11 blank, 12—25 written.

The book is short, without boards, much damaged by termites.

6. No. 56. Three subjects.

1.) *Sudarisana dhárana*, diagrams and spells, named after the discus of *Vishnu*.

The *Sudarisana* diagram has six angles and in each one a *bija* letter.

The mode of infusing life, or deity, into that figure ; after which process it is worshipped. The fire offerings, and spells employed.

2.) *Tripura Sundari puja vidhi ; slócas, mantras* and prose. The motions of hands and fingers, and afterwards the mode of homage : complete.

3.) *Lacshmi vishyam*, incomplete ; some finger motions, spells, and meditation referring to worship of *Lacshmi* 25 leaves.

The book is short, without boards, slightly injured.

7. No. 63. Fifteen tracts, containing *mantras* and *tantras*.

1.) *Tripura calpam, slócas*, complete.

By *Adinat'ha ánanda Bhâirava*.

In 16 *padalams*.

Múla mantras or original spells, with *japa* and *stottra*, and the *sacti gayatri*. The intention of the whole to propitiate the *sacti ;* to bring her over to any purpose ; and to gain desirables.

Homage to the slipper of the goddess.

Mode of writing the *chacra* or diagram, with its properties and uses, spells to make the retinue of that goddess to enter the said diagram. With like matters of magic, and mystery.

2.) *Vámakésvara tantram,* 400 *slócas,* and therefore known as *chátur sati.*

Mode of homage to *maha Tripura Sundari.* In what way the goddess is to be brought over, and her acquired influence used.

The *mantra* and *japam* used in these ceremonies, with fire-offerings; in six *padalams.*

3.) *Art'ha retna avali,* this is the title of a comment on the foregoing *chatur sati.*

By *Sri vidya ánanda nát'ha.*

In 5 *padalams* prose; subject as in the original. vimarśa

4.) *Ruju vimari sani,* or right consideration. By *Sivánanda muni* —a commentary on a work entitled *Nitya shodasikarnava.* In five *padalams*—it contains *mantras,* fire-offerings, *japa,* homage, &c. connected with this peculiar way, and having a reference to the sixteen auspicious ceremonies in general usage; though with differences of ritual.

5.) *Tripurasara samuc'haya, múlam.*

By *Bhatta nága*—in 10 *padalams.*

On the mode of the *sacti* homage. Occasion will occur for fuller details, further on in the volume.

6.) *Sampradaya dîpica,* a comment on the foregoing. piece, in 10 *padalams.*

Mode of purifying the elements—description of the form of the goddess; and her train, or retinue. Mode of homage.

7.) *Uttara shadca múlam:* said to be extracted from the *Rudra yamulam,* a *kaula* book; in 6 *padalams.*

8.) A comment on the same, without any distinct title: spells, and other matters relative to the *káula* worship.

9.) *Yogini hrüdayam,* with the *Vamakésvara tantram.* In 3 *padalams* relative to the same sect.

10.) *Yogini hrüdayam dîpica.*

By *Amrita ánanda yógi.*

In 3 *unmeshams* (winks, or opening of the eyes). A comment on the foregoing piece. *Yogini* is usually understood of a female demon; but with this sect it appears to denote a minor portion of the universal female energy.

11.) *Mátrïca chacra vivéca;* in 5 *khandams,* wisdom of the motherly diagram.

12.) A comment on the same, without title.

By *Siva ánanda muni*.

It contains the various modes, and object of forming diagrams for spells, on the female energy system.

13.) *Nitya shódasosikárnava*, the *múlam* or original of 4) sea of the 16 continual ceremonies.

14.) *Manórama*, delight of the mind; another comment on 13) in 22 *padalams*.

Details of spells and diagrams, with various other *sacti* matters.

15.) *Siva samayanca mátrica*.

By *Singha chiti nát'ha*, in 16 *ulásas*.

The general subject relates to the *kâula*, or *sacti* system.

Leaf 2—368 the end, 1st leaf only wanting.

The book is long, very thick, on broad talipat leaves, damaged.

8. No. 64. Sect. 1. Various pieces.

—'*Ananda tantram*, taken from the *Nitya shodasikárnava : supra* 13)— *slocas*. In 20 *padalams;* various matters relating to the *sacti* homage.

—*Maha svach'handu sára songraha*, mode of uniting the spells with their diagrams, as used in the homage to the goddess *Tripura Sundari;* the ritual homage and mental homage included, with *stottra* or praise.

Thirty-six *mudras ;* seals or motions of hands and fingers used in spells; and mode of using them with effect; also fire-offerings employed.

—*Sarîra utpatti krama*, on the formation, and growth of the fœtus in the womb.

—*Guru mandala archana*, homage to a form, or body of teachers— or to a particular diagram when possessed, or dwelt in, by the goddess.

For sect. 2. see XVI. Those spells, though more directly magical, yet all have a reference to the practices, and mysteries of this female energy homage.

The entire book is somewhat long, of medium thickness, on broad talipat leaves, and very much damaged.

9. No. 82. *Syama archana tarangini*.

By *Visvésvara sómayajin*.

Details of observances of the *sacti puja* imitating those of other sects.

Observances on first rising in the morning ; such as—cleansing the teeth, bathing, putting the black spot on the forehead, (their mark) using beads; and spells with them ; the repetition reckoned by the beads. The *sandhya vandanam*, morning, noon, and evening homage. The *kâlika gayatri* or *gayatri* according to this sect ; with spell, muttered prayer, and pouring out water from the hands.

Dwára pála puja ; homage to two warders, or door-keepers of a temple.

Búda suddhi, a purifying the elements *Mátrika mantra nyasa vidhi,* mode of writing the maternal spell in a diagram.

Homa krama, mode of fire-offering.

Parivára devata archana, homage to the retinue of the goddess.

Syáma archana with *stottra,* homage, and with praise to the "dark colored" goddess.

This is the chief point in the book.

Madha dâna vidhi, mode of giving honey or sweet, which designates fermented liquor or wine; an essential part of rites in this system.

Bála Tripura Sundari mantra.

A spell to young *Parvati,* a term peculiar to this sect.

Sacti puja, other parts of the said homage.

The essential point is worship of a woman ; and specially of the *vulva,* as a type of the female energy ; as the *Saivas* make the *linga* a type of the masculine energy.

Homa vidhi, mode of fire-offering.

To kill sheep, and eat the flesh, and to drink wine or ardent spirits, in this homage, is stated to be no crime *(contra* to *Saivas)* but is rather an act of merit, or virtue.

Sri chacra archana, mode of ritual homage to the *vulva*-diagram ; which when life is put into it, by power of spells typifies the goddess—or universal Nature. Various other details of homage to the female energy ; such as shun the light, and are intentionally closely kept secret by votaries ; leaf 1—228.

The book is long, very thick, without boards, some leaves are shorter than others.

10. No. 112. *Tripura Sundari tantram.*

By *Amrita ánanda nát'ha.*

Formules and other matters of rites to this goddess. Her glory. This *sacti* formed the whole world; in effect, the whole world is this *sacti.* Under its command *Brahma, Vishnu,* and *Siva,* act and obey.

Dêvi dhyána, meditation of the goddess *Kâuláchara mahatmyam,* legend of this mode of homage, and *mahima* its glory.

Sri chacra udhara krama. Mode of writing, or forming the special diagram. It is not strictly a circle, or wheel; but polygonal, with many angles; the spells used, with mode of muttered prayer. What may, and what may not be eaten when using the prayer. *Bála puja vidhanam,* manner of homage, *Bála* is an *alias,* and often prefixed to *Tripura.*

Mátangi calpam, benefit of homage to the "maternal member."

Anna púrna púja vidhanam—mode of homage to a Ceres, giver of food. *Bhuvanésvari mantra; puja; yentra,* or diagram, spell, ritual homage to the "lady of the earth-paradise."

Cáli prasamsa, praise of *Cáli;* also mode of homage to this *sacti* of *Vira Bhadra. Cálica stuti,* other laudation. [It is not quite certain whether *kâula matam* the designation which they adopt, is from *kula* tribe, or *káli* the *sacti* of *Vira Bhadra.*

Mátangi puja vidhanam mode of spell, fire-offering, prayer to the "matron-member."

Varahi mantra puja spell and homage to a *sacti* of *Vishnu,* but only used by *Saiva sactis.* *Cáli mantra—Lacshmi mantra, Sarasvati mantra*—three spells named after the *Sactis*—of *Siva, Vishnu,* and *Brahma*—for varied benefits expected. There are as many as 101 *vräta calpas* beginning as above with *Bhuvanêsvari;* which of course need not all be specified.

Devi sandhya kramam, mode of homage, morning, noon and evening to another variation, or *Siva sacti.*

'Ananda lahari vyahyánam.

By *Sadà Siva.* A comment on a piece of 40 *slócas,* by *Sancarácharya* incomplete, leaf 1—46, 49, and 1—4 and 1—13 and 21—23 and 76—98.

The book is long, thick, without boards, old, very much damaged; in various cases, only bits of leaves remaining.

11. No. 114. Many matters, but of one kind.

1.) *Káma kalà angana vilásam.*

By *Punya ánanda,* with a comment by whom unknown. *Kama kala angana* it appears is the name of a *sacti;* otherwise not translatable.

vilásam is amusement ; but commonly applied to books, or sections of books.

On the supremacy of the *sacti*, or female energy ; that is, as the *Vaishnavas* say that *Vishnu* is the supreme, and *saivas* that *Siva* is the supreme, so this book states, that the *sacti* is the supreme. *Sacti stuti* praise of this supremacy.

Sri chacra, or diagram representative ; mode of forming it. Description of its angles. Spells to bring different goddesses, or portions of the *sacti* into its various angles. Different *mayas* or forms ; such as *icha sacti—gnána sacti—kriya sacti—zanta sacti*—with the angles of the diagram, in which they dwell.

The *múla sacti*, central or principal form. The world is *sacti mayam* ; not so much illusion,as uncaused, or self developed.

Ashta kona, eight principal angles, and the powers or goddesses therein concealed or resident.

Shodasa ara, sixteen chambers, or compartments, contained within a circle, or other diagram. Their appropriate powers, form, mode of homage to them.

2.) *Samvidya mahatmyam*, or legend of "mixed knowledge ;" said to be from the book called *Tripura siddhánta*. In this system there are *cant* terms: *samvidh* is a term for opium, or spirituous liquor.

Kalanja vacshana prasamsa, praise of drinking wine, or ardent spirits.

Anacreon was a poet of this sect, which undoubtedly prevailed in ancient Greece ; and his pieces are so many *sacred* hymns : there are various counterparts in *sacti* books].

Properties descriptive of mixed beverages as *kalanja*, mingled with other things, as spices, &c.

Srî vidya prasamsa, praise of "sacred knowledge" (that is the *sacti* way) connected with magic rites to the *Sri chacra*, *ut supra*.

3.) *Tripura upanishada*, a spurious appendage to the *vedas*. In Hindu ethical books *káma* or lust, with it accompaniments, is ranked with deadly sins.

In this *veda* it is rated very highly ; declared most excellent, and virtuous. In various ways this sect goes contrary to the *common sense*, or universal opinions of mankind.

Connected, or distinct, are various *yentras*, diagrams, and *mantras*, spells for various purposes ; as *vyacra*, to bind tigers ; *sarpa*, to bind serpents ; *búda*, to bind goblins ; *préta*, to bind dead bodies, or ghosts ; *pisácha*, to bind evil spirits.

4.) *Bhâirava yentra* and *mantra;* the term means a dog-headed form of *Siva;* but it is used technically, for spells, and ritual of a terrifying, or destructive kind, in which this sect largely deals; assuming the power of killing any one by magic, at pleasure.

5.) *Sábara mantra,* designates a spell to a hunting goddess; connected with it, as supposed, are :—

Praise of the *sacti* located in the centre of the *sri chacra (quasi. os tincae).* The spell, ritual, and manner homage paid to this *sacti* symbolically.

Dévi dícsha krama, formule of initiatory rite of discipleship to the worship of *Dévi.* Mode of forming the diagram, and inserting the spell.

6.) Minor pieces.

—*Góvata prayaschita,* a punishment, or expiation for killing a cow, incomplete.

—*Lalita cavacham,* praise and appeal to a goddess; name of frequent occurrence in the *sacti* system; complete.

—*Ammanaya stava*—praise of the *Ammen,* a goddess.

—*Bhagalà muc'hi stottra* and *mantra* this name like *Lalita* is untranslatable; but it designates a goddess: praise, and spell used in this sort of homage.

—*Trayambaca mantra vyakyanam,* a paraphrase on a spell named after *Siva;* but technical only. Meaning, and power of this spell stated.

—*Yógána sássanam, sútras* said to be on asceticism.

—*Siva stuti, slócas,* praise of *Siva.*

—*Krishnashstottra sata namavali,* prose, list of 108 names of *Krishna* with praise; these two last are foreign to the general subject.

—*'Ananda vrüta udyápanam;* mode of closing a kind of vow, or practice by females.

The leaves are not regularly strung: leaf 2—44, 81—98 and 106—120, and 126—141, other 10 leaves not numbered.

The book is long, of medium thickness, old, slightly damaged.

12. No. 130. Three pieces.

1.) *Bála sahita Parámésvara puja vidhi.* Mode of homage to young *Parvati,* together with *Siva.* This, though not strictly *sacti,* is known to be such by the term *Bála,* not used by *Saivas.*

2.) *Shadchacra pracaranam;* the language Telugu. Mode of six diagrams; either six concentric circles, or other distinct figures.

Seven petals are attached to form a lotos-flower; and in each of the petals a *bijácshara,* or special letter is written. The mode of muttered prayer, used with this figure is given.

The piece has Sanscrit *slócas,* with Telugu stanzas, and prose.

3.) *Makutágamam,* crown-book; whether this is connected with the *sacti* system, or is general, is not known.

Description of the form of the world—of the seven seas—of the *dwipas* or great islands—of the nine planets, with their distances from each other—of the twenty seven lunar stages—on the formation of the foetus, and of limbs progressivly of the body, leaf 1—28, wanting 6.

The book is long, without boards, recent.

13. No. 143. *Mátrica pushpa mála stottram,* 55 *slócas* incomplete. By *Sancaracharya.*

The "maternal garland" lauded.

Alphabetical *slocas* from *a* to *csha,* each one beginning with a letter in order.

General subject—declaring that the *sacti* (or *Parvati*) is mother of the entire world—the passive energy in creation—together with description of beauty, personified as a female.

This book is formed of narrow slips of paper, pasted together.

14. No. 163. *Kulárnva maha rahasyam,* the great mystery of the caste sea.

In 17 *ulasas* complete; *slocas.*

[This sect term themselves *the* tribe or caste. From *kula* tribe, it is said comes *kâulanatam,* the *sacti* system: and its followers are *kâulina* (termed koolin in Bengal.) They affect to despise other devotees].

On daily modes of homage, and forms of prayer. Details as to the self-affected superiority of this class of worshippers. Description of spells of their usage. Their construction of the sense of the *Vedas;* what kinds of food they may, or may not eat. Mode of homage, on special days. Their special caste observances. Six different mode of initiation. One, a probation of six months, one of a month, one of a year, &c. Some household ceremonies, *Kámya* or sensual benefit, as to pleasure, The book will come under further, and possibly fuller notice, further on, in the 2nd Family of this class of MSS. leaf 1—73.

The book is long, of medium thickness, with wooden peg, slightly injured.

15. No. 164. *Kularnava maha rahasyam.*

In 17 *ulásas*—*slócas*—incomplete, just at the end only. Another copy of the above.

Mode of homage in temples. The greatness of their class, or tribe. Mode of mental homage. Modes of initiation. Observance on special days.

Properties of teacher and disciple. *Patuka bhakti lacshanam* properties (or otherwise description) of homage to the foot of the goddess. [Homage to the foot of *Vishnu* or *Buddha*, is common with *Váishnavas* and *Báud-hists*].

Kuláchára vidhi—mode of caste observances; besides various other matters 67 leaves in all. This book is an authority—further notice, as stated above.

16. No. 806. For Sect. 1, see X. for Sect. 2, see XXVI. sect. 3, *Lalitamba sahasranáma.* Praise of a subordinate *sacti*, by 1008 names; stating her glory, and used in worship: 27 leaves, some of them destroyed by wear. This portion is more recent than the foregoing sections; the leaves are gnawed at one end: in all 122 leaves.

XXIX. SECTARIAL.

1. No. 27. *Ráma púrva* and *uttara tápaniyam*; each has 5 *khan-das.* Alleged to be an *upanishada* of the *at'harvana véda* in the shape of *veda* verses; but, in all probability, spurious as an *upanishada.* It has a prose *tica.*

By *Nágésvara.*

It rejects the human nature of *Ráma,* and seeks to establish only his divine nature.

His *chit surupa* describe.

[*Chit ákása* is the most subtile ether possible; only just material, and the next thing to pure immaterial spirit].

In *Para Brahm* there is no *bhéda,* that is division or difference (implying that *Ráma* is *Para Brahm.*)

A tetragramma *a, i, u, m,* is applied to the family of *Dasarat'ha, a. Bharata*—*i, Lacshmana*—*u, Satrugná*—*m, Ráma.*

By this means a secret, or cabalistic meaning is sought to be given of the *at'harvana védam.*

In so large a book of course many other, but like, matters are contained.

At the end is the *Curma chacra;* on one leaf a diagram with letters relating to *Ráma,* to compare with the last letter of any person's name; and thence good or evil is inferred; a sort of divination.

2. No. 144. *Saiva tantram ; slócas* with *vácya* extracts.

A discrimination of the internal divisions among *Saivas ;* which tend, more or less, to mutual alienation.

1.) *Sámáyya saivam*, this class receive the *Vaishnava* system, together with their own: *Vishnu* and *Siva* are regarded as coequal.

2) *Púrva saivam.* This class insist on the priority, and superiority of their own way; with the supremacy of *Siva*

3.) *Mitra saivam.* They are friendly towards *Vaishnavas ;* intermarry with them.

4.) *Suddha saivam.* This class maintain that their system is the only pure system ; by consequence hostile to other systems.

5.) *Srâuta saivam.* This class profess to follow the *védas* only, as to sacrifices, which the *smartas* will not do.

6.) *Marga sâivam*, not particularly examined—the name denotes a peculiar way.

7.) *Vira saivas*—these carry the *saiva* credence to monstrosity, caricature, and violence ; and especially against the female *sacti* system of *Bauddhas* and *Jainas.* They are termed *Jangamas* (moveable symbols) and *Aradhyas* (worshippers. It is said they will not enter an ordinary *Saiva* temple : leaf 1—11 complete.

The book is of medium length, without boards. A translation of so brief a book would be interesting, and probably useful.

3. No. 263. Two pieces.

1.) *Bhárata sárata sangraha stottram.*

By *Appaiya dicshada ; slócas*, complete.

Various matters are extracted from the *Bháratam*, in order to shew that *Siva* is higher, or greater than *Brahmà* or *Vishnu ;* that *Siva* is *Para Brahm* ; that he is specially to be worshipped ; and is the First Cause of the Universe. leaf 1—22.

2.) *Rámáyana tátparya nirnayam.*

By *Appaiya dicshada ;* complete, *slócas*, and *vácyas.*

In like manner as in the foregoing case, extracts are made from the *Rámáyanam*, and are commented on ; in order to shew that *Siva* is greater than *Ráma* or *Vishnu.* Moreover that *Siva* is *sarvóttama*, superlatively best. *Ráma* did homage to *Siva. Ráma* consecrated, and established a symbol of *Siva* at *Ramésvaram* for worship. Wherefore *Siva* is *Jagat-kárana*, the cause of the universe, and also *Para Brahm*, the alone Supreme : leaf 1—21.

The book is long, of medium thickness, without boards, slightly injured.

There are tracts *pro contra* by *Ananta tirt'ha ; vide supra* XXVI.

4. No. 276. *Saiva sanjivini, slócas,* with a Canarese *tica* by *Siddha linga Siva yogi* 1—10 *parich'hedas,* leaves of the last one broken, otherwise complete.

Another copy of No. 144. On the different sub-divisions of the *Saiva* way, as *Samanya—Púrva—Mitra—Suddha—Srauta—Marga—Vira,* with *Saivam* attached to each term. In addition to what is noted above may be added, the mode of admitting a disciple or young pupil—difference of *mudras,* or finger signs in homage—sacerdotal ceremonies described. *Brahma's* form by some ; *Vishnu* by others ; used as a *lingam.* Ritual, in fanes, of those who insist on the duty of worshipping in a state of nudity. Ceremony of making a *Sanniyasi* at the point of death. *Saiva* ascetic observances ; by such as renounce domestic life, and live by mendicancy : 66 leaves.

The book is of medium size, without boards, the two last leaves broken.

5. No. 307. *Uma samhita ; slócas, Siva* to *Parvati,* incomplete ; said to be from the *Scanda puranam.*

Tale of the *Rámáyanam ;* a long yarn, *twisted.*

Description of *Cailása*—glory of the name of *Rama*—merit of even pronouncing it. Some *vidhyadháras* thereby obtained beatification. The *Ramayanam* contains 24,000, *slócas*—its excellence. After *Ravana* was killed *Ráma* being guilty of *Brahmahatti* placed a *lingam* at *Ramésvaram ;* in order to expiate the crime. This is the chief point ; and connected therewith is a brief abstract of the six *candams* of the *Ramayanam* : leaf 1—58.

The book is long, of medium thickness, without boards, recent.

6. No. 312. *Siva gita ;* from the *Padma puránam ; slócas ;* 16 *adhyayas,* complete.

Merit of *Saiva* homage ; and of walking round a temple, keeping it on the right side. Enlargement on the glory of *Siva. Agastya* taught *Rama* a *dicsha* or initiation to the homage of *Siva.* The *samsaram* or family life is proved by *Agastya* to be *nisaram* insipid. Some matters on *vairagyam,* or ascetic zeal.

On the power and kingly conduct of *Rama.* He was taught the *Pasupati vrüta ;* a *Saiva* observance, destructive.

After the performance of this ceremony and the like, *Siva* appeared to him : *Rama* obtained various kinds of gifts, in the shape of destructive weapon.

Description of the nature of *Para Brahm. Siva* shewed to *Rama* his *visva rúpa* or universal form ; as in himself embodying all being, and things.

On the five elements as component parts of the human form, and on their destructibility. Details as to the body, and as to the soul. *Upasanam*, or mode of honoring *Siva*.

An account of *mócsham* or beatification. Description of the kind of *bhakti* or devotedness to *Siva* that insures to its possessor beatification. On the way to beatification; and on any one, who, being in that way, is fit for the boon.

By favor of *Siva*, the hero *Ráma* conquered *Rávana*, and others: leaf 1—36.

The book is long, of medium thickness, without boards, recent.

7. No. 378. *Vaisya sandhya vandanam, slócas, mantras* and prose complete.

Sálangáyana to *Vaisya muni*; said to be from the *Scanda puranam*.

On three *varnas* or *Brahman, Cshetriya, Vaisya*. Of the third, the form of morning and evening homage, directed chiefly to the sun. [The *gayatri* is similar in object; but the use of this is restricted to *Brahmans*): leaf 95—97. The book is of medium length, without boards. Compare with the following number.

8. No. 392. *Kaniká puránam, slócas.* Kanyaca

By *Sálangáyana muni*, in seven *adhyáyams*, supposed to be complete.

On the *Váisyas*: their genealogy—rules as to measures of *yugas*. Origin of the *Vaisyas*—legend of their devotedness to *Siva*—gift or favor thereby obtained—by command of *Siva* to *Vishnu* this merchant-caste became wealthy on earth. Legend of *Bhascaráchárya* their *guru* (not *Rámanúja*.) On the river *Gâutama* at *Pánär*—their location, by there building a town—thence they emigrated, and spread themselves over the towns of the *Calinga désam*. Account of *Kusumàn*—he was very charitable, and rich, as a *Cómti*—he performed a *yagnya* or sacrifice to obtain a child. By the favor of *Parvati* a son, and a daughter were born to him; their growth, nurture, &c.

Vishnu Verddhana of *Talicàd*, came on a conquering expedition. He saw the virgin daughter of *Kusumàn*; and desired to obtain her, details of this affair, as to the catastrophe, and deification of the young woman.

An episode is thrown in, as to *Marcandeya*, a devotee of *Siva*. This caste allows of the marriage of first cousins, or children of brothers and sisters. Mode of marriage described: leaf 124—159.

9. No. 496. *Náráyana sabda nirvasanam* or *Náráyana pata nirvasanam.*

The author endeavours by various authorities, as to roots, and by quotations from many books, so to turn, or twist, the name of *Náráyana*, as to make it mean *Siva*. It is the only name of *Vishnu* which cannot easily be so turned. *Sancaráchárya* began this kind of twisting, which is congenial to the *Hindu* mind. If the name could be so perverted, the distinct existence of *Vishnu* would be thought blotted out, and that all his names are names of *Siva*. Hence the subject continues a controversy among *Saivas;* from *Appaiya dicshada* of old (as verbally stated) down to *Ráma Sastri* of Mysore, a *Pandit* in the Sudr Court, professing to have accomplished the *grand* object : leaf 47—64.

The book is long, without boards, recent.

10. No. 515. *Avaróchána anubyúdi.*

By *Sancaráchárya*, 144 *slócas.*

In this world ignorant people consider *Náráyana* and *Siva* to be distinct, and different ; but the author is of another opinion ; and, addressing *Ráma*, observes—" You O! *Para Brahm* are in yourself *Brahma*, *Vishnu*, and *Siva*." (I do not vouch for this piece being the genuine production of *Sancaráchárya*. However, he, with his *Smarta* followers, hold the entire unity, and agreement of *Brahma, Vishnu,* and *Siva*, and refuse to set the one against the other ; as is very commonly done by other classes).

11. No. 525. *Tatva kaustubham*, or *mata dúshana grant'ha, slócas* prose.

Only the 1st *parich'hedam*, or section.

The *puránas* which declare *Vishnu*, to be supreme are of the quality of *támasa*, or darkness, while the *linga* and other *Saiva puránas* are *sátvica* or excellent.

By means of this last *purána* it is proved that *Siva* is *tatva purusha*, the " real man" or supreme Being ; as such his glory is stated. It leans to the *advaita* system ; but is rather *Saiva* in the extreme, leaf 26—36.

The book is somewhat long, without boards, recent.

XXX. Tales.

1. No. 605. An assemblage of classic poems : in whole or in part. Some of these pieces are elsewhere entered ; but this book, as a whole, can only be classed here.

1.) *Cumara sambhava*, by *Cáli dása.*

The 7th *sargam* 89 *slócas* of the *múlam* or original; *sanjivini*, a comment on the 7th *sargam*.

By *Kola chéla malli nát'hà.*

Also the 8th *sargam*, original, and comment; both complete.

In the 7th is an ornamental description of *Parvati*, as to personal beauty, at the time of her marriage; and, in the 8th, details following marriage, *immodesté.*

2.) *Mégha sandésam*, the *púrva* and *uttara*, by *Cáli dása;* and comment on both of them, by *Kola chéla malli nat'ha.*

This, as an entire copy, might be put up as a distinct book.

3.) *Kirartarjuniyam: slócas.*

By *Bháravi.*

From the 1st to the 8th *sargam.*

Ganda pata, a comment on the same, the comment following each *sargam*, and distinct. By *Kola chéla malli nat'ha.*

The general subject *Arjuna's* penance on the *Himályas.*

4.) *Mágham, slócas.*

By *Vanin Magha*—5 *sargams.*

—*Sarvancushu*, a comment on the same. By *Kola chéla malli nat'ha.* It follows each *sargam*, distinct from the original.

The general subject *Krishna's* expedition against *Sisupala*, with description of halts, or military encampment, and with ornamental, and erotic matter; much of this last throughout, though not entirely such: leaf 5—270, but not so written.

The book is long, of double thickness, with a wooden pin, recent.

2. No. 610. *Nâishadam—slocas.*

By *Sri Harisha cavi*, the 2nd *sargam.*

A prose comment on the same.

By *Kola chéla malli nát'ha;* in the book this is placed first.

The *hamsa* bird describes to *Nala* the great personal beauty of *Damiyanti;* leaf 1—29.

The book is of medium size, without boards, recent.

3. No. 611. *Sanjivini*, a prose comment on the *Megha sandésam* 1st part only.

By *Kola chéla malli nat'ha;* defective.

The 1st part is descriptive of localities; and extends to the arrival of the cloud at *Alacapuri:* leaf 1—48, from 2 to 20 new leaves.

The book is long, of medium thickness, without boards.

4. No. 643. *Vicramarca cat'ha.*

Prose with an occasional *sloca.* Tales by thirty-two nymphs, imprisoned as statues on the steps of *Vicramarca's* throne. On *Bhója rája* attempting to ascend, each statue told a tale of *Vicramarca's* great liberality, causing *Bhoja* to retire abashed ; see former notices : leaf 1—34.

The book is long, with bamboo boards, injured on one edge of the book.

5. No. 656. *Naishadam, slócas.*

By *Sri Harisha* 1—3 *sargas.*

Jívátu, a comment on the same.

By *Kóla chéla malli nát'ha.*

The size of *Nishadha désam.* Description of *Náishadha* or *Nala*—his mode of charitably protecting the country—his catching a *hamsa* bird in a pond ; and, at the bird's request, sending it on a marriage errand to *Damayanti :* leaf 1—77 and 13 blank at the end.

The book is long, of medium thickness.

6. No. 658. *Hamsa sandésam,* 110 *slócas.*

By *Vedantácharya—2 uchvasams. Hamsa sandésa tippani*—a *tica* or comment on the same, probably by the same author.

Ráma being on *Malya* hill saw a *hamsa* bird in a pond, near at hand ; and, as he had come to a knowledge of *Sita's* abode, through the means of *Hanuman,* he caught the bird, and charging it with a detail of his affections &c. he despatched the bird with the message. A mere poetical play of imagination, apparently an imitation of the foregoing, and following works.

Descriptive details of places by the way, and fully so of *Lanca,* with a description of *Sita's* person.

The book is long, of medium thickness, without boards, injured.

7. No. 659. *Megha sandésam, mulam.*

By *Cáli dása.*

The *púrva* 67 *slócas ;* the *uttara* 53 *slócas* the *uttara* is erotic, but the whole is tolerably well known, through the medium of Wilson's translation, leaf 1—23.

The book is short, without boards, slightly injured.

8. No. 661. *Naishadha vyakya*—a *tica.*

By *Mahobadyaiya,* 5—9th *sargam.*

5. *Náreda* went to *Indra* with intelligence of *Nála's* marriage contract with *Damayanti* in order to embarrass the same ; recommending *Indra* to become a suitor.

6. *Indra*, *Agni*, *Yama*, *Varuna*, these four set out to meet *Nala*; and, on doing so put him in fear, charging him to go and say, that each one of them would come and marry *Damayanti*: *Nala* engaged to do so. (A sort of proceeding termed *dáudhya*.)
7. *Nala* in disguise went and spoke with *Damayanti*; and delivered the messages sent by *Indra*, and the others. She declined the proposals, being engaged to *Nala*.
8. Description of *Damayanti's* person, from her foot to her head.
9. The aforesaid four came in disguise, and sat down to discourse with *Damayanti* leaf 1—161.

The book is somewhat long, thick, old, not injured.

9. No. 664. *Nalódaya tica*, a comment on a poem by *Cáli dása* the *Nalódayam*.

By *Aditya suri*. 3 *uchvasams* complete, the 4th defective. A description of *Nala's* person, and good qualities; and the like as to *Damayànti*—not beyond : leaf 1—35.

The book is long, without boards, slightly injured.

10. No. 671. *Nalódayam, mulam*.

By *Cáli dása*, with a *tica* by '*Aditya suri*, 1—3 *uchvasams*—*Nala* and *Damayanti* described. A fragment of two leaves on the same subject, *grant'ha* letter from some other book : leaf 1—76.

The book is of medium size, very narrow leaves, without boards, damaged.

11. No. 672. *Bhoja charitra; slócas*, with prose, said to be complete.

While *Bhoja* ruled, he partronized many *Panditas*, and poets, the former taught him learning, the latter panegyrised him, and all received gifts. *Cáli dása*, *Bhava bhuti*, and *Dandi* were distinguished; and the first one was a great favorite with *Bhoja*. It is stated in the book, that *Bhoja* as a trial of skill gave the three poets three words, without meaning, to be the close of a distich. These words were merely *gulu, gugulu, gugulu*. *Bhava bhuti* and *Dandi* failed : *Cáli dása* produced this distich.

Jambu p'halani paguváni patanti vimálo.

Jalé kapi kambhita sácámbhyò gulu gugulu gugulu.

'A *Jambu* tree with branches over a pond bore ripe fruit; a monkey shook the 'branches, and the fruits dropped into the water, with the continuous sounds—*gulu gugulu* '*gugulu*.'

Bhoja acknowledged this to be his meaning; having seen the thing when out hunting.

Details of *Bhoja's* conduct in the management of his kingdom.

The book is long, of medium thickness, without boards, recent, slightly injured.

12. No. 686. *Bhásha manjeri*, prose.

By *Vengalárya vibhuta ;* incomplete.

In *Calinga désam* was a king named *Subhutti.* A *Brahman* went thither, from Conjeveram, and had an interview with that king ; who asked who he was, whence he came, and by way of what countries, with the like. The questions and answers yield a continuous colloquy, expressly intended to aid students in acquiring the language of polite conversation—the object of the slight fiction employed, as a vehicle. See another copy 24 No 744 *infra* ; leaf 1—10.

At the end of the book are two leaves *Samasya parnam*, an amusement : one person is to guess at what another person thinks in his mind, by means of one word, or more than one. Example, one person stated ten different synonymes for the word *samudra*, sea, and then demanded what was his mental thought. The other replied that he thought on the ten heads of *Rávana*, for reasons given : 12 leaves, 15 blank.

The book is of medium size, without boards, recent.

13. No. 691. *Vicramarca charitra*—prose with some *slócas.*

This copy is very much damaged, and thereby rendered incoherent, and not complete. The places dipped into were, hunting in a forest—presents to *Panditas* from various countries—rule of his kingdom. See 4. No. 643.

The book is long, thin, without boards, very old, and greatly injured.

14. No. 696. *Bútanandana*, a comment on the *Nalódayam*, with the original *slócas* by *Cáli dása* 1—4 *uchvasams*, the *tica* by *Surapura Vencatácharya.* Tale of *Nala* the *hamsa* bird—description of the person of *Damayanti*—marriage.

The book is long, of medium thickness, without boards, recent, slightly injured.

15. No. 698. *Mégha sandésa vyákyánam*, *tica* form, without the *mulam.* The comment on *purva* and *uttara* both complete.

A *yacsha* banished by *Cuvéra*, charged a cloud to carry a message to his wife—progress of the cloud by Ougein to *Alacápuri*—minute description of the person of the *yacsha's* wife—translated ; leaf 1—88.

The book is short, of medium thickness, slightly injured.

16. No. 701. *Visva guna darisanam.*

By *Harisana pála Vencatácharya*, *slócas* and prose mingled ; complete.

A discourse between two *gandharbas*, as a vehicle—*Krisanu* abusing and *Visvavasu* praising, the sun—*Narayana ; Bhadrica azrama*—*Casi*—*Ayodhya*—*Gurjuru-désam*—*Maharashtra désam*—*Carnata-désam*—*Yadava*

cshétram—*Andhra-desam*—*Canchi-puri*, *Chóla* and *Pandiya-désams*—*Siva*, *Vishnu*, and other gods—*Brahmans*, *Cshetriyas*, *Vaisyas*, *Sudras*, *Chandá las*—*Bhagirati* and other rivers. The *Tengalas* of Conjeveram come in for abuse alone, which is the intended sting of the hornet : leaf 1—46.

The book is long, of medium thickness, without boards, a little injured.

17. No. 708. *Mágha vyakyánam* prose.

By *Kóla chéla malli nat'ha.*

Only the 8th *sargam*, 17 leaves.

Krishna's sports in water with women : plucking flowers in the forest : and the like' 75 *slocas* of the 7th *sargam*, *múlam* only, on 5 leaves added.

The book is of medium length, thin, without boards, injured.

18. No. 714. *Mágham, tica* only.

By the same author.

75 *slócas* of the 7th *sargam* are explained, the gathering of flowers during the march of *Krishna's* army ; leaf 38—52.

The book is of medium length, without boards, injured.

19. No. 716. *Mágha cávyam, slócas.*

By *Mágha cavi.*

The 6th and 12th *sargams*, with a *tica* on the same, by the above author. The 6th contains a description of the *six* seasons. The 12th relates to exercising elephants, and horses in military evolutions : leaf 24—46 and 59—80.

The book is of medium size, without boards, slightly injured.

20. No. 721. *Jivátu*, a comment on the *Naishadham;* the 9th *sargam* only 1—106 *slocas.*

By *Kóla chéla malli nat'ha.*

Nala, disguised, discharged his commission, and *Damayanti* refused to marry any other than *Nala* ; leaf 1—24.

The book is of medium length, without boards, somewhat injured.

21. No. 727. Sect. 1. *Naishadham.*

By *Sri Harisha cavi, mulam* only, 1st and 2nd *sargams*, as far as to *Nala's* catching a *hamsa* bird : 18 leaves.

Sect : 2, 3, 4 *alibi.*

22. No. 735. *Naishadham, múlam* only.

By *Sri Harisha cavi.*

The 5th *sargam*, 138 *slócas* complete.

Náreda's visit to *Indra* to disturb the intended marriage ; and the professed suitorship of *Indra*, *Yama*, *Agni*, and *Varuna.*

The book is of medium length, without boards, very slightly injured.

23. No. 741. *Bhoja charitram, chāttu slōcas, grant'ha* letter.

Distinct distichs by various persons on the good disposition of *Bhoja raja;* such as courage, fortitude, gentleness, generosity, &c. and these variously described so as to display the verbal skill of the authors: leaf 85—91.

The book is long, without boards, injured.

24. No. 744. *Bhāsha manjeri,* prose, complete.

A colloquy between a learned *Brahman* and a king. The former asking a gift and the latter putting a variety of questions; such as, who are you? what family have you? and the like—only extensively varied. The *Brahman* replies, and the king dismisses him respectfully, sending him home. See 12 No. 686. As there noted, the intention seems to be to teach the modes of polite language to persons unused to courts. As the language is a dead one, except among *Brahmans*, its usefulness is less than would be otherwise the case: leaf 1—20, and 40 leaves blank.

The book is long, without boards, recent, a dye has been used to make the letters more legible.

25. No. 769. *Naishadham, múlam.*

By *Sri Harisha.*

3rd to 6th *sargam,* with a *tíca* to the same.

By *Kōla chēla malli nát'ha.*

From *Nala's* catching the *hamsa* bird, and sending it with a message to *Damayanti*, down to the return of the bird, with a favorable reply and his preparing to journey: leaf 1—83.

The book is long, of medium thickness, has only one board, and is damaged.

26. No. 773. *Damayanti cat'ha.*

By *Trivicrama Bhatta, slōcas* with prose mingled, not *tíca* 1—5 *uchvasams,* only a little of the 6th.

Description of the good disposition of *Nala*, and of his bodily form. *Kundina* the town of *Damayanti* is described. A description of her person. Her love for *Nala.*

There is a studied use of *slésha*, or words of double meaning; for example—"she is like the *sandhya*" or twilight. Now the dawn and evening are sometimes red, but this also denotes desire, so that the meaning is "of roseate hue, and fond of *Nala*." 46 leaves.

The book is long, on talipat leaves, no boards.

XXXI. VAISHNAVA.

1. No. 204. *Driddha bhakti lacshanam* or quality of firm devotedness; from the *Vishnu dhermóttara—27 adhyáyas*—from the midst of a larger book; the general subject is the *Vaishnava dhermam* or duties of *Vaishnavas; Garuda* to *Marichi.*

—*Aditi puja*, homage to a guest on arrival.

—*Varna krama ácháram*, customs or observances of *Brahman, Cshetrya, Vaisya* and *Sudra.*

—*Pati bhakti*, devotedness of a serf to his feudal head.

—*Vishnu puja*, mode of homage to *Vishnu.*

—*Tulasi mahima*, excellence of sweet basil.

—*Vishnu sishúsha*, working gratis in a *Vaishnava* temple.

—*Sálagráma puja*, homage to kinds of petrified shells.

—*Dhénu puja*, homage to a cow.

—*Bhumi dánam*, gift of land.

—*Anna dánam*, gift of food.

—*Eca dasi upavásam*, fasting on the eleventh lunar day.

—*Punya apunya kriya*, meritorious works, such as building temples, &c. and the defect of such merit.

—*Guru sishúsha*, gratuitous service to a spiritual teacher.

By attention to the aforesaid duties, and by being firm in the service of *Vishnu, mukti* or beatitude, will be acquired. Those who are without devotedness to *Vishnu* do not obtain beatitude : leaf 1—112.

The book is long, of medium thickness, without boards, variously damaged.

2. No. 213. *Brihanárédiyam, slócas.*

37 *adhyáyas* or chapters.

—*Sraddha mahatmyam*
—*Bhágavata* ,,
—*Guru bhakti* ,, } Excellence of funereal rites; of deity; of devotedness to a teacher.

—*Tirt'ha nirnayam*, description of many bathing pools, modes of expiation of various crimes, with intermediate details, as to *Vishnu's* glory : 72 leaves.

The book is long, of medium thickness, very old, and very much damaged.

3. No. 233. *Vishnu dhermóttára : slócas.*

1—27 *adhyáyas* 1st and 27th defective.

Excellence of *Prahláda*, as a devotee of *Vishnu*, and excellence of *dhermam* or equitable benevolence—mode of homage to (*aditi*) a guest—the

due deportment of a *Vaishnava*—duties and deportment of a chaste wife. On the merit of going to look at (*i. e.* pay homage to) an image of *Vishnu*—on the value of the *tulasi* plant, and of sprinkling water, in which it has been put, on the head. Value of giving lamps (or lights). A special value attaches to gifts for the homage of *Vishnu*, on the full moon of *Vaisac'ha* month, or on the *Srávana dwádasi*, and on some other days. To go, and see a temple of *Vishnu* is of great merit. Value of *sálagramams* or petrified shells. Merit of digging tanks or pools, and of planting groves of trees near them. Mode of doing homage to *Brahmans*. Great value of gifts made to them : such as a cow, land, food, &c.

Importance of the fast on the eleventh lunar day. Description of *naraca* and *sverga ; yama puri* is the capital of the former ; sufferings there described, and the happiness of *sverga*, the paradise of *Indra*.

Nyána yógam—merit of knowledge, with reference to beatitude.

Description of the four ages, *krīta, tréta, dwápara* and *cali*—with other matters.

The book is long, of medium thickness, recent.

4. No. 368. *Sésha dherma*, extracted from the *Hari vamsa, slócas*.

By *Suta*. 57 *adhyáyas* incomplete.

Specification of various kinds of *dhermam*. Glory of *Vishnu*, and of his acts in creation, &c. Account of various votaries of *Vishnu*—and a discrimination of what such ought to be in mildness of temper, and in right conduct. The merit of gifts of food, of a cow, of land. Praise of *Sat ;* that is an excellent man. The benefit of friendship, or intercourse with such a one. Value of the *sálagrama* shells. Benefit of bathing in the Ganges, and of observing the 11th lunar day, as a fast. As also of giving water to thirsty travellers, and of honoring guests. Benefit of walkng round a *Vaishnava* temple, keeping it on the right hand. On the great sufferings of the fœtus, when confined in its mother's womb. On family troubles ; which are very great. Discrimination as to a wealthy man, and a fraudulent debtor. The former, if charitable, will go to *Sverga* after death, the other to *Naraca*. The excellency of the *Cavéri* river—of the *chandra pushcara* pool near it—glory of *Rangha* (or *Vishnu*) dwelling there. Legends of other temples, as *Vencatadri* (Tripeti) *Hastigiri* (Conjeveram) their excellence. On the birth day of *Krishna ;* and on the nine days' festival to *Ráma*. On vows of four months' continuance. On a special observance, on the *srávana dwádasi*. Benefit of fasts on Sundays, and Mondays—with various other, and similar matter : leaf 1—180.

The book is somewhat long, thick, old, but not injured.

5. No. 373. *Capila dhénu lacshanam.*

Properties of the tawny-colored cow. *Vaisampayan* said that *Késava* told this legend to *Dherma putra.* It is an extract from the 100 *adhyáyams* of the *Vishnu dhermótara sastra.* Some of the contents—qualities of the tawny cow—its milk is excellent for *hómas* and the like matters. To eat its flesh is a crime leading to *Naraca.* If a *Sudra* keep such a cow, and sell its milk his doom is *Naraca.* A *Brahman* must not accept a gift from such a *Sudra*—if he does, a *prayaschita* or atonement must be made. The milk of this kind of cow is good to be used in all *yagnyas* or sacrifices. Laudation of the tawny cow. Benefit of walking round it. There are seven varieties of this species of cow. A gift of this cow to a *Brahman*, or a temple, removes all sins—when it is proper to be given. More laudation of the cow. The five products, if taken inwardly, produce great benefit (licet, milk, curds, butter-oil, *sed*—urine, dung ?) A *Brahman* must not sell the milk of such a cow to a *Chandála* (or outcast). If a *Chandála* even taste it, his lot is *Naraca !*

Leaf 1—9 and 4 blank ones left incomplete.

The book is long, without boards, recent.

6. No. 387. For Sect. 1, see XXVI.

Sect. 2. *Sesha dhermam, slócas.*

1—23 *adhyáyams*—incomplete from the *ascharya parvam* of the *Bháratam.*

On the glory of *Hari* (or *Vishnu*)—Homage and devotedness to *Hari* lauded. Excellence of gifts, as of land, a cow, food, water, and marriage portions to virgins. On the benefit of strict truth—a lie should not be told, even to preserve life. On the great benefit to be expected by any ruler by duly protecting his people. Benefit of homage, on times termed *punya kálam* meritorious. Benefit of giving *sálagrama* shells. On the five colors—*Brahman, Cshetriya, Váisya, Sudra*, and on the four orders *Brahmáchári, Grihast'ha, Vanaprast'ha* and *Sanniyasi.* Their respective duties, and proper deportment. Discrimination as to degrees of crimes ; specifying such as lead to *Yama's* world. Explanation of conception in the womb; which is almost always made a part of the Hindu religion—with various other matters : leaf 1—57, and 29 left blank.

7. No. 403. Four pieces.

1.) *Tatva dipam,* an illustration of the *charana slóca,* an especial one, with a very long paraphrase.

By *Sáumya jamatur muni*—*slócas* are quoted in exemplification, and also passages from the *Védas. Atma surupam* nature of the human soul. *Srima Náráyana surúpam,* on the nature of deity ; an enforcing the *Náráyana mahatmyam* and on the excellency of the *Náráyana mantra.*

On *séshi* God, and *seshatva* mankind. On three modes of obtaining beatification; being *karma*, *gnána*, and *bhakti.* Discussion concerning them.

[*Karma* here means the old doctrine of sacrifice—*gnánam*, the refinement of the *Sanc'hya*, *Bauddhist*, and *Advaita* tenet that knowledge alone suffices, *bhakti* is devoteeism to any particular god, as *Vishnu* or *Siva* exclusively].

A casuistic doubt resolved—whether when a disciple has been taught by a *guru*, and has received his instruction, he will assuredly obtain beatification? The affirmative asserted.

Glory of *Náráyana* as the great First Cause, producing *Rudra* and all beings, or things besides.

2.) *Stóttra bhásya—tîca* form, complete.

By *Vedantácharya.*

In four *adikarams* or chapters.

Náráyana has no equal—He is all—his glory stated—reference to a hieroglyphical form with *shell*, *discus*, and other emblems—these are discussed, with laudation.

3.) *Yeti indra mata dîpica*, a comment on another book; prose form; complete in 10 *avatáras.*

By *Srînivasácharya :*

This writer adopts the dialectics of the *nyáya* school; 1, *pratyacsha ;* 2, *anumánam ;* 3, *sabdam ;* 4, *pracrüti ;* 5, *kala ;* 6, *nitya vibhúti ;* 7, *buddhi ;* 8, *jîva ;* 9, *Isvari ;* 10, *dravya ;* and, by these logical appliances, illustrates a book called *Yeti indra mata*, in a way peculiar to some ascetic of a *Vaishnava* class; probably partaking of the *Sanc'hya-Yoga* school of *Patanjali.* Also some *vedanta* discussion, on the difference between God and the human soul; which difference is here maintained.

4.) Other *vedanta* matter, but *Vaishnava* in kind—prose incomplete.

The difference between the human soul, and God maintained; under the terms *jivátma*, and *Paramátma :* 220 leaves, and 25 blank leaves.

The book is somewhat long, very thick, with a wooden pin, recent. [It bears upon the religious, and philosophical controversies of Peninsular India.]

8. No. 413. *Stottra bhásyam*, prose.

By *Vedantácharya*, in 4 *adikárana* complete, a comment on, *Alavantár stóttra*, a work by an *Aluvar* on *Rangha nát'ha* at Trichinopoly, as *Vishnu* or *Náráyana.* See 7 No. 403. 2.) *supra*.

There is no superior to this God—no one equals him—inferior to none—Lord of the universe. He has no evil quality, (such as the *támasa gunam*).

A description of the image of *Rangha nayaca* from foot to head—with some *véda* extracts in proof or illustration : leaf 1—76.

The book is long, of medium thickness, old, damaged.

9. No. 416. *Adhyátma chintámani*, 1—132 *slócas*. Meditation on the means, *Vaishnava* in kind, of obtaining *mukti*, or beatification; in contemplative distichs, 12 leaves. The book is short, without boards, old, damaged.

10. No. 420. Six pieces.

1.) *Vishnu chintiyam*—a comment on the *Vishnu puránam*—only the *tica*.

1—6 *amsas* or parts.

1 has	1—22	*adhyáyas*	complete.	
2 „	1—16	„	„	
3 „	1—10 and 16—18	*adhyáyas*	defective.	
4 „	1—10	„	„	
5 „	1—38	„		complete.
6 „	1—8	„		

2.) *Nyasa tilaca tica*, complete.

By *Raghu pati*, a comment on a book named *nyasa tilaca.*

On the duty of abandoning wife and family, and all property : giving them up to the God *Rangha* as if the spot *(tilaca)* on his forehead ; (and of course for the benefit of the *Brahmans* his servants.)

3.) *Rahasya manjeri, slócas.*

By *Saúmya jámatur yogéndra.*

The suitable dispositions of teacher and disciple—proper times of giving instruction. The *secret* is the duty of renouncing family cares, and *manjeri* garland is merely ornamental, *quasi* the " dupe's chaplet." The piece is complete.

4.) *Nyása vimsati vyakyà—tica* only.

By *Náráyana muni, a Sanniyasi,* properties of teacher and disciple; duty of relinquishing worldly cares, and the excellency of that mode of conduct.

5.) *Sri vachana bhúshana vyakyà.*

By *Jaganát'ha.*

The *Sri vachana bhúshana* appears to be a Sanscrit book in *slocas ;* this is a comment on it, in which Tamil stanzas are extracted from the *tiruvayi morhi*. A mixture of *véda* and *vedanta* doctrine applicable to *Vaishnavas ;* and in general, the glory of *Vishnu* stated.

6.) *Rahasya treya sara sangraham.*

By *Vedantácharya.*

This is an epitome of some other book. The "triple mystery" is variously expounded; this book appears to refer to theological disputes—a three-fold mode of obtaining beatification.

(1.) By sacrifices—the *carma marga*: if not available, from its expensiveness, then.

(2.) *Gnána margam*, wisdom's way, by acquiring the hidden meaning of books, and learning the true nature of God.

(3.) In default of that, from want of learning, then *bhakti margam*, devoteeism to a god or teacher, abstract meditation; ignorance the mother of devotion: the issue beatification, briefly stated.

Some discussion on the *átma surupam* and *Parama surúpam*, or nature of the human soul and divine soul as distinct, separate: 240 leaves, 20 blank.

The book is long, of double thickness, leaves narrow, recent.

11. No. 432. Two pieces.

1.) *Vivátart'ha sangraham.*

By *Rangha nát'ha* a few *slócas*, but chiefly prose, complete.

In order to obtain beatification three ways are sometimes specified, that is—*karma—gnána—bhakti*, but better than these is *parapatti margam*, or implicitly obeying a teacher. That is, a stupid, or ignorant man should go to a teacher, and be taught to repeat *mantras*, &c. which is the road to beatification.

The book meets an objection against *Vishnu* in the form of *Ráma*: who, on losing *Sita*, and not being able to find her, wept. The book states that this was only a worldly spectacle, or something to exhibit before men; unreal. All must worship *Vishnu*.

2.) *Prapanna párijátam, slócas*, the flower of paradise.

Description of the form of *Náráyana*—Description of the form of *Visvacsena*, and of other attendants around *Vishnu*. Some say that *Lacshmi* is not glorious; this book asserts her glory.

Qualities of a teaching *guru*, and on the example which a disciple receives from him. Among other matters it is stated, that criminal intercourse with women is an obstacle to the attainment of beatification.

Leaf 1—24.

The book is long, without boards, recent.

12. No. 479. *Anusmruti vyakyánam.*

The *múlam* has 138 *slócas* herein given; ascribed to *Vyása*. The comment by whom not stated. As far as 50 *slócas* the comment is in Telugu; the remainder Sanscrit prose.

The excellence of *Vishnu* described. Praise of *Vishnu* with connected matter. *Vishnu* is *Paran*, or Supreme; and also *Jagat kárana*, the cause of the universe. By remembering, and repeating the names of *Vishnu* all sin departs. His glory. He is *Para Brahm;* and like matter.

On *Vásu déva* or *Krishna*, and *mantras* directed to him. Many other exclusively *Vaishnava* matters, sectarial: leaf 1—160.

The book is of medium size, old, without boards.

13. No. 529. *Sruti gîta bháshya,* a prose comment on the 92nd *adhyáyam* 10th *scandam* of the *Bhágavatam;* also with some extracts from *vedas*, in proof of some assumed positions.

On gentleness, and other mild dispositions which are described; including also fortitude, and bravery, or courage; such as tend to victory. After these matters, it is stated that *Náráyana* possesses those excellent dispositions, and that he is *Para Brahm;* which point is sought to be proved from the *védás*. On the glory of *Náráyana*.

The book is short, and thin, without boards, damaged in the middle.

XXXI. Veda and Vedanta.

1. No. 66. *Nrisinha púrva tápaniya vyákyánam, slócas,* with prose. By *Sancaráchárya,* complete.

Homage to the man-lion *avatára* of *Vishnu; zánti* litany, *homa* fire-offering—*mantra* spell or prayer, *dhyánam*, meditative intensity. The *cavacha mantra* or spell for protection. Benefit of homage rendered to this form of *Vishnu*.

The *Nrisinha mahatmya* or legends concerning this incarnation. There are internal sub-divisions; but the scope of the whole is the glory of this incarnation: leaf 1—173 and 40 blank.

The book is short, thick, somewhat old.

2. No. 70. *Tâittiriya upanishada bhásyam.*

By *Sancaráchárya;* the *sruti* and the *vácya* or comment, both complete.

An explanation is given of this appendage to the *vedas*, so as to support the *advaita* scheme. Other portions of the *vedas* introduced are interpreted, according to that system.

The *jiva* or human soul, and *Brahm* God, are described, and are only one.

One leaf, the end of the *kali santaruna upanishada:* leaf 1—22 and 1—36 and 1—9.

The book is very long, of medium thickness, without boards, worm eaten.

3. No. 74. Sect. 1. *Namaca mantra,* with *stottras;* from the *veda.*

Purusha sucta, a hymn relating to *Vishnu,* used with a fire offering of rice, and butter oil; incomplete.

Rudra prasna, mode of using a part of the *védas,* relating to *Rudra* or *Siva;* for Sect. 2, see XVI: a comment on the two *Saiva* portions of the above in Telugu; the spells are for various purposes, some good, some malignant: leaf 1—7 and 1—48.

The book is long, of medium thickness, a little injured.

4. No. 155. Two pieces.

1.) *Ch'hardi Bráhmana*—a part of the *véda* in 12 *panchadis* or sections, complete. *Yágnyaválcya* states that such *Brahmans* as are unacquainted with the *védas* may study this portion; and they will acquire the merit of knowing the whole: 6 leaves.

2.) *Brahma yágnyam,* complete, a *mantra* daily used with pouring out water from the hands to gods, *rishis* and ancestors. *Sancalpa mantras,* used to commemorate the date of any special act, or ceremony: 6 leaves.

The second piece is shorter than the other; no boards.

5. No. 226. Sect. 1. *Préti sácyam* or *acshara samámanayam,* incomplete: from the *yajur védam:* on accents, when intoning the *védas*—different quantity of letters—half measure is termed *venjaman:* from what organs the letters proceed; as guttural, labial, &c. Three accents, acute, grave, circumflex: leaf 1—13.

For Sect. 2, see XIII.

6. No. 405. *Rámánanda vritti,* a paraphrase by *Dherma balu* on a book entitled *Rámánanda sútra:* the original not here, 1—4 *adhyáyas;* to each one 4 *patas,* complete.

On the nature of the *jivátma* and *Paramátma,* or human and divine souls—proof from the *védas* that the two are distinct. The body, as compounded of five elements, is *anityam,* mortal. According to the *védas* the human soul is liable to the *rajò* and *támò gunas,* or irascible, and depraved dispositions. *Para Brahm* has only the *sat guna,* or excellent disposition. He is omniscient; the human soul not so. As lord of the world he has *nitya áisva-*

ryam, eternal fulness. The glory of his world. Description of such as are entitled to beatification. Other matters, *Vaishnava—vedanta* or *visishta*, and condemnatory of the *advaita* system.

The book is of medium length, very thick, recent.

7. No. 409. *Vedánta paribhásha*, an epitome of the *vedanta* system.

By *Dherma rája advari indra.*

1—8 *parich'hedas*, complete.

1, *pratyocsha*, self-evident proof of deity.

2, *anumánam*, proof of the same by inference.

3, *upamánam*, the same by analogy.

4, *ágamam*, by *vedas* and other authority.

5, *art'ha ápatti* ; 6, *anubalabdi* ; 7 *vicharam*.

8, *prayójanam*.

The world is a lie. *Para Brahm* is without body—without *gunas* or qualities. Four *pralayas* described, sleep and dreaming being one. and the delusion of matter another. To know the entire *védas* causes inward joy, which is *ánanda rupa Para Brahm*. Under 8 it is stated that *gnánam* wisdom is *mukti* or beatification.

The book is long, thin, old, without boards.

8. No. 410. Three tracts.

1.) *Védart'ha sangraham*, prose.

By *Ramánújácharya* complete.

Concerning the four colors or castes, and the four *azramas* of celibate student, householder, hermit, and strict ascetic.

The human soul is *anitya gnáni*, or of limited knowledge, the *Paramátma* is *nitya gnáni*, or a being of eternal or infinite knowledge. There is a knowledge extending to all things, the limited human soul knows only a few of those things—with like argument of the *visishta advita*, and against the *odvâita* dogma.

2.) *Vélanta dípam* or *Brahma-sutras.*

By *Rámanúja muni.*

It contains the *Brahma sutras*, ascribed to *Vyasa*, with *vedanta* prose, and a *tica* or paraphrase to bothto each 4 *adhyáyas* having each one 14 *pátas* complete.

Discrimination as to the *jivátma* and *Paramátma*, or human, and divine souls. *Para Brahm* has *sat gunas* or good qualities, some perfections described--bad dispositions relate only to the human soul. *Para Brahm* is the generator, or primal cause of all beings, and things besides.

[This tract is as much opposed to the *Sanc'hyas* as to the *Advaitas;* and, in so far as this alone is concerned, *Rámanúja* is worthy of honor. I have observed that his system comes nearer to Christian theology than any of the adverse systems].

3.) *Bháshya védanta vyakya art'ham.*

Bháshya is *Rámanúja's* comment on the end of the *védas*, or *vedantam.* As that comment was rather obscure, another was made on it, also obscure. The present is an explanation of the second comment by *Rámanúja;* that is a further elucidation of his own work. It contains the usual discussions as to the *jivátma*, and the *paramátma*—but this tract 3) is incomplete.

The following are some included matters.

—*praja dherma nirúpanam*—popular morality ; *mukti vicharam* an enquiry as to beatification, and the persons who shall attain to it. On two *pralayams*, or deluges partial, universal ; there is a technical use of this term. See 7 No. 409.

This book is somewhat long, very thick, leaf 1—244, small handwriting, a very neat book, recent.

9. No. 412. For Sect. 1 see XI. For section 2 see V.

Sect. 3. *Vedanta sáram.*

By *Rámanúja yogéndra.*

Sutras, véda vácyas, and prose.

1—4 *adhyáyas*, to each one 4 *patas* or 16 *patas* complete.

On the *jìvátma* and *paramátma*—their *bhédam*, or difference. The human soul is in one sense *anityam*, finite ; as in certain cases, it merges in the supreme, and loses identity. The *paramátma* is properly *nityam* or eternal, *a parte ante et posteriori.*

This book contains the statement of a system ; but not so controversially as in some other productions by *Rámanúja*. It obtains very much among *Vaishnavas* around Madras.

In all 3 sections 78 leaves.

The book is of medium size, old. [I was told that it had been sent to Benares, and was returned thence.]

10. No. 433. *Vedanta sáram.*

By *Rámanújáchárya*, prose.

1—4 *adhyáyas* to each 4 *patas.*

This appears to be the first comment on the last tract, above ; further explained, in a fuller *bháshyam*, see 8 No. 410. 3).

The properties of *Para Brahm* as the First cause of the universe. On the powers or faculties of the human soul, so as to cause any effect without. This power comes from the sanction, or permission of *Para Brahm.* Some extensive details on the glory of the said *Para Brahm;* which cannot be fully expressed. Even the *vedas* do not contain all concerning it. Omniscience, immutability, eternity, freedom from ignorance, and every other defect, goodness, pity, compassion, patience. These benevolent qualities are to be compared to a sea. The *advaita* system, as to *nirguna,* or no quality in the Divine Being, is opposed. On *chit* and *achit,* or living beings, and inanimate things; these are in a manner, the body with which the deity is clothed (following the pantheistic *vedanta.*) The *advaitas* do not recognise a difference in *chit* and *achit. Rámanúja* holds a relation of the soul to deity, and the soul an *amsa* or part, without absolute unity. The *vinculum* of relation must be sought for in his works. [In the Christian system the *vinculum* is the Holy Ghost; and this system rejects any clothing of deity with matter, as body to a soul.]

The book is of medium size, recent.

11. No. 441. An *upanishada* said to be of the *yajur védam.* It can be made out that the subject relates to the world, the human soul, and *Brahm,* or God. It has only the ancient text: leaf 1—28.

The book is of medium size, without boards.

12. No. 442. Five pieces.

1.) *Purusha súcta bhasyam,* a hymn or passage from the *vedas,* having reference to *Vishnu:* its meaning explained, as to the divine nature, under the name of *Vishnu.*

2.) *Mantra prasna bhásyam.*

By *Hari dhatta.*

A comment on some parts of *veda mantras* used on ceremonial occasions; as *vaisva déva* before eating—*Brimha yagnya,* libation of water, and mode of doing it; *terpana vidhi* a pouring out water from the hands, of frequent use.

3.) *Sandhya vandana bhásyam,* prose with matters from the *vedas.* On morning, noon, and evening homage, being seated, closing the nostrils without breathing—repeating the *gayatri*—its meaning, and words from the *vedas* used, are explained.

4.) *Shadázita,* or 86 *slócas.*

On ceremonial uncleannesses; the subject derived from the *védas.*

5.) On marriage—modes of: as, *Daiva—Brahmana—asura—páisácha—racshasa—gándharba,* &c.

Expiation for an omission of some of the lesser duties.

Gotra pravara kárica, brief *sutras*, on examining the tribes of proposed bridegroom and bride. Another form of the same, as stated by one *Mukta vali kára.*

Some *prayaschitas*, or penalties for adultery. If an *amávási* come within the 10 days for funereal ceremonies then the ceremony to ancestors, on that day, must be set aside: 99 leaves in Sections, as 1—4 and 1—7 and 5—10, &c.

The whole of the matter seems derived from the *vedas*, though not all in *veda* language.

The book is long, of medium thickness, old, and much damaged.

13. No. 443. *Varuníyam*, an *upanishada* with *laghu dípica* a brief comment. The comment is placed first—it is on two *anuvácas*, but incomplete.

Para Brahm of *ananta rupa* or eternal nature, has no qualities. The human soul, or soul in the general, is one with him. *Para Brahm* is Omnipresent. He is Lord of the universe. He receives, in the end, the homage of all sacrifices; to what god soever directed. The origin of the elemental principles of the world, as water, earth, &c.

The words of the *upanishada* are stated to be from *Brahma vidu* to *yèvám veda.*

Then the *múlam* or text of the said *upanishada*, in the form of *véda* verses; this is without defect; the comment not extending to the whole: leaf 1—27.

The book is long, without boards.

13½. No. 444. *Upanishada.*

1st *prasna* from the *yajur véda*, 6 leaves.

On *Brahm*, and duties.

The book is long, without boards, recent.

14. No. 447. *Arunam;* said to belong to the *yajur védam*, vedaic form.

1—32 *panchatis*, complete.

Vishnu has metaphorically a thousand eyes, and a thousand hands or feet. He pervades all the world. His attributes, or qualities described. An enquiry on the creation by *Brahm.* Results of sacrifices, and all other *carmas* by the people; benefit tends to *sverga* or *Indra's* paradise. The whole turns on explaining the sense of the *védas;* and may be a sort of comment: leaf 1—30 and 19 blank.

The book is short, of medium thickness, without boards, recent.

15. No. 448. *Mádhavíyam*, or *vedart'ha pracása:* "*veda*-meaning light."

By *Sayanácharya.*

Yajur-sanhita 4th *cándam* 5th *prasna* 11 *anuvácams.*

The original known as *Rudra prasna* with a comment or *Rudra mahatmyam* on the glory of *Siva:* leaf 1—26.

The book is long, very narrow, injured.

16. No. 450. For Sect. 1, see XIII.

Sect. 2. *Yajur véda upanishada* 5 *khandas*, prose, incomplete.

On *Para Brahm* with questions as to the Being, and attibutes of God: 21 leaves—medium length—no boards.

17. No. 454. For Sect. 1, see XII.

Sect. 2. *Yágniki upanishada vyakyà*, or *Vedart'ha pracasica.*

By *Mádhava*, prose, incomplete.
From the *Brahmanam* of the *véda.*

The commentator maintains that *Brahm* is to be worshipped, and his nature known, by sacrifices; not by *gnánam*, as taught by the *advaitas.*

18. No. 457. Nine pieces.

1.) *Yágnyaválcya sutras*, they relate not to law, but to theology—on the nature of *Para Brahm.*

2.) *Nirálamba upanishada.*

It asks—who is *Brahm?* who is *Isvara?* what is life? what is *pracrüti* (matter) what is *Paramátma?* who is *Brahma? Vishnu? Rudra?* their natures? who is *Indra?* what is *manassu?* (the mind, or sentient soul.) What are the sun? the moon? *asuras?* &c., each question is answered. A translation desirable.

3.) *Arunópanishada.*

4.) *Manducopanishadam*, see 7.)

5.) *Káivalya upanishadam.*

6.) *Sálagrama mantra*—letters only.

7.) *Manducopanishada vyakyanam* a comment on 4) prose.

The soul is pure knowledge. In one passage the soul is represented as saying "I am not a man, nor a god, nor a *yacsha*, nor a *Brahman*, nor a *Cshétriya*, nor a *Vaisya*, nor a *Sudra*, nor a *Brahmáchari*, nor a *Grihast'hya*, nor a *Vanaprast'ha*, nor a *Sanniyási*—but I am pure knowledge-possessing form" (or nature) *suddha gnána surúpam.*

8.) *Hastámalakà*—a proverbial term, for any thing very plain; an easy explanation of some part of the *védam.*

9.) *Panchicaranam.* On the five elements—they are the secondary cause, or material of the human body. On the qualities of the five elements; the *linga* and *pránavam* internal life are one and the same; between the fœtus in the womb and *Brahm* there is a union, or no division.

The book is of medium size (62 leaves not regularly strung), without boards, old, damaged.

[Under the 2nd Family, or Paper books opportunity will occur for a somewhat fuller notice of *upanishadas*].

19. No. 458. Four pieces.

1.) *Purusha súcta vyakyánam*, a *tica* or comment on a hymn relating to *Krishna;* as the thousand heads and thousand feet possessing *Para Brahm* (metaphorical for wisdom and ubiquity). He is lord or ruler of the world, &c. incomplete, 7 leaves.

2.) *Samhita upanishada veda* and *tica,* 1—12 *anuvácas*—complete.

Concerning the existence, and nature of *Brahm*—of creation, and like matters.

3.) *Taittiriya upanishada vyakyà,* a comment on the supplement, so named.

By *Sancaránanta, múlam* and *tica,* 1—4 *pátacas,* incomplete.

Enquiry as to *Para Brahm*—on six kinds of sacrifices, or *karma,* of special order. The umbrella of *Para Brahm* is spread over his votaries. Enquiry as to *mukti,* or beatification.

4.) *Yojuráranyacam,* an *upanishada* from 6 to 64 *anuvácams*—incomplete.

On the nature of God; but very little understood.

The book is of medium length, somewhat thick, (108 leaves) without boards, very much damaged.

20. No. 463. *Upanishadam.*

Concerning the nature of *Brahm;* and on duties. After the duty of reading the *védas*—other moral duties said to be enforced. The *Purusha súcti* is added; a hymn concerning *Vishnu,* as *Para Brahm,* wise, ubiquitous: leaf 1—46 and 8 blank.

The book is of medium size, a little injured.

21. No. 464. *Rudra prasna* or as familiarly termed *namaca chamaca*, from letters *na* and *cha* recurring in it.

On *Rudra* or *Siva*, with praises, complete: leaf 14—25.

The book is short, old, damaged—no boards.

22. No. 465. Seven pieces.

1.) *Dasa sloki vyakyánam,* called *siddhanta bindu*, by *Mata sútana muni.*

The ten-distich piece is by *Sancarácharya*, containing his construction of the *Vedantam;* this is an enlarged paraphrase on the *advaita* system. *Isvara* is entirely separated from ignorance and vice; and is perfectly pure. The union of *agnánam* with a soul of man is a *bandham*, or tie to earth; which being unloosed, the soul flows into the supreme. And this unity is *mocsham* or liberation.

The nature of *Brahm* described.

2.) A prose fragment of three leaves, like subject; mind, in different states, is the *bhandam* tie, and also the means of *mócsham*. *Ahancara* personal identity, or selfishness, is the cause of three *avast'has* necessities, or defects—not detailed in the fragment.

3.) *Brahma sútra krama*, complete.

By *Krishna dwaipayana;* 4 *adhyáyas.*

On *Brahm*, and the human soul; *advaita* view of the *vedantam.*

4.) *Aparócha anubhuti, slocas* 145.

By *Sancarácharya.*

Detail of the *advaita* system.

5.) *Manducópanishada, múlam* only.

On the nature of *Brahm.*

6.) *Hamsópanishadam, múlam* only.

Like subject; and on the soul partaking of the divine nature.

7.) *Trisica Brahmanam*, and the *Brihmópanishadam* a like general subject—very little understood: leaf 1—43.

The book is long, of medium thickness, without boards, old, damaged.

23. No. 469. *Sicsha ch'handamsi*, prose; on the prosodial recitation of the *védas*. *Mátri*, on quantity of the letters; with rising, falling, and prolonged inflexions of voice in utterance.

The organs concerned in the enunciation of letters, throat, tongue, &c.

Voice loud or soft, or low—rapid with various notes, or modes of utterance—on three particulars—letter—*svara* sound—*mátri* time, or quantity. Elocution, as to intoning the *vedas*.

[If any one acquainted with elocution will read from an accented Greek book, according to the accents, he will convey to himself, and others, an idea on the above subject.]

Leaf 1—31 and 19—22 and 33—36. some few blank, book defective.

It is of medium length, thin, recent.

24. No. 472. *Upadésa grant'ha vivaranam.*

By *Bódha nidhi*, complete.

Vedanta in kind, *slocas* and prose with *bhásyám*, or comment on both.

By means of *védanta vácyas* the *Brahma gnánam* is acquired ; and by means of that acquirement all ignorance departs, together with all the evil consequences of ignorance.

An enquiry concerning *Isvara*. Description of the nature of *Brahm*.

Isvara is formed by a union of truth, and purity. *Isvara* formed the world ; and also *avidya*, privation of knowledge, proceeding from himself. In consequence of *avidya* the soul (a part of *Brahm*) enters into family cares, and relations. Gentleness, and self control, described ; with the mode of being united with *gnanam* wisdom ; whereby an individual comes to know and say "I myself am *Brahm*," and acquires beatitude (in the present state of being).

As the sky or atmosphere is one, but the air, in a closed vessel, and that in a room, are diverse, so the *atma* (universal soul) is one, and every where ; but it exists under various manifestations, as to outward appearance.

An enquiry as to *Vedanta art'ha*, meaning of the *Vedanta*, and on adopting it to the *advaita* system. The discussion is conducted in *anushtup slocas* of 44 each—forming the *padya bhágam*.

—*Upadésa grant'ha gadya bhágam.* prose—part of the same book, also on the *vedanta*, with various *advâita* details: leaf 1—160 and 84, 85 and 300—339.

The book is long, very thick, recent.

25. No. 473. Various matter.

—*Rudra prasna* or *namaca chamaca*, a passage of common use relative to *Siva*.

—Some *rüchs* used as *zántis* or litanies.

—*Hamsa upanishada*, on *Para Brahm*.

—*Sáricopanishada Brahma vidhi upanishada*.

—*Brahmópanishda*—*Aranyópanishada*—*Káivalya upanishada* —*Trisica*—*Bráhmana*—what is body ? what is the soul ? what the first cause, &c.

—*Manducopanishada.*

Sambhavi mudra lacshanam, description of hand and finger signs in homage to *Siva.*

Garudópanishada and *Garbhópanishada.* [Reference to the 2nd Family, or paper books].

Atura Sanniyási vidhi vyakyanam.

By *Angirasa*, an explanatory comment on the summary mode of making a *Sanniyási*, in *articulo mortis* : leaf 1—8 and 1—3 and 1—10, in all 28 leaves.

The book is long, without boards, slightly injured.

26. No. 477. Two pieces.

1.) *Kat'hà vali upanishada, múlám*, six *avalis*, vine branches, complete.

—*Bhásyam* on the same, a comment.

By *Sancaracharya*—6 *avalis*, complete.

The illustrations are of course on the *advaita* system. The *jívátma* and *Paramátma* are not dual, or diverse.

2.) *Táittiriya upanishada múlam.*

Jiva—*dherma*—*Brahm*, these and other matters defined, and described: leaf 1—5 and 1—23, with 12 blank, and 1—7 with 2 blank.

The book is long, of medium thickness, recent.

27. No. 482. *Chandógya upanishada, bháshyam*, complete, prose.

In 8 *prapáttacas*, a comment, otherwise termed *vivaranam* on the following.

27½. No. 483. *Chandógya upanishada.* In 8 *adhyáyas*, complete, *veda* form ; see the following No.

The two pieces are in one book, long, thick, without boards, recent.

28. No. 484. *Chandógya bháshyam* or *vivaranam*, a commentary on the *upanishada*, by *Sancarácharya.*

The original has 8 *adhyáyas*, and the comment 8 *prapáttacas.*

The duty of one who associates this book with the knowledge of *Brahm*, the soul then attains the *acharâti* way to beatification, and will ultimately attain to *Brahma's* world. But *kévala karma*, or rite sacrifices, &c. form the *dumati* way, or smoky path, which tends to *chandra-loca*, or the moon. Such persons as miss both of these ways, sink into a low depression of being (*naraca* &c.) full of sorrow.

[There is a common idea, it seems among *Hindus* that the *vayu* (wind, *pneuma*) of the soul flies up to the moon: it exists among other people also].

Advâita átma gnánam, or knowledge of the non-dual soul is absolutely needful to be acquired.

Description of the nature, and properties of *Brahm*. Meaning of the *pranava* or mystic *aûm*. The *prána* of the heart (life, sentient soul) has various names, according to its dwelling in different parts of the body; these are detailed with their properties. The meaning of the *gayatri* explained:

Utgita upásana prabhava, value or excellence of practising the above *pranava*. Matters relating to *Brahm*. Mode of reverencing *Brahm*. His nature—*Tatva gnánam*, or true knowledge is both the assurance, and cause of beatification. He who acquires *mócsham*, or beatification is not again born; that is does not transmigrate.

The tradition of the *Vedanta gnánam* from *Para Brahm* to *Casyapa*; from the latter to *Menu*; from *Menu* to the people, (this claims divine authority). A detail of various meanings of the *vedanta*. And thus the above *upanishada* has its meaning explained (nothing favoring idolatry at all events). Leaf 1—121.

The book is long, somewhat thick, injured near the beginning.

29. No. 485. *Adhicarana retna malá.*

By *Bhárati tirt'ha muni*—*slócas* and *vacyas*—complete.

This appears to be a comment on a work by *Vyása*, termed *Nyáya mála*; the *slócas* or *sutras* of that work have their meaning expounded in this one, which has 4 *adhyayas* each of 4 *pátas*.

Chapter 1. *Brihm* is the sum of the meaning of all the versions of the *vedanta*, by various sectaries.

Chapter 2. A reconciliation of various passages of the *vedas* which appear to be contradictory; for example, such as ascribe attributes or qualities to the supreme, and such as deny any quality; or such as ascribe body, and such as deny it to an incorporeal deity.

Chapter 3. *Tatva vidhi*—true knowledge; that is, as to the means, and causes of attaining to beatification.

Chapter 4. The benefit of such knowledge defined; that is, its fruit is *mócsham*. Explanation of the meaning of many *sutras* and *vácyas* of the *védas*, in reference to the nature of *Brahm*.

Condemnation of the *Sanc'hya* and other schools of materialism, or atheism.

On the evidences of the existence of *Brihm*, or God. What is the soul? what is *Brihm*? both are one.

Brihm is the cause of creation. A *paránam* or *atom*, the 6th part of a ray of light, is the cause of different things, not destructible: so *bhumi paránam* is the cause of the earth.

Brihm has no body, no *gunas*, qualities or attributes; but has *maya*, or a negative power; that is, matter.

On the human body, what? the vitals what? the *jivátma* is powerless. *Para Brahm* is all-powerful.

Brahma vidya, or knowledge of God is the procuring cause of *mócsham* or beatitude—with the like *védanta* matters, leaf 1—119, the 70th wanting, 20 blank leaves at the end.

The book is of medium size, recent.

30. No. 486. *Namaca bhásyam.*

By *Bhatta Bháscara.*

11 *anuvácas* or sections, complete; a paraphrase on passages of the that relate to *Rudra* or *Siva.* Leaf 125—142.

The book is long, of medium thickness, no boards, recent.

31. No. 487. *At'harvana maha Náráyana upanishadam—veda* form.

In 8 *adhyáyas*, complete.

Náráyana is the alone *Paran* or Supreme—the author of creation, He preserves—destroys. He alone is to be worshipped· He is the giver of beatification. These and like matters, as to the supremacy of *Náráyana.* Leaf 1—15.

The book is long, without boards, recent.

32. No. 488. *Aitréya upanishada* or *atma shadcàm*—seven chapters on six properties, or qualities of the human soul: prosaic form.

Aitréya upanishada bhasyam a comment on the same, by *Sancaracharya.*

The above matters expanded; with the usual discussion, on the oneness of the human, and divine soul.

Leaf 24—41. The *upanishada* has otherwise the title of *Bahrija Bruchmana.*

The book is long, without boards, recent.

33. No. 492 } 493 } Two subjects.

1.) *Vacya suta tica,* prose, complete.

By *Brihmánanda Bharati.*

On the *vedanta,* according to the *Advâita* interpretation.

2.) *Ashtavacra gita,* and *dipica.*

By *Visvésvara.*

The chants of *ashtavacra* a *rishi,* explained by *Visvésvara.*

These also are on the meaning of the *Vedanta;* on the *advaita* system.

Leaf 51—78 and 1—59.

The book is long, of medium thickness, recent.

34. No. 495. Five *upanishadas.*

1.) *Maha Náráyana upanishada. Vishnu* to *Brahma.*

Náráyana is *Para Brahm*—he created the world—he must be worshipped—he gives *múkti.*

2.) *Kâivalya upanishada.*

Paramésti (or *Brahmà*) to *Aslayana* a *rishi. Brahma vidhi* or knowledge of the supreme *Brahm*—his nature—attributes—the mode of obtaining admission to his presence.

3.) *Parama rahasya Siva tatva,* an *upanishada.* On the divine nature, as pertaining to *Siva. Marcandeya* to *Savunaca,* and other *rishis.*

4.) *Kálágni rudra upanishada. Kalagni rudra* to *Sanatcumara.*

It relates to the use of *vibhúti,* or sacred ashes, and to various other matters.

5.) *Náráyana upanishada*—on the nature of *Náráyana,* as supreme; leaf 1—46.

The book is somewhat long, of medium thickness, recent.

35. No. 497. *Maha vácya retnávali.*

A selection of 1180 sentences from 108 *upanishadas,* as from *Isadhi ashstottra sata upanishada,* the 1st and 107 others.

By *Ráma chandra.*

32 letters are a *grant'ha* or an *annushtup* verse there are 720 *grant'has.*

The *rig veda* has 21 *sac'has* or branches.

Yajur	,,	109	,,
Sama	,,	1,000	,,
At'harvana		50	,,

Each *sac'ha* is an appendage of the *vedas* and as such becomes an *upanishada.*

Ráma (says this book) told to his messenger *Hanuman* the whole 108 *upanishadas* from which *Ráma chandra* made this selection. Hence *tàn* or *tat,* in this writer's sense, means that *Ráma* is *Para Brahm.*

On the *Jivátma* and *Paramátma surúpam,* or nature of the human and Divine soul; here treated as if one—*adraita*, non-dual.

Mode of rendering homage to *Brahm.* Description of *bandham* the soul bound (or imprisoned) in the body; and of *mócsham,* the soul liberated, re-united to its universal self.

The world is an appearance, a lie. *Brahm* alone is a certain existence. *Jivá muktan lacshana,* the properties of a perfect man of very high attainments, who is liberated from the trammels of the body; and is one with the deity, in the present state of being.

Chandra, Surya, Siva &c. *Indra, Agni* are *tàn tàn;* that is *Rama* says they are only himself, as *Para Brahm*: *ádi, madhya, anta* (beginning, middle, end) exists not except as predicates of *Brahm*

Other attributes described; chiefly negatives, as

Sachidánanda—true happiness possessing. *Suddham,* purity.

Sucshmam subtilety (spirituality ?) *Nirakaram* without body, or shape, *Nirvikaram,* immutable.

Niranjanam, without spot.

Apramánam, immensity.

Anyirdesa, unlimited immensity.

Upramánam, ineffable.

Utli indriyam, without bodily senses.

Nirlépacam, nothing defiling adherent.

[In the sense of an old writer who says "though the sun's rays strike on a dunghill they are not the less pure.]

Nirabhayam, without calamity.

Uchalam, without locomotion.

Druvan, firmness.

Satg'hanam, full of truth.

Chit g'hanam, full of knowledge: *nityam* eternal.

Ananda g'hanam full of bliss.

Avvayayam, without danger, or loss.

Sampúranam, fulness.

Visvata muc'ham, all-seeing.

Aheyam, without dishonor.

Anamaca, without name.

Arúpaca, without shape.

—*Anashrayam*, without local dwelling, leaf 1—23.

The book is long, recent, without boards.

36. No. 500. *Yágnyaválcya upanishada; múlam* only, vedaic form.

The subject appears to relate to *jívátma* the human soul, *prána* the life, sentient soul; *Paramátma*, the divine soul; but antecedent to *dwaita* and *advaita* disputes.

On the label is the name *Brihadaranya*, the more ordinary title; it is ascribed to *Yagnyaválcya*, as its author, leaf 35—60.

The book is long, without boards, recent.

37. No. 501. Two pieces.

1.) *Namaca bhásyam*, prose.

By *Sayanácharya*, a comment on a *prasna* of the *védas*; relating to *Rudra* or *Siva*, and his glory; here not complete.

2.) *Uch'hodaraca vyakyanam*, a comment on another book, the subject relating to the *svaras*, tones, or accents, used in chanting the *védas*, inclusive of prosodial quantity: leaf 1—32.

The book is short, of medium thickness, without boards.

38. No. 503. *Mitacshari*, a comment on the *Brihadaranya* (*supra* 36) and sometimes called *Brihadaranya bhásyam*, the 5th and 6th *adhyáyas*, these complete; the rest wanting—prose.

By *Nityanandázrama*.

An enquiry whether *varna* (here meaning sacrifice) is proper to be preferred—answer it must be done.

On *dherma*, active benevolence, and *adherma*, its defect, variously illustrated; *soul practice*, that is a meditation on the nature of the soul, and on God, recommended; from which exercise quietude of spirit results.

On the ascetical devotion of such persons as are desirous of obtaining *múkti*, or beatitude.

The book is long, somewhat thick, without boards, recent.

39. No. 504. *Vicrüti dîpica;* a comment on *vicrüti* of the *védas.*

By *Gangadharácharya* 1st *padalam* only.

On some verses of the *vedas* termed *jadà;* that is repeated three times; but each time in a different way; supposed to be difference of accent, or perhaps time: the meaning is always the same—the intoning only differs; 28 leaves in confused order.

The book is somewhat long, old, without boards, damaged.

40. No. 512. *Maha Náráyana upanishada* from the *at'harvana veda:* 1—8 *adhyáyas,* incomplete, vedaic form.

Description of the *pralaya kálam* or time of the deluge—an account of *mócsham*—glory of *Náráyana* as the supreme, 21 leaves not marked.

The book is long, without boards, recent.

41. No. 514. Ten *upanishadas,* prose form, and each one complete.

1, *Kénopanishada:* 2, *Manducya upanishada:* 3, *Sariraca up:* 4, *chandocya up:* 5, *Vajra suchi up:* 6, *Kaivalya up:* 7, *Brihmópanishada:* 8, *Brahma hamsa up:* 9, *Garbha up:* 10, *Brihadaranya up:* leaf 1—14 and 21—34.

The book is long, of medium thickness, without boards, recent.

42. No. 516. *Vedanta paribhása;* prose, incomplete.

An explanation of the *Vedanta* system. On the *jivatma* and *Paramátma,* and the non-duality or oneness of the two; the usual topic; leaf 1—5.

43. No. 517. Three pieces.

1.) *Nirálamba upanishuda*—*veda* form complete. The world is a lie: all things contained by their classes, are also a lie. There is one *Para Brahm,* and he is apparent in all existent things, or included by them.

2.) *Rája yógámritam—slocas.*

Taken from the *saiva siddhanta rahasyam*—said to be told by *Siva* to *Parvati;* only the 1st *padalam.*

Various kinds of *tapas* or penance—on the exercise of a *yogi*—many such described—the *rája yogam* is chief—its results stated—the leading result being, that the interior soul is discerned by mental vision, and is discovered to be *Para Brahm.*

3.) *Gita sáram; slócas,* complete; *Krishna* to *Arjuna.*

By various *tapas*, a knowledge of the soul is attained, and its *parama tatva*, or heavenly nature discovered: leaf 1—7.

The book is of medium length, without boards, recent.

44. No. 522. *Tátparya bódhini.*

The *múlam* in *slócas* by *Bharata tirt'ha.*

The *tica* prose form by *Ráma Krishna vidvàn.*

In 3 *prakaranas*, or chapters.

Chapter 1. *Chitra dipa*, on the internal parts, and qualities of the body.

Chapter 2. *Tripti dipa*, on the nature of *paramánandam*, or *Para Brahm*, with qualities.

Chapter 3. *Padart'has*, how many generic distinctions in worldly things: nature and properties of the same, other matter deficient: leaf 1—92.

The book is long, of medium thickness, with brass pin, recent.

45. No. 523. Seventeen *upanishadas véda* form. 1, *Máitrayana up:* 2, *Káushataki up:* 3, *Brihajápála up:* 4, *Subála up:* 5, *Cshurika up:* 6, *Mantra up:* 7, *Átma prabodha up:* 8, *Maha up:* 9, *Nrisinha purva tápani up:* 10, *Yoga sic'ha up:* 11, *Vásu déva up:* 12, *Pranava up:* 13, *Káivalya up:* 14, *'Aruna up:* 15, *Rudracsha jápála up:* 16, *Dhyána up:* 17, *Bhasma japala up:* leaf 1—68, complete. The general subjects, are—concerning the nature of *Para Brahm*—on *mocsham* or liberation of soul from body—on the nature of the human soul—origin of all beings and things in the universe—on the four colors *Brahman*, *Cshetriya*, *Váisya*, *Sudra*, and four (*azramas*) dwellings. *Brahmáchari*, *Grihast'ha*, *Vanaprast'ha*, *Sanniyasi*—various *mantras* and connected matters—on the *Pranava* or mystic *aûm*—on *Vásu déva* or *Krishna*—on sacred ashes, and beads, and ascetic matters. Something fuller will appear under the 2nd family of these Sanscrit books.

This one is long, of medium thickness, writing and leaves not quite uniform; no boards.

46. No. 524. A collection of all the *upanishadas* attached to the four *Vedas* 108 in number; chiefly *veda* form, complete.

A few of the names are:—

Brihmopanishada—*Káivalya upanishada*—*Jápála up:* *Hamsa up:* *Parama Hamsa up:* *Arúnica up:* *Garbha up:* *Nàráyana up;* *Amrita bindu up:* (*Saiva*) *Amrita nat'ha up:* (*Saiva*) *Art'havana Sira up:* *Briha jápála up:* *Máitráyana up:* *Nrisinha up:* *Kálágni rudra up:* *Maitreya up:* *Subála up:* *Cshurica up:* *Mantraca up:* *Sarva sara up:* *Nirálamba up:*

Nara up: Rakasya up: Sutya up: and so on up to 108—the whole of the names will elsewhere appear : leaf 1—191.

The book is long, and thick, on broad talipat leaves, recent.

This is a valuable book, and could it be fully translated, would leave nothing to desire, as to the theology and philosophy of the appendages to the *Vedas.*

47. No. 526. *Véda namaca chamaca,* prose form—the *namaca* complete, the *chamaca* defective. On *Rudra,* or *Siva,* his glory : leaf 1—15.

The book is of medium length, without boards, very slightly injured.

48. No. 652. For Sect. 1, see III.

Sect. 2, so much injured that the title cannot be made out. It seems to contain the doctrine of *Mádhava.*

Discussion as to *Atma*—if there be a soul or not—this is affirmatively determined. Is there a *Paramátma* or not ? The affirmative : that there is a God, maintained.

On disputes about *matams,* or religious modes. Customs of various sectaries stated, and objurgated. Such, in particular, as say sacrifices are wrong (*Bauddhist* &c.) are reprobated. Sacrifices (animals slain) are needful ; 14 leaves, 51 in all.

The entire book is long, of medium thickness, old, without boards, injured.

49. No. 801. For Section 1, see X.

Sect. 2. *Náráyana upanishada mantra.*

It appears to be some formule extracted from that *upanishada* ; and some matter, in ordinary prose, on *dherma-sastra,* or ecclesiastical law is mingled up with the other : this is only 4 leaves, with Sect. 1. 58 leaves.

The whole book is long, of medium thickness, a little injured.

50. No. 866. Sect. 1. *Sirómani,* theology.

By *Sirómani Bhattácharya*—prose.

Isvara or *Para Brahm* is every where, or omnipresent—description of the nature of the human, and divine souls : not complete.

For Sect. 2, see XV ; in all leaf 1—24.

The book is of medium length, old, damaged.

51. No. 881. For Sect. 1, see X. Leaf 1—48.

Sect. 2. *Sútras* with *tìca*, or comment, incomplete. On the internal parts of the body—the soul—intellect—to these matters are added others ascetical; a condemnation of the family mode of life, with its attendant cares: leaf 1—49=93.

The book is long, of medium thickness, without boards, damaged, the leaves of Sect. 2, differ from the foregoing portion.

XXXIII. Vira Saiva.

1. No. 29. *Váttula tantram, slócas.*

In 10 *padalas* complete.

Chap. 1. *Tatva bhéda*, difference of beings: as *Para Brahm* and inferiors, including discrimination of truth.

Chap. 2. *Varna bhéda*, caste difference; but more especially different *vargas* or classes of letters, and to what god each class, or distinct letter belongs.

Chap. 3 *Triverga bhéda nirupanam* discrimination between *dherma, art'ha, kama* or beneficence, wealth, pleasure; these do not relate to *Para Brahm*, but only to men. There is besides an attempted detail of the divine nature, in the superior world.

Chap. 4. *Chacra bheda*, on the difference of diagrams used for *mantras* or spells: eight concentric circles is a form used by *Vira Saivas.*

Chap. 5. *Mantra bhéda*, difference of spells; as of one letter, of two letters; of five letters, of six letters, and other *Saiva mantras*, the god, or *goddess* to which each one relates

Chap. 6. *Pranava bhéda*, the triliteral a. u. m, written as one syllabic letter; they refer to four mystic *lingas.*

Chap. 7. *Brimha bheda búta bhéda, pinda bhéda*: *Srishti st'hiti, laya. bhedas*, discrimination on God, departed souls; creation, preservation, destruction.

Chap. 8. *Anga bhéda*, difference of bodily members, six in number—heart—head—crown of head—eyes.

Chap. 9. *mantra bheda*, the spells here are only *sacti* in kind—to what goddess or portion of the universal female energy each *mantra* relates.

Chap. 10. *Kilacam*, same subject, the power of each letter used in spells; as *m* without vowel, the heart, and so with others.

The book is long, thin, without boards, recent, in part magical, and *sacti* in kind.

2. No. 95. *Siddhanta sic'hámani* said to be from a *Vira Saiva* book, entitled *dherma nirnayam, slócas* complete, and with a verbal glossary in Telugu.

There is no difference between *Brahm*, and the human soul.

Sámbu (a name of *Siva*) is Omniscient. From a defect of knowledge the human soul involves itself in family cares and troubles. The soul is of more consequence than the body.

Isvara is greater than the soul. He is the ruler, or conductor (*préréca*). Birth and death compared to the continued revolution of a wheel, as to any one soul, at the end of the curriculum is *mócsham*, or liberation from further births, and deaths. *Saiva dicsha krama*, mode of initiation as to a young man, or a proselyte. Mode of putting the *linga* on the body—and of using cowdung ashes, and *rudracsha* beads.

The *panchacshara*, or 5 lettered spell with *japa* &c., and the excellence of that formule.

Sambu—smarana—archana—vandana—kirtana, meditation, ritual worship, homage, praise of *Saiva*, and by those means *mahima* or glory.

The value of giving presents to *Siva*, or to any of his votaries.

Sivárádhana p'halam, benefit of homage to *Siva*. *Siva gnána yóga*, on asceticism, with various praise of the *Saiva* way, and devoteeism of the ascetic kind. *Siva puja vidhi*, a tract on ritual homage to the *Saiva* symbol, *slócas* and prose, with a Telugu *tica* : leaf 1—198.

3. No. 104. Various pieces.

Vira ágama— *slocas*, some details concerning the *matas*, or monasteriums of the *Vira Saiva* credence, with the modes of observances in them ; and praise of the excellence of the *Vira Saiva* way.

—Concerning head teachers as *Réva*, and others ; their offices, and other details.

Bhúvanésvari stottram, praise of a name, or form of *Parvati* "mistress of the world ;" this is of *sacti* kind.

—*Bhúvanesvari ashstottra sata nama stottra*—panegyric of the said, by a string of 108 names or epithets, complete.

—*Guru stottra*, *Siva stottram*, praise of head preceptor, and of *Siva*.

—*Shad st'hala nirúpanam*, *slocas* with *tica* in Telugu. On six symbolical places in the *linga*, referrible to parts of the human body, and to steps or degrees of attainment ; and also to steps of ascent, in superior worlds.

—*Japa malica krama*, mode of a string of prayers counted by beads. *Pancha muc'ha sarabha salva mála mantra*, a string of spells founded on one original, directed to the five-faced *sarabha* (half beast, half bird), assumed by *Siva* to punish *Vishnu* in the man-lion *avatára*—the object to kill enemies.

—*Sri Ráma cavacham*, invocation with spell to *Ráma* for protection.

At'harvana sirasa ; from a book having this name is extracted the *Surya tápaniyam* containing spell, *japa*, ritual of homage and praise of the Sun ; with the mode of these for health, or other benefits. *Surya cavacham*—from the *Scanda puranam* ; spell and invocation to the sun, for health and protection.

Trai lócya mangala cavacham, ascribed to *Sanatcumara,* spell, with invocation, to the delight of the upper, middle, and lower worlds, for pleasure, prosperity, and the like. *Sacti* in kind.

—*Náráyana ashtacshari mantra* an eight-lettered spell—*O'm-na-ra-ya-na-na-ma-ha,* for all kinds of benefits.

Indracshi stóttram, praise to a *sacti* for all desirables.

Dacshana murti panjara, nest of the *Saiva* tutelary genius of learning; for learning, money thereby &c., said to be from the *Brahmanda puranam.*

—*Vátésvara stúti—slocas*—praise of *Siva* dwelling in the *Fic: Ind.* tree, asking protection : leaf 1—32.

The book is short, medium length, thin, without boards, recent.

4. Duplicate No. 107, (the former 107 under XI). A variety of matters, in 26 *padalas, slócas,* complete, with a supplementary *padalam,* on mode of initiation to the *Vira Saiva* way.

On *shad st'hala,* six places, here said to be represented by as many diagrams, in each of which is a *linga,* designated by the name of *bhakti* s: *Mahésvara* s: *prasada* s: *pránu linga* s: *sarana* s: *aikya* s: these have a typical reference to the human body; but more especially to degrees of ascent in superior worlds; union with *Siva* being the highest.

The pure soul described as a *linga.* On the benefit of wearing the hair on the head uncut, and not combed: (this is the *jada* of ascetics; sometimes braided, and formed into a sort of coronet).

Origin of the sacred ashes; and benfit of wearing them on the body. The parts of the body on which these are to be smeared. Benefit of wearing the *rudracsha* beads. The *pancháeshara mantra,* or five-lettered formule; its great excellence.

On certain head teachers named 1, *Revana;* 2, *Marula;* 3, *Ráma déva;* 4, *Pandit árádya;* their *matas* or monasteries, where situated; and particulars concerning them, as leaders of this Sect.

On the various sacerdotal, and food eating observances of the *Vira Saivas.* *Siva puja p'halam,* benefit of *Saiva* homage. *Lingas* are made of various materials as rubies, emeralds, crystal, gold, silver, copper, &c., the benefit of making such, and of worshipping them when made. *Mánassu puja krama,* mode of mental homage. On the kinds of flowers proper to be used in various *pujas.*

—*Upasarana vidhi,* mode of complimentary service; such as fanning with a chowry, bowing and the like.

—*Bhicsha pátra vidhi*—the proper kind of basin for collecting alms.

Linga dicsha vidhi, mode of consecrating a symbol, and other matters pertaining to the rituals, and observances of the *Jangamas*, or *Vira Saivas*. (Just the opposite of the *sacti* system, and no less indelicate) leaf 1—222.

The book is of medium size, on narrow leaves, without boards, recent.

5. No. 113. Two distinct books put together.

1.) The rituals and observances of *Vira Saivas*—*Lingarcharna prabháva* —value of homage to the *saiva* symbol.

—*Vibhúti dharana krama mantra*, the spell used at the time of smearing on the body, cowdung ashes.

—The *áchàram* or sacerdotal customs of the *Laingicas*, or *Jangamas*.

—*Siva dicsha prasamsi*, praise of the mode of initiation.

—*Binna linga nirasana*, repairing a stone symbol, if it happens to be broken.

—*Guru stottram*, praise of head teacher.

—*Jangama linga lacshana*, properties of the living disciple. [*St'hapana linga* is a fixed symbol ; *jangama linga* is one moveable ; that is, the devotee ; whose entire person is considered to be a mere symbolic type of the indwelling deity : hence the worship of such devotees is allowed, sometimes inculcated.]

Of like kind there are other matters ; wholly pertaining to this class, or system of the *Linga dharis*.

2.) Various chants used in *saiva* homage.

—*Malhana stavam*, 36 *slocas*.

By *Malhana ;* praise of *Siva*.

—*Mahimna stottra*, 38 *slocas* with a *tica* in Telugu ; praise of the glory.

—*Annamayya stottra*, 34 *slocas*, with *tica* in Telugu ; praise to obtain health.

—*Halayuta stavam*, 32 *slocas* with *tica* in Telugu ; praise of a weapon of *Siva*.

Other *Jangama* matter.

Linga dharana prasamsa, praise of bearing the symbol of *Siva*.

Siva dicsha mahátmyam, excellence of *Saiva* initiation.

Jangama linga prasamsa, praise of the living, or moveable symbol.

—*Siva puja vidhanam*, mode of ritual homage to *Siva* from the *Virágama*, *slocas*.

In 25 *padalams*, complete.

Linga púja vidhanam, mode of ritual homage *ut supra* 1,) leaf 1—97, 2) leaf 1—97.

The entire book is somewhat long, of medium thickness, recent.

6. No. 205. Three pieces.

1.) *Anubhava sutram, slócas,* complete from the *Vat'hula siddhantam,* 1—8 *prakaranas.* On *shad st'hala* or six places in which the supreme *Brahm* resides; the *nát'ha Brahm linga* in all.

1, *anga* s: 2, *linga anga sahétya* s: 3, *prana linga* s: 4, *sarana* s: 5, *aikya* s. 6, *kriyavésa vishranti* s:—various gradations through which the liberated soul passes to the last one: which implies an entire absorption into deity.

2.) *Vishart'ha pracásica,* a comment on the foregoing piece: complete in 5 *prakarnas.* Mode of instruction, as to the aforesaid six places, or gradations.

—Mode of rendering homage to the symbol of *Siva.* The teaching of the *guru* is the means of leading to the possession of *Siva's* favor. If any fault or defect occur in the said services, a *prayaschita,* or penalty for the same: so far 46 leaves and 34 left blank.

3.) *Chatur véda tatparya sangraha,* selection from the *vedas;* also *slócas* with *tica*—incomplete. The object is to prove the supremacy of *Siva,* as for example. *Isvara sarva bhudan, Isa* is all existing beings or things. That *Siva* is supreme is assumed to be proved by extracts from all four *vedas:* 12 leaves, and 10 blank ones, 102 leaves in the entire book.

It is long, somewhat thick, with a wooden peg, recent.

6½. No. 273. *Basava puránam, slócas.*

1—42 *adhyáyam,* as in No. 268, with statement of others overcome in disputation.

Referred to 2nd Family: leaf 1—141.

The book is of medium size, recent, a neat compact book.

6¾. No. 274. *Vira Sáiva dherma nirnayam, slócas* 20 *parich'hedas* complete.

Description of *Cáilasa*—the glory of *Siva* seated there—mode of initiation of a disciple, and suitable place for it. At the age of 10 years, having put on the scholastic thread, the pupil goes to the house of a preceptor, and becomes an inmate there. The being declared a proficient is attended with a ceremony in a temple, or house: the place described.

The putting on the symbol and wearing it, is a matter of great excellence, if with the approval of the teacher; but of no value if without that approval.

As regards cowdung ashes and the *udracsha* beads, when to be put on, or used, or worn. Glory of the five-lettered spell declared.

Description of *guru bhakti*, or devotedness to a teacher. Mode of doing homage to a teacher; and mode of giving gifts to good persons; and mode of doing penance directed to *Siva*.

The *sarana st'halam* or approval of *Siva*: if the above duties are performed, they entitle to *áikyam*, or oneness with *Siva*. *Sancara samhita upara bhágam* a supplement by *Sancara* 80—85 *adhyáyam*.

Differences of credence among the *Vira Sáivas*, and the excellence of that class; they are chief, &c: leaf 1—86.

The book is long, of medium thickness, without boards, worm eaten.

7. No. 277. *Sancara samhita*—from the *scandam puranam*, 80th to 85th *adhyáyam*, *slócas* with *mantras*, complete.

On the daily observances of *Vira Saivas*. The *mantras* used when putting on the *rudracsha* beads, and cowdung ashes.

Mode of daily use of the principal five-lettered spell; and of ritual homage to the symbol of *Siva*. On *puja* or homage rendered to guests on their arrival. The mode of eating the remains of butter-oil offered to the god.

[The symbol of stone is so contrived as to have a wide groove at the lower part, with a spout; the ghee poured over the top trickles down, fills the grove, and passes off by the spout; beneath which a ~~sufficiently capacious~~ vessel is placed to receive the droppings; these are ~~nearly the whole, and this is~~ the perquisite of the attendant *Brahman*. It is variously prepared; but eaten with boiled rice only, is considered a delicacy. No wonder that *Brahmans* heretofore encouraged gifts of money, and lands for what in Tamil is termed *névéttiyam*. The wonder is that dupes, and dolts could be so easily deceived.] ×

On devotedness to a *guru*, or head teacher. If the foregoing observances are attended to, the *Vira Mahésvara* worshippers will obtain beatification; at least so *Rudra* told to *Scanda* or *Subrahmanya*; and *Suta* related the same to the *rishis*, or hermits, 36 leaves.

The book is of medium size, without boards, recent.

× Taylor seems [illegible] of the phallo. [illegible]

8. No. 268. *Basava puránam ; slócas.*

1—13 *adhyáyam* so far right, 14th defective.

Legend of *Basava's* birth, as an incarnation of *Siva's* vehicle—his childish actions, his studying the *sastras*—he wrote an explanation of the *véda* and *vedanta*, giving both an interpretation in favor of *Siva*, as supreme, and the *Paramátma* or heavenly Being. He overcame many persons in disputations. This is merely the beginning portion. Under the 2nd family, opportunity may occur for a complete abstract of this audaciously mendacious book ; 87 leaves and 52 blank ones.

The book is somewhat long, and thick.

9. No. 311. *Sancara samhita, slócas* from the *upa vibhágam* of the *scanda puránam ;* 81—85th *adhyáyam.*

Mode of homage to the *Saiva* symbol. Account of the *ácháram* or sacerdotal customs of *Vira saivas.* Honor of wearing that symbol, and merit of feeding votaries. Fellowship with *lingadharis* praised. Praise of *Siva ;* with other matter : compare 7 *supra.*

The book is long, thin, 32 leaves without boards, recent.

10. No. 390. *Sri Sáila sancalpa,* prose.

When any *Vira Saiva* performs any special ceremony, this is the form of record of the said observance ; leaf 137,138.

Vira Mahésvara árúdhana kriya vidhi, prose and *slócas* ; the mode of ritual service of various kinds ; and the mode in particular of *puja* to *Siva* as *Vira Mahésvara* : leaf 67—79.

The book is short, narrow leaves, no boards.

11. No. 451. Various matter; *Jangama,* and *sacti* intermingled.

Some Telugu stanzas in praise of the *guru,* who teaches, and uses *mantras,* and on *yoga* asceticism.

Samvidhi mahatmyam, excellence of "concentrated knowledge ;" but this is a flash-word of the *sacti bhaktis,* for opium, or ardent spirits, or other strong venereal stimulants. It is herein stated that forbidden food, such as flesh, may be eaten, and spirituous liquor drunk. The doing so is praised, as evincing knowledge.

More Telugu stanzas, on the excellence of the *guru,* or teacher.

In Sanscrit—*átma guru linga,* on sixteen kinds of *puja,* or ritual homage, modes detailed.

On 1128 names of different *pujas,* with the use of flowers. By *Chitambara kesava avadhúta slócas.* The said names untied, and given again in prose form : leaf 1, 2, and 1—15, and 1—21, with 22 blank leaves in different places.

A few leaves at the end on *strîvasyam* in *slocas*, on bewildering and persuading women. The whole book is long, of medium thickness, narrow leaves, recent.

12. No. 532. *Vira Sáiva dicsha vidhanam*, preceptive rule as to initiation: *slócas*, and prose, complete. In the form of instruction from a teacher to a disciple.

Vessels of water are suitably placed and the water consecrated, by the use of *veda* verses. An earthen symbol is formed; and, by means of the consecrated water bathed and worshipped. Afterwards specimens of the mode in which a teacher instructs a disciple or pupil: leaf 214—226.

The book is somewhat long, thin, without boards.

C. Malayalam letter.

I. Astrological.

1. No. 2328. *Jyotisha, slócas.*

A little matter on astrology; and other matter on *rája niti*, or royal ethics.

The book is short, thin, on talipat leaves, cut down to small size.

2. No. 2322. *Jyotisham, slócas*, incomplete.

On the twelve *rásis* or zodiacal signs; the *nácshétras* or lunar mansions; the *grahas* or planets; and the influence according to sign and lunar mansion.

The book is short, and somewhat thick; on cut talipat leaves, the writing only on a part of each leaf, the larger space blank.

3. No. 2330. *Sucra nadi, slócas* and *tica* in Malayalam; on astrology.

Planet—sign—lunar mansion—*laguna* or sign in the ascendant. On good and bad influences. The *ganda* signifies the probable time of death, as indicated by the horoscope.

The book is of medium length, very thick, on cut talipat leaves, the writing not close.

II. Pauranical.

1. No. 2315 and 2327 in one book.

Siva rahasyam, or *Sancara samhita* of the *Scanda puranam*: *slócas*.

1—The *sambhava cándam* 1—50 *adhyáyam*, on the marriage of *Siva* with *Parvati*, and the birth of *Cumara*, or *Subrahmanya.*

2, No. 2326. *Siva rahasyam.*

Three *cándams* of the *Scánda puránam.*

1. *Déva cándam*, birth of the *dévas*.

2. *Dacsha cándam*, on the sacrifice of *Dacsha*, and its disastrous termination.

3. *Upadésa cándam*, conversation of *Siva* with *Parvati*, on various matters, about the world, creation, &c.

The book is somewhat long, thick, on talipat leaves, and fully written.

SECOND FAMILY.

1st Division. "Dafters."

C P Brown The Proprietor of these Manuscripts in a Telugu Catalogue of 1838, divided them into Ancient, and Modern form; by the latter meaning paper books, bound in the European fashion; and by the former term Palm leaf books, and a kind of books procured from Benares and Calcutta; which he termed "Dafters." They are written on slips of paper, variously colored, shorter and broader than palm leaves; but put together in similar manner, with thin boards over them, and folded up in cloth wrappers, colored red, white, blue. As paper books they come under the 2nd Family; but being of peculiar form, the distinctive term "Dafter" is retained; and, as the oldest, they are ranged under the 1st division.

I. Advaita.

1. No. 794. *Rámánandiyam.*

By *Rámánanda.* 2 *adhyáyas*, but not complete. A *tica* or *bhasyam* on a work entitled *Retna prabhà;* the general subject being *advaita;* for which see foregoing notices—*passim.*

The white cloth wrapper contains eight books, from 793 to 800.

2. No. 799. *'Ananda puránam*, only a small fragment, leaning to the *sacti* system.

3. No. 951. *Chittra dípica.*

By *Ráma Krishna suri*, the original in Telugu letter, with a *tica* by himself, 1—5 *adhyáyas*, complete.

On the *jivatma*, human soul, and *paramatma*, divine soul; the subject is discussed; and they are maintained to be one.

Pancha buda vivaranam, details on the five elements.

Brimha ánanda nirúpanam, a proof of the supreme *Brahm's* possessing blessedness. *Sacti nirupanam*—maintains the material, or negative cause of the universe; the female energy; but not excluding a higher cause. The sense however is that Mind and Matter are co-existent, and eternal. It amounts to the Aristotelian doctrine on the subject.

Written on good glossy country paper, without boards, check wrappers.

4. No. 952. *Brihadaranya bhashyam* or *'Ananda giriyam*, Telugu letter.

By *Sancaráchárya*, 1—8 *adhyáyas* complete.

An *advaita* comment on an *upanishada*, entitled *Brihadaranya*, "the spreading forest." The leading topics are, on *carma*, or predestination, as a reward, or a punishment for merit, or demerit, in a former state. On the *jivátma* and *paramátma*. The divine and human soul, not dual.

The dimensions, inches 10×6×3, country paper, thin boards, red cloth wrapper.

5. No. 954. For Sect. 1, see II.

Sect. 2. *Mahà vácya retnávali*.

By *Rámachandra svámi, slócas* with a *tica*. By *maha vacya* is meant the *véda*, and *retnávali* its words—jewels strung. A discussion founded on the *Vedas* as to the unity of God: that is *Para Brahm*; and on the nature of the human soul. *Para Brahm* is one—his spiritual form—his glory. On the soul. Perhaps it is doing the *advaitam* too great honor to class this tract here. It evidently merits translation, as a theological document.

II. Ascetical.

1. No. 926. *Bhakti retnávali, slocas, deva nágari* letter: defective.

The tract begins, but does not end.

The subject is a *guru's* explanation to a disciple of devotedness, or fiducial attachment to God, or to a teacher.

[Such is the general sense of *bhakti*; but the term is sometimes distinctive, and polemic: *bhakti, tapas, gnánam,* are three roads to heaven, of which the *Smartas* hold the last to be the best].

The book is 8×3×¾ inches, country paper, black and red letter, in a paper case.

2. No. 953. *Vivéca sindhu*.

Balband letter, and *Mahratti* language.

A mystical book of the *tatva gnána* system; which allegorises, or "spiritualizes" the members, and faculties of the human body.

Size 9×3×2 inches, yellow colored country paper, red and black ink, wooden boards, red cloth wrapper, as a book a curiosity.

3. No. 954. Two pieces.

Sect 1. *'Atma bódha dîpica,* a *tica* by *Sancaracharya,* complete. *'Atma bódha,* or soul instruction seems to be the title of an original, on which this one is a paraphrase.

On the duty of relinquishing family, and family cares; and of seeking for, and obtaining *gnánam* knowledge, as the means of beatification. For sect 2. see I 5. *supra.* A doubt is felt as to the classification of this book: both sections perhaps present the *advaitam* under its least objectionable phasis.

Size 9×5 inches, wooden boards, country paper. Sect 1. and 2 differ, blue and green cloth wrapper.

III. Erotic.

1. No. 798. *Rája tarangini,* or *Bútánanda sindhu* : *nágari* letter.

"Royal waves" is a term sometimes applied to kingly genealogies, but the other title shews a relation to the *sacti* system; and to the *sringárá* or ornate and amorous. It is Sect. 6 out of 8 in one book, each section having a different number.

2. No. 974. *Púrva Cátambari.*

By *Bhána cavi, déva nágari* letter, incomplete.

An ancient love tale of the amours of *Chandra pit'ha,* a king's son and *Cátambari* a female; with the usual intervention of *mantri* (minister) and *saki* (confidante). Much scenic, and poetical description. The former proprietor songht out this book with much enquiry: and there are several copies in Telugu or Canarese.

Size 12×4 inches, yellow colored superior country paper, no boards, red cloth wrappers.

IV. Ethical.

1. No. 322. *Rájá dherma vyakyánam,* or *Bhárata bháva dipam.*

By *Nila kant'hi:* sometimes called by his name. A paraphrase on a part of the *zánti parvam* of the *Bháratam,* the *ápadherma,* or duties proper to a season of affiction, or severe trial. Also some details of duties having reference to the desire of full liberation from further transmigration: 1—188 *adhyáyam,* complete as to subject.

Very superior country paper, like one ½ sheet of demy cut into three pieces; the writing transverse; the book is thick; thin teak boards, red cloth wrapper.

2. No. 435. *Bhagavat gita: múlam,* and *tica.*

The latter termed *subódhini* by *Sridhara.*

1—18 *adhyáyam;* both complete.

Hot pressed country paper, as above, the book is thin, has only one board; red cloth wrapper.

3. No. 437. *Bhagavat gita; múlam.*

Telugu letter, and the *sancara bháshyam* by *Sancaráchárya,* 1—18 *adhyáyas.*

The parahprase is *advaita* in kind; the whole of it not here.

Size 6×4 inches, not thick, teak boards; glossy country paper, red wrapper.

4. No. 438. *Bhagavat gíta, slocas; déva nágari* letter. 1—18 *adhyáyas,* complete.

Size 6×3×2 inches, country paper, damaged by damp; paper case, without boards, or wrapper.

5. No. 439. *Bhagavat gíta, slócas; nágari* letter, the *múlam* only, 1—18 *adhyáyas,* complete.

Size 5×3×2 inches, country paper, red and black letter, tied with a string, without boards or wrapper.

6. No. 440. *Bhagavat gíta,* the *múlam* in coarse *nágari* letter; *tica* or paraphrase in *Mahratti: múlam,* 1—18 *adhyáyam* complete; *tica* 1—10 *adhyáyam* defective.

Size 11×5 inches, country paper, thin teak boards, injured by damp, red wrapper.

7. No. 531. *Bhagavat gíta.*

Múlam and *tica;* the latter entitled *subódhini* by *Sridhara* 1—18 *adhyáyam.* Two copies in one book. 1 copy transverse, writing in good order: 1 copy folded, and damaged; both are on country paper; only one board; blue plaid wrapper.

8. No. 796. *Visva guna darsanam; déva nágari* letter.

An essay on despising secular things; and in part commending them. See other notices.

In a book with white wrapper, containing 8 pieces, or sections.

V. Grammatical.

1. No. 895. *Tatvá bódhini,* Telugu letter.

A *tica* to the *Siddhanta câumudi,* both *sutra* and *tica* on the *purvart'ham,* or *subantam;* the part of grammar which treats of nouns, and particles, but without the verbs. This part complete, in its various details.

This piece is the first one out of six, contained in the book, with white wrapper.

2. No. 977. Sect. 6. *Madhyacâumudi; sutras* on the *subanta* division of Sanscrit grammar. The last of six pieces in one book, with red wrapper.

VI. Law.

1. No. 797. *Mádhaviyam; nágari* letter.

By *Mádhava.*

A *tíca* to the *Parásara smrįti*, or law in force in the *Cali yuga*: the subject, on ceremonial uncleannesses, and regulations thereto pertaining.

The fifth piece out of eight, in one book, with white wrapper.

2. No. 800. *Asâucha nirnayam.*

On ceremonial disqualifications, by reason of pollutions.

The last piece of a book containing eight bundles of country paper, without boards, in white wrapper.

3. No. 970. *Parásariyam*; the code of *Parásara, nágari* letter.

The *áchára cándam*, on ceremonial uncleannesses. See previous notices, *passim.*

Size 12×4×2 inches, country paper, one board, red wrapper.

4. No. 971. *Nirnaya sindhu, déva nágari* letter; *slócas*, complete.

Discrimination as to *sancranti*, passage of the sun from sign to sign; *pacsha* half lunation; *tit'hi* lunar days, *asaucha kála* times of ceremonial uncleanness: the reference is to sacerdotal law.

Size 12×4×5 inches, country paper, no boards, red wrapper.

VII. Logic.

1. No. 793. *Uttara vari vasyà.*

By *Básura ánanda, múlam* and *tíca.*

—A fragment without beginning or ending, a *vátam* of the *nyáya* school: but having an *advaita* bearing.

The first of eight pieces in one book, on yellow country paper, wooden boards, white wrapper.

2. No. 795. *Karicávali, múlam* or original; on which the *muktávali* is a *tica*, or a comment, by *Visvanat'ha Pandit.* A compendium of the four *cándas—pratyacsha—anumána—upamána—sabda.*

The book is on the modern system; holding seven *padart'has*, or universals.

Sect: 3 of the book *supra.*

3. No. 893. A fragment of the *dinakaryam v : infra.*

4. No. 894. *Gadadhara.*

By *Gadadhara bhatta ; pramánya vátam.*

On the need of an authoritative rule.

On the knowledge of *Isvara ;* and that knowledge is such a rule.

The above 3, 4 are the two last sections, in a book containing five ; white wrapper.

5. No. 896. *Muktávali.* Telugu letter.

A comment on *sutras* known as *karicas.*

On the *pratyacsha cándam* only.

The modern system of seven universals is maintained.

6. No. 897. *Tarkha pracásica.*

By *Sri kala.* Telugu letter, complete.

A comment on a work entitled *Siddhanta manjéri.*

On the four *cándas—pratyacsha—anumana, upamána,*and *sabda.*

Nine *padart'has* or universals are herein mentioned.

7. No. 898. *Siddhanta manjéri tica.*

By *Sri kant'ha dicshada.*

Another comment on the same original ; this is incomplete.

8. No. 899. *Tarkha sangraham.*

By *Anam bhatta.*

This is a popular work on the subject ; of which there are several copies in the collection.

On the 4 *cándas, ut supra,* and 7 *padart'has.*

A little only of a *tica* on it entitled *chandrica.*

On some of the topics, the mode of objection and answer is followed.

9. No. 900. *Bhavánándiyam.*

By *Bhavánánda.*

This is a comment on some other book, not known, as the piece is incomplete ; what there is relates to the *pratyacsha cándam.*

The foregoing five are following sections, in one book, containing six : country paper, differing in size ; the whole is 14×6×6 inches, in a white wrapper.

10. No. 956. *Chintámani; múlam.*

The *Chintámani vyakya* is a comment on it, entitled *Sirómani,* on the *anumána cándam* only, and this complete.

11. No. 957. *Dinakara bhattiyam.*

A *tica* to a work entitled *Muktávali*; itself a comment on *karicas v : supra 2*: 5. On the *pratyacsha cándam* only. The two preceding books are the two first pieces of a book containing five, in a white wrapper.

12. No. 976. Three sections.

1). *Dinakara bhattiyam ;* Telugu letter.

By *Maha déva, tica* form.

The *pratyacsha cándam,* (defective), of a comment on the *Muktávali.*

2). *Gadadhari : déva nágari* letter.

By *Gadadhara bhatta.*

Two *khandas* incomplete, on the *mangala vátam,* &c.

3). *Chenna bhattiyam* ; *nágari* letter.

By *Chenna bhatta,* defective.

On the *pratyacsha cándam.*

1). A little larger in size than the others ; country paper, two small teak boards, red wrapper.

13. No. 977. Six sections.

1). *Muktávali ; tica* to a *karica.*

By *Visvanát'ha,* incomplete.

The *pratyacsha cándam.* It maintains 7 *padart'has.*

2). *Muktávali;* wants the beginning, but has the end; being on the *sabda cándam,* or evidence from testimony, or authority.

3). *Muktávali.*

The *pratyacsha cándam,* defective at the beginning, but has the ending.

4). *Dinakara,* a *tica* to the *Muktávali.*

By *Dinakara,* or *Mahadéva.*

The beginning of the *pratyacsha cándam* ; but without the ending.

5). *Dinakari.*

The *anumána* and *upamána candams,* complete, the *sabda cándam* defective.

For sect. 6, see V.

Six packets 10×3 inches, country paper, two satin wood boards, red wrapper.

14. No. 978. Three sections. Telugu letter.

1). *Gadadhari; tica* form, incomplete.

By *Gadadhara bhatta.*

The *anumana candam*; and on the *pramánya* and *vyapti vátams;* with some others.

2). *Dinakari tica,* as above.

Fragment of the *pratyacsha cándam,* beginning and ending deficient.

3). *Sirómani,* a comment on the *Chintámani,* containing the *anumána cándam,* and a little of the *upamána cándam.*

Size 15×3×2 inches, slips of country paper transversely cut, with two lignum vitæ boards.

15. No. 979. *Jagadisiyam ; Bengali* letter.

By *Jagadisa:* incomplete.

On the *vátams* styled *vyapti—pacshata—parámarisa* and *avaiya_va*—size 16×3 inches, tawny colored paper, wooden boards, red wrapper.

16. No. 981. Two books.

1.) A commonplace book of extracts on the general topic of *Tarkham,* or logic: Telugu letter and prose, as are all books on this topic.

The *siddhanta pátità* from the *Jagadisiyam.*

The *hetvabhashyam* from the *Sirómani.*

The *samánya niructi tippani* from the *Gadadhariyam*—the *vyapti vátam* from the *Sirōmani*; and various like excerpts of difficult language, as being loaded with technical terms: following the apothegm that "the use of language is to conceal a meaning."

Size 12×3 inches.

2.) No name. Bengáli letter.

It appears to be on the subject of *Tarkha,* or logic: size 20×3×2 inches. This piece is on colored country paper. Red wrapper over two boards.

VIII. Magical.

No. 548 } *Tantra sáram, slocas.*
162 } Bengâli writing.

Some leaves from the midst are wanting; and there are lacunes, or blank spaces, without any writing.

Reference to Telugu bound books 2nd division. *Tantra sáram* on the *guru*—the *puja*, &c. Size 22×4×4 inches, tawny colored paper, 1 board beech, 1 board deal, red wrapper.

IX. Miscellaneous.

No. 973. *Bartri hari—múlam* and *tica* 1—3 *satacam*, the last one imperfect; in the order *niti*, *sringara*, *váiragya*, which is the correct order. Each chapter includes many *padhadis* or decades, each one of ten *slócas.*

The subjects various; see former notices.

Size 15×4 inches, country paper, *deva nágari* letter, one fragment of a teak board, red wrapper.

X. Panegyrical.

No. 927. *Jánaki sahasranám stottra, slócas—deva nágari.*

Praise of *Sita* the consort of *Ráma* by 1008 names. [This is not usual in the south]. Size 8×3 inches, a few transverse leaves in a paper case.

XI. Pauranical.

1. No. 320. *Dévi Bhágavatam.*

The 9th *scándam* 1—25 *adhyáyas slócas.* As the *adhiyatma Rámáyanam*, gives to that story a *Saiva* turn; so this does the like to the *Bhágavatam;* properly a decidedly *Vaishnava* work.

It may be accounted for, by the extensive prevalence of the worship of *Devi*, *Durga* or *Parvati* in Bengal. The work is properly an *upa purána.*

The book is very beautifully written with some red ink amid the black; on thick and superior country paper.

Size 15×6×1 transverse slips, strong boards, red wrapper.

2. No. 321. *Bhágavatam, slócas.*

1—12 *scándas* complete, seemingly a superior copy; country paper, hot pressed, ornamented writing.

1	*scándam*	1—9	*adhyáyas.*
2	„	1–10	„
3	„	1-33	„
4	„	1-31	„
5	„	1–26	„
6	„	1–19	„
7	„	1–15	„
8	„	1–24	„
9	„	1–24	„
10	*purva*	1-49	„
	uttára	1-90	„
11	*Scandam*	1-31	„
12	„	1-13	„

Size 12×6 inches, teak boards, red wrapper.

3. No. 323. *Bhágavatam.*

12 *scándams* complete, on 12 lots of paper, *déva nágari* letter, the pauses marked with red lines. The *múlam* is written in the middle of the page, and the *tica* or comment on either side; in so far resembling the Delphin classics. A Calcutta book: size 16×6 inches, 10 inches thick, on superior country paper, hot pressed, fine writing, red wrapper.

3½. No. 959. *Agnéya puránam, déva nágári slócas,* no divisions, incomplete, *Agni deva* to *Vasishta.*

One of the 18 *puránas;* and medium between *Saiva* and *Vaishnava*: size 18×6×4 inches, boards—country paper of different colors.

4. No. 960. *Matsya puránam.*

1—93 *adhyáyas, slócas, déva nágari* complete.

On the first *avatára* of *Vishnu;* who also aided *Siva* in the destruction of the three towns (compare Gen: 19, 1.) Matters concerning *Cási, Prayagi* and other places, deemed sacred. The examination was but superficial.

Size 12×4×6 inches, transverse slips on good country paper, wooden boards, red wrapper.

[As far as is remembered there is not another copy of this *puránam* in the Library, Hence it is extremely valuable; and a full translation is very desirable.]

5. No. 961. *Vámana puránam, slócas.* Telugu letter, 56 *adhyáyas;* but not in regular order.

Some *slócas* are added from the *Manu charitram* as referring to the *Vámanávatára:* size 10×5×2 inches, mango wood boards—the paper at the sides, crumbling to powder; in the middle good order. This also is rare; there is no other copy in the Library—it should be re-copied, and translated.

6. No. 962. *Siva puránam—nágari* divided into two parts—*purva* and *uttara* complete. It is stated to be copied off in Telugu letter in another book. Vide 2nd division.

Size 12×4×5 inches, on country paper, teak boards, red wrapper.

This *purána* is also scarce.

7. No. 963. *Narasinha puránam, slócas.*

1—22 *adhyáyas, nágari* letter.

This is properly an *upa puránam.*

Size 12×4×3 inches, on country paper without boards, red wrapper.

8. No 964. *Vayu puránam, slócas,* Telugu letter, 1—93 *adhyáyas* incomplete.

This is one of the oldest of the eighteen *puránas* and scarce; there being, it is believed, no other copy of the work in this collection:

Size 18×10 inches, on country paper, old, the outside crumbling to dust, it has mango wood boards, red wrapper.

9. No. 965. *Brimha Káivarta puránam, slócas.* Telugu letter; about 45 *adhyáyas* incomplete. On the *Saiva dhermam*, a substitute for the *B. Vaivarti p:* which refers to *Krishna* as *Vishnu.*

Size 18×8×1 transverse slips, much injured by decay, broken boards, red wrapper.

10. No. 966. *Narasinha puránam.* Telugu letter 1—59 *adhyáyam.*

Another copy of the *upa puránam, supra* 7 No. 963.

Size 10×8×1 inches, on country paper damaged and outside crumbling to powder, wooden boards, red wrapper.

11. No. 967. *Brahmánda puránam.*

Telugu letter 22 *adhyáyas:* stated to be a copy from another book.

Size 14×6×1½ inches, on inferior country paper, in sorry condition, red wrapper.

12. No. 168. (*a*) *Garuda puránam,* Telugu letter, 1—67 *adhyáyas.*

Size 12×6×2, on country paper, decayed, and crumbling; wooden boards tied.

No. 168. (*b*) *Garuda puránam,*

Telugu letter, 1—65 *adhyáyas.*

Size 10×5 inches, on country paper, decayed and crumbling, no boards; red wrapper.

13. No. 969. *Varáha puránam, slócas.*

Telugu letter 1—233 *adhyáyas, Vishnu* to *Bhú dévi.* See foregoing notices. Some matters on *devi,* and the *sacti* system, are in the midst: size 10×6×3 inches, on country paper, much injured, teak boards, red wrapper.

14. No. 972. *Padma puránam.*

Telugu letter—two *khandas.*

1, *pushacara* 1—78 *adhyáyas.*

2, *bhumi* 1—106 „

But both sections are incomplete.

Size 20×8 inches, on good country paper, outside crumbling, teak boards, red wrapper.

15. No. 982. *Scanda puránam.*

The *Srî saila khandam.*

1—65 *adhyáyas.* Description of *Srî sailam*—the glory of *Mallicarjuna,* the form of *Siva* worshipped there—the excellence of the *devarshi,* a high order of prophets—many *rishis** did penance there in ancient times, legend of the temple, or *st'hala puránam.*

Size 16×8 inches, on country paper, transverse slips, crumbling through age, teak boards, red wrapper.

XII. Ritual.

1. No. 958. *Bhátta pradipîca.*

By *Kanda déva,* a comment on another book of which the *sutras* are included in this one, with the *tica.* Only one *adhyáyam,* or chapter in four *pátams* or sections; chiefly on sacrifices; and also on the nature of the *Paramátma,* or Divine soul. This is the third of five books, under one packet. The pieces are put between 3 teak boards, with a white wrapper. The Nos. are 956, 957, 958, 893, 894.

XIII. Romance, historical.

1. No. 324. *Sanat sujátiyam.*

1.) From the *udyóga parvam* of the *Bháratam,* 1—5 *adhyáyas*—on warlike preparations.

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* Clearly compounded of the Heb. *roos* "a seer" and *ish* a man; the latter transposed to *shi*; the Southern enunciation is, rooshi.

An unlucky blunder, as comic as Swift's deriving Achilles from "a kill ease" and [illegible] the Great from "all eggs under the grate."

2.) Extracts on ethical topics from various *parvams*—as *virata—udyóga—Bhishma—Drōna—Karna—Salya—sáuptica : slócas* ascribed to *Vyása.*

1) on yellow paper in parts; 2) white country paper, hot pressed, teak boards: size 16×8 inches, printed cotton wrapper.

2. No. 975. *Naishadam; nágari* letter.

By *Srî Harisha cavi, slócas,* the *múlam* without *tica,* 1—22 *sargas* incomplete.

On the sufferings of *Nala,* inflicted by *Sani,* or the planet Saturn.

Size 10×3 inches, on country paper, in transverse slips—differing in quality—old, injured, no boards, coarse canvas wrapper.

XIV. Sacti.

1. No. 547. *Kálika puránam.*

Bengáli or *Nandi nágari* letter.

The leading work of the *Káula matam*; improperly termed a *puránam;* but that sect perverts words at their pleasure. It has legends of different forms, or names, of the female energy, with *tantras* and magical formules. Vide 2nd division *infra.*

Size 14×3½×6 inches, on yellow colored country paper, of ordinary quality, wooden boards, red wrapper: a curiosity.

2. No. 799. *'Ananda puránam.*

Only a fragment—it was entered under *advaita,* but is more properly on the *sacti,* or female energy class.

It is 7 in No. out of 8 books in one packet, with a white wrapper.

XV. Vaishnava.

1. No. 436. *Vishnu sahasranáma vyakáynam.* Telugu letter, *tica* form 3 copies, the 2nd defective and damaged. Two *ticas* by *Sancaráchárya,* the third by *Acharya svámi.*

A direct comment on the meaning of the names or titles of *Vishnu;* not the one twisted to a *Saiva* bearing.

One of small size, two copies larger. On country paper, injured by insects, broken boards, red wrapper.

XVI. Vedas and Upanishadas.

1. No. 955. *Upanishadas.*

One book containing 15 sections: these *upanishadas* (or for the greater part) are believed to be genuine.

1.) *'Isa vásya bháshyam,* prose.

By *Sancaráchárya,* complete.

A comment on an appendage to the *védas* on the nature of *Para Brahm.*

2.) *Mánduca upanishada,* the *múlam* or original, incomplete.

3.) *Mánduca, bháshyam.*

By *Sancaráchárya.*

A sectarial comment on 2) incomplete.

4.) *Mánduca bháshyam.*

By *'Ananda giri.*

Another comment on the same, incomplete.

5.) *Prasnópanishada—múlam,* and a *tica* or comment; the latter by *Sancaráchárya.*

6.) *Mándukópanishada; múlam* with a *tica* or comment: this by *Sancaráchárya,* incomplete.

7.) *Kéna vácya bháshyam,* or *tippani;* that is, a prose version.

By *Sarvésvara* a commentary, by paraphrase on the *Kénópanishada.*

8.) *Tavalaca upanishada bhashyam, tica* form incomplete; this comment.

By *Sáncaráchárya.*

9.) *'Isa vásya bháshyam,* another, but incomplete, copy of 1) this comment by *Sancaráchárya.*

10.) *Táittiri upanishada bháshyam.*

A comment on *Yagnyavalcya's* piece.

By *Sancaráchárya,* complete.

11. *Tavalaca rupa vivaranam,* a paraphrase on the *Tavalacópanishada.*

By *Sancaráchárya,* incomplete.

12.) *Tavalaca upanishada bháshyam,* a *tica* or comment on the same by *Sancárachárya,* incomplete.

13.) *'Isána—múlam,* a small portion from a *veda.* Telugu letter.

14.) *Aitarè upanishada—múlam* only, complete.

15.) *Kat'hà upanishada, múlam* only—and complete.

Size 8×5×2½ inches, on country paper, transverse slips, wooden boards, red wrapper.

[Under the 2nd division, near the end, a book will be met with, containing a large collection of *upanishadas*, some genuine, some spurious, and an indication, as to contents, will there be given.]

Taken as a whole, the books of this first division seem to be of greater value than any other equal quantity of MSS. of this 2nd class, unless by selection, or as copied from these. They much need looking after; so as to be restored on more durable materials. Some appear to have been re-copied; but in a different written character.

SECOND FAMILY.

2nd Division. A : SANSCRIT.

b. *Telugu* letter.

" Modern form," or paper books, bound in the European fashion.

I. ADVAITA.

1. No. 442. Two volumes, *Sancara bhásyam.*

Vol. 1. *púrva bhágam.*

2. *uttara* „

By *Sancaráchárya.*

Each part has two *adhyáyas,* and to each *adhyáyam* there are 4 *patams* or 16 *pátams* in all.

A comment on the *Védas* or *Vedanta* system, in order to establish the union, or non-duality of the Divine, and human soul.

CP Brown The former proprietors note :

" The *Sancara bhâsya*—a religious work of the highest authority ' among (*smarta*) Bramins."

" This book was obtained by me secretly with great difficulty; ' and the transcribers were obliged to copy it with so much haste, that ' they committed innumerable mistakes. These have all been corrected, ' and though the book therefore is full of blots, and interlineations, it is ' wholly free from errors (i. e. orthographical); and quite complete ' in three volumes." See 3 No. 444.

Small folio, thick, full bound in sheep, country paper, damaged by insects.

2. No. 443. *Vachaspatya bháshyam,* being a supplement to the *Sancara bhasyam, tica* form, complete : subject as above.

Sanscrit in Tel letter

" This book like the *sancara bhashyam* though roughly copied, and 'full of interlineations is wholly free from (orthographical) error, and 'quite complete; excepting where in the original, the worms had 'injured a few lines." C P Brown

Thin folio, full bound, in sheep, used, country paper, slightly injured.

3. No. 445, 444. Two Sections.

1.) *Pratyacta vivécam;* from a book entitled *Pancha dasi, mulam* and *tica.*

By *Rama Krishna.*

On the dissemination of *jnánam* (gnosis) which has a technical meaning among *Smartas.*

2.) *Sancara bhasyam* 1, 2 *adhyayas.*

No. 444 may be the 3rd vol. referred to under 1 No. 442.

These are two numbers from a book, that bears 7 Nos. and has 9 sections.

4. No. 631. •*Gita bhásyam, mulam* of the *Bhagavat gita* and *tica* or comment.

By *Sancaráchárya.*

1—18 *adhyáyams,* complete.

The non-dual system maintained, from the metaphysical portion of the *gita.*

Narrow folio, of medium thickness, Europe paper, half bound, lettered on paper labels.

—VISISHTA ADVAITAM.

5. No. 446. *Gita bhasyam, múlam* and *tica.*

By *Rámanuja.*

1—18 *adhyáyams,* complete.

A counter comment on the metaphysical portion of the *Bhagavat gita*: maintaining that the human soul is almost, but not quite one with deity. [It is much nearer the truth than the opposed system.]

Thin folio. French paper, half bound in green cloth, and calf; lettered.

II. ALMANACS.

1. No. 421. Almanacs for ten years.

1). *Rudrótgarí*, cycle year; northern system.
Mésha to *Mágha* or eleven months.

2). *Tárana*, cycle year.
Cháitra to *Páushya*, 10 months.

3). *Partiba*, c. y. *Cháitra* to *P'halguna* 12 months.

4.) *Vicrŭti*, c. y. *Cháitra* to *P'halguna* 12 months.

5.) *Kara*, c. y. 12 months.

6.) *Viródhi*, c. y. 12 months.

7.) *Sarvadhári*, c. y. 12 months.

8.) *Vrúsha*, c. y. *Cháitra* to *Asvija* 6 months.

9.) *Chitra bánu*, c. y. 12 months.

10). *Svabánu Cháitra* to *Páushya* 10 months. French paper, 16 cahiers, tied by a string.

III. ARCHITECTURE.

1. No. 524 } 518 } Two pieces.

1.) *Mayanu silpi sastram*; otherwise termed *Cásapiyam*: *slócas* and prose.

1—7 *padalams* incomplete. The part noticed treats of the mode of constructing the base &c. of a *Saiva* symbol—statues of gods, proportions of the *rat'ha* or chariot for festivals—[apparently the origin of the Latin word *rheda*].

2.) *Vástu sástram*, *slócas* with a *tica* in Telugu: 1—6 *adhyáyams*. By *Sanat Cumára*, incomplete.

On foundation work—digging the ground, nature of ground—building a house, statues of *Vignésa*, and other gods—characteristics—proportions, &c.

The *bála yentra* was noticed in the midst, shewing the mason-order to be of the female energy class.

2. No. 519. *Cásyapiyam*—or *silpi sastram*, *slócas*, incomplete.

The book is in the *nágari* letter, and from it as supposed, a copy in Telugu letter was made.

Measures, and dimensions of statues, and buildings.

Short folio, thick country paper, full bound in sheep, used.

3. No. 525. *Mánasáram*, or *vástu sástram*, or *silpam*.

Imperfect *adhyáyas*, not in regular order; a list is prefixed; but this was stated to be incorrect: 6—68; but thus as to lacunes 6, 17, 19, 25, 26, 30—32, 33—42, 44—48, 51—59, 64—68.

On joints, or joists of buildings—on cars—*anga bhushanam* or ornaments; on the *vimánam* or shrine in temples—the *rat'ha* or festival car—*gópara* or tower over gateway, &c. &c., rules for the construction of these, and other matters.

"This volume on Architecture was copied from a very ancient, "and imperfect manuscript, found at Tanjore. The work is of extra-"ordinary rarity; and even Sir W. Jones, who enquired for it, in vain, "imagined it was no longer in existence."

Extra quarto size, thin; country paper; full bound in sheep and lettered; binding worn.

4. No. 529. *Cásipiyam, slócas.*

By *Cásyapa, padalam* 1—20 incomplete.

This is founded on a larger work more ancient, entitled *Maya silpa sastram*. *Casyapa*, on that model, formed this abstract; and there is frequent reference to *Maya's* work in the course of this one.

The portion noticed, treated on statues of *Vignésvara*, *Gâuri*, *Art'ha nat'hésvara*—the *saiva* symbol, and other images—their measures, relative proportions, &c., some remarks as to meditating on those *deities*, &c.

In the book there is a reference to—

" Ward Vol. 2. p. 468," with the remark,

" The *Maricham* is a more modern work on *silpam*."

Quarto, thin, English paper, half bound in calf, and lettered.

5. No. 532. *Silpi sastram, slócas*, incomplete.

—On materials, as clay, wood, stone—proportions of various statues, of gods, &c.

This is probably copied from a palm leaf MS. in the Mackenzie collection. It is the 7th in a book having seven sections, which is lettered " Sanscrit Poems Vol: 1."

6. No. 533. *Silpi sástram, slócas* incomplete.

Proper measure of statues, as to height, &c. of *Brahma*, *Vishnu*, *Siva*, *Vignésvara*, &c. &c. as appears, only statuary. The book is the second of three numbers in one book, lettered on the back.

IV. Art of Poetry.

1. No. 462. *Cávya derpana, slócas* with *tica,* 1, 2 *ulásas,* incomplete.

On faults in the letter, and on faults in the meaning of heroic poems.

The piece is the third in a folio book of five sections, and numbers.

2. No. 463. *Alancára chandrica.*

This is a *tica* or glossary to the *Kuvalayánandam;* which is a comment by *Appayya dicshada* on the *chandra lóca;* not generally approved; and this work is a critique thereon.

It is the first piece in a thick folio, bearing seven numbers.

3. No. 464. *Rasa gangadhara; slocas* without any *tica*—a small fragment—see the next No.

This is the fourth piece in the above book.

4. No. 466. *Rasa gangadhara, slócas* with a *tica.*

By *Jaganat'ha Pandit,* complete.

On the nine poetical *rasas* or sentiments, (for which see previous notices); and on the one hundred and eight *alancáras,* or metaphors, tropes, &c., being eight in addition to *Cáli dása's* figures.

The first piece in a thin folio of two uumbers, French paper, embossed-paper, bound and lettered.

5. No. 467. *Náuka vyakyánam,* a *tica* to the *Sáhitya retnacáram.*

By *Vencata suri*—1, 2 *tarangam,* incomplete.

On the properties of the *nayaca* hero, and *nuyicà* or *nayaki* heroine—not beyond.

The fifth piece in a book of seven; a thick folio, lettered " Sans; Poems, Vol. 1."

6. No. 469. *Sahitya retnácaram,* a *tíca* to it by *Dherma bhatt,* incomplete.

On the *náyaca* and *nayicà*—details—the rest wanting.

7. No. 470. *Alancaréndu séc'haram, slócas* with prose.

On the properties, and modes of behaviour, in varying circumstances of the *náyaca* and *náyicà,* incomplete.

8. No 472. *Chitra mimámsa, slócas* and prose, incomplete.

On the properties of heroic poems; and on a right elocution or chanting; on the nine poetical sentiments, or emotions; and on figures, as *upamánam* or simile, and others.

This piece is the third in a folio book, containing 7 numbers, thick, in boards.

9. No. 500. Two pieces.

1.) *Chandra lócam, slócas, múlam.*

By *Cáli dása,* complete.

On one hundred tropes, metaphors, or other poetical figures—the rule and the exemplification.

2.) *Kuvalayánandam* "joy to the earth" a *tica* to the foregoing.

By *Appayya dicshada.*

Some *slócas* are excerpted, in addition to the running comment.

It appears that *lacshyam* is used for anti-type, and *lacshanam* for type; or the proper form, and metaphorical description of that form.

Long folio, thin, superior French paper, full bound in calf, and lettered, binding injured.

10. No. 501. Four pieces.

For Sect: 1—3 see VI.

Sect. 4 *Cavya ádarasa vyakyà.*

By *Vacha spati, tica* form.

1—3 *parich'hedam.*

A comment on the *Cavya adarisa,* as to the art of poetry—faults as to letters or words; as to meaning; and as to cacophony.

A long, thin, folio; on French paper; bound in sheep and worn.

11. No. 520. Sect. 1. *Pratápa rudriyam.*

By *Vidya nát'ha—slócas* and prose.

1—9 *prakaranam,* complete.

On the *náyaca* and *náyicà,* or hero and heroine; on faults in heroic poems—on metaphors, or other ornaments; these and like matters, exemplified to *Pratapa rudra,* as if addressing that prince.

For Sect. 2. see XX.

12. No. 521. *Cavya pracásam, múlam* with a *tíca.*

1—10 *ulásam* complete.

On the benefit or use of heroic poetry, on the sound or enunciation, which has a reference to difference of meaning; one by insinuation of some difference, and one *guna* or simple.

On the nine *rasas* or poetical emotions. On metaphors, &c.

The book is a long, narrow folio, of medium thickness, on country paper, injured near the end, bound in sheep.

12½. No. 538. *Cavya darisanam.*

By *Acharya Dandi—slocas.*

1—3 *parich'hedas*, incomplete.

On faults in poems ; and more particularly faults in words—in meaning—in sound, or cacophony ; knowing these, then a poem may be written.

The second piece in a book bearing seven numbers, a thick folio.

13. No. 611. *Vrütta retnacaram.*

1—6 *adhyayas—slocas.*

A *chandasu* or work on prosody. On the feet of verses—on properties of the *ganas* or class letters, quantity of vowels, and consonants.

The ninth piece, out of ten, in a small, but thick quarto.

V. CHRISTIAN.

1. No. 493. *Srí Christa sangita.*

One *parvam*, or Book.

Yeshu utpatti parvam.

1—7 *adhyáyam*, the 8th incomplete.

A discourse between a teacher, and a disciple ; it has some back reference to prophecy by Isaiah.

Dr. Mill's work, in verse, on the life of Christ.

In seven small cahiers, on French paper, tied together with a string.

2. No. 494. *Christa sangita, slocas.*

One book only, and of this 1—14 *adhyáyas.*

Introductory matter on the nature of God, and of the human body—on penitence—various persons introdced, with reference to the incarnation of Christ.

The tenth in a book having so many sections with 8 Nos. a small but thick quarto. It is disgraced by the other books ; of which it is last in order.

3. No. 633. *Dayuda gíta, slócas.*

150 chants : that is, Psalms.

The Psalms of David in Sanscrit verse.

" The Psalms translated from the Hebrew into Sanscrit verse by the

"Calcutta Baptist Missionaries; printed at Calcutta 1839."

"The present transcript is made in the Telugu character, from the original printed in the *déva nágari* character. Transcribed at Madras 1843."

A narrow folio, on superior paper, half bound, cloth and calf, lettered.

VI. Dramatic.

1. No. 453. *Prasanna Rághavam.* A *nátacam.*

By *Jaya déva.*

1—6 *ancas,* 1—5 complete, the 6th not so.

The subject, selected portions from the *Rámáyanam*; but in transposed order.

The fourth piece in a small, but somewhat thick quarto.

2. No. 454. *Murári nátacam* or *Anarga Rághavam*; with a distinct *tica*: 1—7 *ancas* complete.

Variously arranged; selections from the *Rámáyanam* for public acting—the favorite of pedant Pandits, because of its studied intricacies, and difficult combinations of language.

A thin folio. French paper, fully bound in calf, slightly injured.

3. No. 456. *Sancalpa suryódayam.*

By *Vedantácháryu*; mixed language, 1—10 *ancas,* complete.

Câma, crodha, damba, &c. bad dispositions represented in costumes by men.

Cshama, sraddha, bhakti, &c. good dispositions, in like manner, by women.

A drama polemic against the *prabódha chandródayam,* an *advaita* production. In this one the dialogue is so contrived as to teach that the divine and human souls are distinct or diverse, on the *Vaishnava* system.

The first piece in a book having seven numbers; a thick folio.

4. No. 460. *Murári nátacam,* a *tica* to it by *Hari hara dicshada.* 1—7 *ancas,* complete.

The fourth piece in the above book.

5. No. 481. *Cumára giri rajîyam,* a *tica* or explanatory comment on the drama of *Sacontala*; 1—7 *ancas,* complete.

By *Kátayya véma bhupa.*

It follows the order of *Cáli dása's* piece.

6. No. 492. *Mucundánanda bhánam.*

By *Mucundánanda,* various metre, &c.

A monologue, describing the amours, sports and illicit marriage of *Rádhavida* the *náyaca*, and of *Panc'hajani*, the *náyicà*; a low, and obscene production.

7. No. 498. Five dramas.

1). *Prasanna Rághavam.*

By *Jaya déva*, mixed metre, &c.

1—7 *ancas* complete.

On the subject of the *Rámáyanam*, in transposed order.

2). *Málati Mádhaviyam, nátaca.*

By *Bhava bhuti*, 1—10 *ancas*, complete.

An interesting drama, the site of which is near Ongein. It is translated in Wilson's Hindu theatre.

3). *Maha vira charitram, nataca.*

By *Bhava bhuti*, 1—5 *ancas*, complete.

The subject is taken from the *purva Rámáyanam;* as another of the same author's dramas is taken from the *uttara* portion. See 10 No. 508, 3.)

4.) *Naracásura vijayam, natacam.*

By *Dherma suri;* of the kind termed *vyayogam.* The subject is the killing of *Naracásura* by *Krishna.*

5.) *Prahasnam*, a farce, *slócas* both Sanscrit and *Pracrüti.*

A *bhánam*, or monologue by one actor only, detailing the amours of *Nipunica* a woman, and *Jambuca* a man, with an especial aim at broad farce.

A narrow folio of medium thickness, country paper, full bound in calf, and lettered.

8. No. 501. Four pieces.

1.) *Málavica Agni mitreyam.*

By *Cáli dása*, 1—5 *ancas*, complete.

A sham contest between two dancing masters, with a view to bring their pupils to perform before *Agnimitra* a king. *Malavicà* excelled; and, the king becoming enamoured, incidents followed, ending in a *gandharba* marriage.

2.) *Vicramórvasiyam, nátacam.*

By *Cáli dása*, 1—5 *ancas*, complete.

Sanscrit—*pracrüti*—*slocas*—prose.

Urvasi being captured by a demon, her companions appealed to *Purúruvas*, who followed in an aerial car, and recovered the prize; with which he fell in love; and *Urvasi* became enamoured with her deliverer. *Purúruvas* procured the consent of his wife—again lost *Urvasi*, and went mad—their offspring succeeded him as a king. A splendid, though licentious production; in which the only noble character is the king's wife. The great art of the poet lies in his description of the person, and sentiments of *Urvasi*.

3.) *Sacontala, nátaca.*

By *Cáli dása*, 1—7 *ancas*, complete.

The well known master piece of *Cáli dása*; in the skilful drawing of the heroine lies his superiority.

Bharata, the son of *Dushmanta* and *Sakuntala* succeeded to the throne.

For Sect. 4, see IV.

The book is a long folio, thin, on French paper, full bound in sheep, worn.

9. No. 505. *Sangîta retnacara*: it has a reference to the mechanical part of acting, dancing and singing; but is best perhaps referred to XVII.

10. No. 508. Three pieces.

1.) *Prabódha chandródayam*, the rising of the moon of intellect.

By *Krishna misra*, varied language; 1—6 *ancas*, complete.

A drama inculcating the *advaita* system—see former notices.

2.) *Sancalpa Suryódayam vyakyanam*—a *tica* or comment—on the opposed, and latter drama; maintaining the *Vaishnava* system—like in plan; see former notices, *ancas* 1, 3—10.

3.) *Uttara Ráma charitra, nátacam.*

By *Bhava bhúti*, 1—7 *ancas*, complete.

A powerful, and magnificent work, full of scenic description—in which *Ráma* is made to condemn himself, for banishing *Sita*. Though intended to express the poetical *rasa*, *karuna*, (kindness, or tenderness,) it fails from the advanced age of the pair; and the hyperbole of *Lava's* shooting arrows, so as to discomfit an army, verges on the ludicrous.

The book is a folio, thin; French paper, full bound in calf, and lettered, used.

11. No. 510. *Prabódha chandródayam*, a translation into Telugu by *Singhayya cavi pungava*; *padya cávyam*.

1—5 *asvásas* complete.

See former notices of the original.

The book is a narrow folio, very thin, country paper, injured, bound in sheep, worn.

12. No. 513. Three dramas.

1.) *Dhananjaya vijayam, nátacam.*

By *Jaya deva,* complete.

Founded on the war, narrated in the *Bháratam.* *Dhananjaya* is a name of *Arjuna;* who is the hero of the piece.

2.) *Mudrà rácshasa, nátacam.*

1—7 *ancas,* complete.

A political, or Machiavelian drama. *Chanacya* minister of *Chandragupta* wishing to bring over *Rácshasa* (the minister of *Nanda,* late king,) who was leading on an army of foreigners to avenge the death of his master—accidentally got possession of the seal of *Rácshasa;* and thereupon proceeded in a long course of crooked devices, ultimately bringing about the desired effect; and then *Chanacya* retired to private life. An ordinary measure of stupidity, in any one of the agents, would have upset the whole; but *Chanacya's* agents understand him as if by intuition, and act without a single mistake: they could not have been Hindus.

3.) *Mahà nátacam,* or *Hanumán-natacam, slócas.*

A composite drama, founded on the events of the *purva Rámáyanam,* 6: *supra.*

A small quarto, of medium thickness, English paper, bound in calf, and lettered.

13. No. 514. Three dramas.

1.) *Camalina Calahamsam*—Sanscrit *pracrüti, slócas* and prose.

Camalina a woman, and *Calahamsa* a king—a representation of their amours, and *Gandharba* marriage; in 4 *ancas,* complete; an inferior style of comedy.

2.) *Véni samháram, nátacam.*

By *Agni cavi,* 1—6 *ancas* complete, varied language.

Véni means the hair-knot worn by *Dráupadi,* which *Duryódhana* rudely untied; implying a particular intention; whereon *Bhima* secretly vowed vengeance; many years afterwards accomplished by his killing *Duryodhana* in battle. The drama is founded on those circumstances.

3.) *Málati Mádhaviyam, natacam.*

By *Bhavà bhuti;* mixed language.

1—10 *ancas.*

When *Malati* was taken off to be offered as a sacrifice to a form of *Cáli*, *Madhava* gives to his friend varied details of scenery, and faints away several times in the midst of those scenical descriptions. With this incongruity, and a few other defects, the drama is very interesting; and very particular attention should be paid to this evidence, as to human sacrifices, and drinking blood in the *Sacti* worship.

A small quarto, of medium thickness, on two kinds of paper, bound in calf, and lettered, the binding worn.

14. No. 515. Five pieces.

1.) *Ananga Brimha vidya vilásam*, a *bhánam* or monologue, in one *anca* complete: *slócas* and prose.

A description given on the stage of the conduct and behaviour of women with mimic imitation; as to indications by the eyes, and in other ways, as to their varying mode of gait in different countries, and the like—farce of a very low order.

2.) *Misra bhánam*, *slócas* and prose.

By *Gunda Ráma*.

One continuous piece. Selections of well known matters among a heap of love tales, (such as *Krishna* and the *gopis*), are made by the author; with some inventions of his own, and more by the actor; who is left at liberty to dilate as he pleases.

3.) *Vasanta tilaca*, *bhánam*; *slócas* and prose.

By *Varadácharya*—complete.

Various notices were given in Vol. I. The introduction to the monologue merits considerable praise.

4.) *Nátaca pari bhásha*; *slócas*, complete. How to compose a drama as to the number of acts, and other rules. It has a reference to IV.

5.) *Vencatésa prahasnam*.

By *Vencatésa*—varied language, complete.

Description of spring—of women as to their persons, and manners—broad farce.

A small quarto of medium thickness, on two kinds of paper, full bound in calf, and lettered.

15. No. 516. Two monologues.

1.) *Mucunda ánanda bhánam*.

By *Cási pati*—varied language.

Only one *anca* continuous, *v: supra*.

2.) *Vasanta tilaca bhánam.*

By *Varadácharya*, varied language.

Description of Conjeveram, of debauchee's day there ; of the *saras* pool ; ironical praise of *dásis* &c. ; see former notices.

A small quarto of medium thickness, French paper, cloth binding, much worn.

VII. Erotic.

1. No. 14. Three pieces.

1.) *Kalà sastram, slócas* with a *tica.*

1—8 *parich'hédas,* complete.

By *Kókóca cavi.*

An *ars amoris ;* one out of several, from the *Amarúcam* downwards. It treats of the four classes of women ; with details as to the persons of the sexes ; and other matters of great interest, and importance with natives ; but unfit for details.

2.) *Ananga rangha, slócas.*

By *Kalyána malla.*

1—10 *st'halams,* complete.

See page 6 IV. No. 1023.

3.) *Chandra rekha vilásam.*

By *Jaganát'ha cavi*—Telugu *padyas.*

1—3 *asvásams* incomplete.

A bitter (and said to be clever) diatribe, against *Niladri raya* of Rajahmundry ; who, having been a patron, had discarded the poet. This last prays *Siva* to *bless* his former patron, with *Siva's vindictive* eye ; makes the chief to have fallen in love with *Chandra Rekha* daughter of a pariah woman, kept by the author—and mingles elegant phraseology, on the topic of love with coarse, and filthy phrases of the lowest colloquial usage : the whole with intent to sink the chief into popular contempt—from a note, it would appear, not without effect.

The book is a thin folio, the binding worn.

2. No. 87. *Ananga rangha : slócas.*

1—10 *st'halam,* complete.

Sexual description, &c. v : *supra.*

The 4th piece, in a book containing four sections, a long, thin folio, boards.

3. No. 107. *Rati rahasyam—múlam, slócas* and with a *tica—kalà sastram.*

By *Kóckóca cavi.*

1—10 *parich'hedas*, complete.

An *ars amoris*, substantively the same with 1, No 14, *supra.*

The second piece in a book of four Nos. a long folio, half bound in sheep.

4. No. 113. *Rati rahasyam, slócas.*

By *Hari hara.*

1—3 *parich'hedas*, incomplete.

[I believe this to be the proper name of the author, and the above a poetical epithet.]

The second, in a book of four pieces; a small quarto, bound in sheep.

5. No. 114. Two pieces.

1.) *Kalà sastram*, *múlam* with *tica*, incomplete, 5—10 *adhicárams.*

The above name is generally given to any thing; on the same topic—the real title may be wanting. It is part of an *ars amoris.*

2.) *Káma kalà sutram* with a *tica*, incomplete.

Káma kalà appears to be the name of a *sacti*—her glory, and mode of homage; resolvable into worship of the *veneranda fæmina.*

At the end of a book of 5 Nos; a folio, in boards, the tracts on differing paper.

6. No. 122. For Sect. 1, see XV.

Sect. 2. *Káutica chintamani*, "jewel of pleasure," otherwise termed *Garuda mantra sastram : slócas.*

1—3 *dipti*, incomplete.

It appears to be occupied with what have been termed *coeundi modi.*

The former proprietor's note.

"This book is similar to what is called Aristotle's masterpiece."

"This is exceedingly rare. The 1st Chapter was discovered in a MS. in the *grant'ha* character at Trichinopoly; the 2nd was found at Rajahmundry in the *déva nágari* character." It is now found in very bad company, *par non impar.*

The book is a medium sized quarto, calf bound, and lettered—like a jewel.

7. No. 128. Two subjects.

1.) *Rati rahasyam*, or *kalà sastram.*

By *Cánchi nát'ha, múlam* and *tica.*

1—8 *parich'hedas*, incomplete. See other notices.

2.) *Ananga rangham, múlam* only.

By *Kalyána malla.*

1—*st'halam*, incomplete.

See reference at 1, No. 14, *supra.*

A small and thin quarto, on French paper, bound in calf, and lettered.

8. No. 451. *Kalinda mucunda vyakyà*, a comment with the original indicated, by only one foot in a line. By *Linga bhatta.*

It relates to the sports, and adventures of *Krishna*, in and near the Jumna river.

The book is a long and narrow folio, thin; goodFrench paper, half bound, calf and marble paper, and lettered, neat looking.

9. No. 458. *Pushpa bhána vilásam, slócas* with a *tica* complete.

On one of Cupid's arrows. Chiefly on the amours of *Krishna;* and then deducing various conduct, disposition, looks, and the like matters as to the *nayaki*, or female, in varying circumstances.

The 1st No. in a book of 8 Nos. and 10 pieces—a small thick, quarto; half bound in cloth and calf.

10. No. 477. *Kálinda mucundă—múlam* only; 506 *slócas*—the original of 8, No. 451, *supra.*

The sports of *Krishna* in and near the Jumna river.

The last No. in a book of three sections, thick folio, boards.

11. No. 478. *Mágha cávyam.*

The 3rd and 7th *sargas* with *tica.*

A description of *Raivata giri*, where *Krishna's* army encamped—and of the sports in water of *Krishna* with women, and other amatory matters.

The fourth piece in a quarto book, containing ten sections.

12. No. 480. *Mágham, múlam* only, the 7th *sarga: Krishna's* amours with women at *Ráivati*, gathering flowers; water sports.

A medium sized quarto, boards, the piece before this one is the first five *sargas* of the same work. See XIX.

13. No. 482. *Krishna karnamrita*, 300 *slócas*.

1—3 *adhyáyas*, complete.

By *Lila suca*.

Chants, commonly sung—on *Krishna's* boyish sports—afterwards with *gopis*, &c. ; loose in character ; but very popular.

In four ordinary copy-books, on country paper, tied by a string.

14. No. 483. *Bilhanam slócas* only.

By *Bilhana cavi* ; complete.

The Indian Abelard and Heloise—see various foregoing notices.

The 3rd No. in a thick folio, containing seven pieces, lettered "Sans. Poems Vol. 1."

15. No. 484. *Cháttu slócas*—sundries, detached distichs, on the qualities, tempers, passions of women, and similar details ; mingled with others on ethics, as to the benefit of good associations, and evil of bad companions.

This is a very usual, but very singular combination. Three copy books, in a country paper cover

16. No. 486. *Gita Govinda*, or *ashta pati* ; *múlam* and *tîca*.

By *Jaya déva*, 1—5 *sarga*, incomplete.

Chants on the 10 *avatáras* and then details of *Krishna's* amours with *Rádha*. Translated by a Chief Justice of Calcutta ; and highly praised by Colonel *Moor*, in his Hindu Pantheon.

The 6th No. in a book of 7 Nos. thick folio, half-bound, calf, and wavy cloth.

17. No. 496. *Cháttu dhara* 110 *slócas*.

Distichs selected from the *Bhartri hara* and other books, on amorous, and ornamental topics ; with particular details as to the signs, and gestures which convey their meaning without words, used by Indian women.

18. No. 509. *Gíta Govinda*, or *ashta pati*, *múlam* by *Jaya déva*.

Sruti ranjini—a *tîca* by *Lacshmana suri*, 1—12 *sargas* complete.

[Being composed in octaves, it has the familiar name—the eight-liner. The original is adapted for public recitation ; and, according to Sir W. Jones, Natives of Bengal sat out in the open air whole nights listening to the performance ; of course giving the following day to sleep away the effects of the opium taken during the recital : such people " better and more moral than Europeans ?"]

A thin folio, French paper, full bound in calf, and lettered, the binding worn.

19. No. 512. *Gita Góvinda, múlam.*

By *Jaya déva.*

Srüti ranjini, a *tica* or comment.

By *Lacshmana súri*, 1—12 *sargas*, complete. *Vide supra.*

A folio, of medium thickness, on French paper, half-bound in calf, and lettered, looks like a rough copy.

20. No. 522. Four pieces.

Sect. 1. See XVII.

Sect. 2. *Amarúcam, múlam* 100 *slòcas.*

By *Amarúca cavi*, or *Sancarácharya.*

Sringára dipicà, a commentary.

By *Véma bhúpati.*

An *ars amoris* ; and apparently an original from the north ; whence many versions, or imitations in Telingana, and farther south. See notices in Vol. 1.

Sect. 3. *Rangha nát'ha prahasnam*, a farce by *Rangha nát'ha*, in various language, and composition.

The amours, dalliance, and language of *Nipúnica* a woman, and *Jambuca*, in burlesque, to provoke laughter.

Sect. 4. *Mucundánanda bhánam.*

By *Cási pati;* various language.

A monologue describing the amours of *Rádha vita*, a man, and *Panc'ha jani* a woman—for the million.

Copies of 3 and 4 are entered under VI.

It was not needful to disjoint this book, as the pieces are in place here also.

A quarto, of medium thickness, sheep, bound and lettered.

21. No. 523. For Sect. 1, see XI.

Sect. 2. *Gita Góvinda múlam.*

By *Jaya déva*—and with a *tica* in Telugu, the author not named.

1—12 *sargas*, complete.

Chant on the *avatáras*—*Rádha's* jealousy, visit to *Krishna*, &c. for recitation.

This piece is on French paper, in a short, and thin folio, sheep, bound.

22. No. 531. *Hamsa sandésa, múlam.*

By *Vedantácharya—2 asvásas,* with a *tica,* its author not named.

A modern imitation by a Conjeveram *Brahman* of *Cali dása's Mégha Sandésa,* or cloud messenger. In this the messenger is a *hamsa* bird; and in so far an imitation of the *Naishadam.* Such imitation always indicates second-rate ability. The topic, of coursé, is a love message.

VIII. Ethical.

1. No. 433. *Prasanga retnaváli, slócas,* incomplete.

Various *padadhis* in the manner of the *Bartrį hari;* on elegancies of language : the *avatáras* ; good and bad people, and the like.

"This volume contains the Sanscrit anthology ;" but if by anthology be meant songs, or ballads, then this can only be a small part. It is contained in a very thin folio, French paper, half bound in calf, and lettered.

2. No. 485. *Niti sastram—slócas* with a Telugu *tica.*

On kingly ethics, and some selections, from books on like topics.

3. No. 488. *Cháttu slocas.*

Detached distichs, the ethical and amorous mingled, as customary.

These two pieces are the 4th and 5th in a book containing 7 sections ; a narrow thick folio, boards.

4. No. 534. *Prasanga retnávati, slócas* in *padadhis* or decades.

These decades are—*Subashita,* elegancies, *dasavatára,* on the 10 *avatáras. Sujana,* on good people, *durjana,* evil people, &c. There is also (as usual) a mixture of the *sringara,* ornate, amorous, &c.

This is the last piece in a book which contains 3 sections, a medium sized folio, half bound in calf, and cloth.

5. No. 1015. *Chánacya níti satacam.*

By *Chanacya ; déva nágari* letter.

105 *slocas,* complete.

On ethics of kings—of people, of women, &c.

For example under royal ethics, persons, or things which attract, and so assume influence—fruit trees attract birds, a tank with water the same, a wood attracts beasts, an odorous flower attracts a bear, a king having sense, a *mantri,* a wealthy man attracts women ; and in each case, the privative "if none (they) fly away."

Under female ethics it is stated, that a wife must regard her husband as a god.

The book is written on eight slips of country paper, found among palm leaf MSS. Sanscrit, Telugu letter.

IX. Fables.

No. 495. *Pancha tantram*, prose with some *slócas;* ascribed to *Vishnu sarmam.*

The five devices complete—see various foregoing notices in Vol. I, and under the 1st Family Vol. 2.

This book is a thin quarto, on royal demy, folded in two ; it has neither cover, nor boards, and is injured at the edges.

X. Grammar.

1. No. 602. *At'harvana vyakaranam*, or *Trilinga sabda anusássanam, slócas* 1—10 *cándams*, incomplete.

On *subanta*—*tignanta*—on *sandhi*; gender, &c. The author not stated.

The 1st. No. in a book of four pieces a long folio, of medium thickness, boards.

2. No. 632. *Mugdá bódham, sutras* and *tica*, incomplete.

On *subantam*, from letters to details of the five *sandhis*—and chapters on nouns, with their cases.

A long narrow folio, thin, on superior wove paper, half bound in sheep.

3. No. 727. *Tatva bódhini vyakyà.*

By *Gnánendra Sarasvati.*

A comment on the *kritantà* a section of the *siddhanta caumudi*, by *Bhattoji dícshada*—the *tica* is complete, so far. It has a list of roots, used in the formation of verbs.

XI. Hymnology.

1. No. 489. *Bánuviyam.*

By *Mayura cavi*, 100 *slócas*, complete.

Praise of the sun.

The sixth piece in a narrow, but thick folio containing seven sections—boards.

2. No. 523. Sect 1. *Surya satacam.*

By *Linga cavi*—100 *slócas* with a *tica.*

Description of the sun, and praise, as to a deity.

For Sect : 2 see VII.

3. No. 535. *Sudarsana satacam.*

By *Kura Náráyana jeyya : múlam* 100 *slócas,* and *tica* distinct.

Description of the glory of the wheel, or discus of *Vishnu:* with praise.

A small quarto, on fine country paper, and paper cover ; it has an ink drawn portrait of the author.

XII. Law.

1. No. 369. *Harita smrita, slócas.*

By *Harita* 1—8 *adhyáyas,* incomplete.

—modes of daily duties, as bathing, &c.

—punishments for various faults, or crimes.

—mode of daily homage to gods, or benefit thereof : with like matters.

The book is a long, and thick folio, French paper of two colors, boards ; the back injured.

2. No. 370. Three pieces.

Sect. 1. *Vasishta smriti slócas.*

By *Vasishta* 1—10 *adhyáyas,* incomplete.

Duties of the four *colors,* or *Brahman, Cshétriya, Vaisya, Sudra*—and of the four *ázramas,* dwellers; or *Brahmachâri, Grihast'ha, Vanaprast'ha,* and *Sanniyási*—the *shódasa carma,* or sixteen auspicious household ceremonies, from the *pumsa vanam,* on conception, and quickening, up to birth, and marriage.

For Sections 2, 3, see XXI. Saiva.

3. No. 371. Three pieces.

For Sect. 1, 2, see XVIII.

Sect. 3. *Harita smriti slócas.*

Harita rishi to *Ambarisha* a king, 1—8 *adhyáyas,* incomplete.

—Proper duties of *colors* and *ázramas*—as above, 2 No. 370.

Parama dherma nirupanam, or heavenly duties defined ; especially a relinquishment of secular concerns, or asceticism. Daily duties of household, or otherwise ; both as to men and women. For defects, or breach of various duties *prayaschitas,* or punishments.

The book is a thick folio, mill boards, the back injured.

4. No. 372. *Nirnaya sindhu múlam* or *slócas* without *tíca.*

By *Dinacara bhatta.*

Some of the sixteen auspicious household ceremonies : but not in regular order. Some discrimination as to lunar days, as good or bad.

The third out of eight pieces, in a large quarto, boards, back damaged.

5. No. 373. *Smṛti art'ha sára slócas* and *tica.*

—on ceremonial observances.

—part of the *daya bhága*—on dividing paternal, and other inheritances.

This is the second piece in the same book.

6. No. 409. *Mánavam*, or *Menu smṛti.*

By *Bhṛgu* from *Menu* 1—12 *adhyáyas.*

This ancient law book having been translated, and published by Sir W. Jones, abstract is needless. It has been sophistically argued on, as representing the Hindu mind of the present day; but it relates to a different state of society. It is acknowledged to be obsolete in this *Cali yugam.*

Note by the former Proprietor.

" *Manu smṛti* in Sanscrit, transcribed in the Telugu character ; " from the edition printed in *déva nágari* character, by Sir G. C. Haughton."

It is a long, thin folio, French paper, half-bound in calf, and lettered.

7. No. 410. Five Codes.

1.) *Vasishta smṛti—slócas.*

1—10 *adhyáyams*, complete.

Duties of the four *colors* and four *dwellers*, as above. The sixteen auspicious household ceremonies. Rules as to ceremonial uncleanness. On the duties of a wife.

2.) *Sandilya smṛti—slócas.*

1—5 *adhyáyas*, incomplete.

On the sixteen auspicious household ceremonies—*parisuddham*, cleannes of body, without and within.

Modes of homage to some gods, and goddesses.

3.) *Apara Krishniyam—slócas* with a *tica.*

By *Apara Kṛshna*, complete.

On ceremonial uncleannesses, and especially on such as are occasioned by the death of relatives.

4.) *Yellajiyam, slócas* with prose, examples—by *Yellaja.*

—*Asaucha khandam,* or section on ceremonial uncleannesses; by death of relatives—and various *prayaschitas,* or penalties for crimes, or faults.

5.) *Kamalácara smriti, slócas* with a *tica,* incomplete.

On the duties of the four *colors,* and of the four *dwellers, ut supra.*

The book is a folio, of medium thickness, French paper, full bound in calf, and lettered.

8. No 423. *Nirnaya sindhu.*

By *Kamalácara bhattu, slócas.*

Good and bad lunar days discriminated; as adapted to various circumstances.

Discrimination of bright, and dark half lunations; with *amávasis,* or complement of the 14th day up to new moon,

Daily *carmas,* or duties; such as bathing, and the like.

Festivals, on birth of hero-demigods, and thence established; the proper days for them, astronomically defined. The whole in nine *suchicas* or abstracts from a fuller original.

Folio cahiers. French paper, tied together by a string. The author's name differs from the one 4. No. 372, *supra.*

XIII. Lexicographical.

1. No. 600. *Amara cosha, slócas.*

By *Amriti sinha,* 3 *candams,* complete.

1. *Sverga,* to *vári v*: 1—10.
2. *Bhú* to *sudra* „ 1—10.
3. *Viseshanigna* to *avyaya* 1—4.

The first piece in a book of five sections, folio, of medium thickness, boards.

2. No. 604. *Amaram, múlam.*

1—3 *candams,* complete.

1. *Sverga* to *vári verga.*
2. *Bhú* to *sudra* „
3. *Viseshanigna* to *avyaya* „ complete.

The first piece in a thick folio.

3. No. 605. *Guru bála prabódhica.*

A *tica* or glossary to the *Amaram,* incomplete. *Sverga verga* to *Káli verga,* or four sections only, both *múlam* and *tica.*

Three sections, quarto demy, unbound.

4. No. 606. *Bánu dicshadiyam,* a comment on the *Amaram.*

It follows No. 604, and is also complete.

The second piece after 604 in a thiek folio, French paper, boards, back injured.

5. No. 607. *Nánártha nighantu, slócas,* incomplete: from *candam* to *yandam*—words having various meanings.

The second piece in a book of four sections, a long folio, country paper, boards, the back injured.

6. No. 608. *Guru bála prabódhica,* a *tica* to the *Amaram*—only a little from the beginning.

The second section following No. 600 in a folio. French paper, rough edges, boards injured.

7. No. 609. *'Ecácsharávàli,* a lexicon of words of only one syllabic letter, complete: shewing the meaning, or many meanings indicated by each one.

Twenty-four copy books, quarto, country paper, tied together by a string.

8. No. 610. *Anéca art'ha dvani manjeri.*

60 *slócas* of 1st *cándam* incomplete; words of many meanings: seven pages written in a folio section, unbound, French paper.

9. No. 612. Fourteen sections.

1). *Avyaya arnavam, slócas.*

By *Bhatta cavi.*

1—3 *tarangam,* that is three "waves in the sea of indeclinables."

A list of particles with their meanings.

2). *Akhyati chandrica, slócas,* incomplete; the *tignantam,* list and forms of various *dhátus* or roots.

3.) *Nánart'ha pata pettica.*

By *Sujana.*

"A box of words of various meanings." From *ka* to *csha,* the included words, and the various meanings which they bear, incomplete.

4). *Nánart'ha sabda retnam.*

"By *Cáli dása.*"

1—3 *nibandhanas,* complete.

A list of words of various meanings.

5.) *Pariyaya pata manjeri, slócas.*

1—3 *guch'hams,* or flower bunches complete.

A list of select words, not of ordinary occurrence, with their meanings.

6). *Sabda nát'ha manjusha, tica* form.

By *Murári.*

1—3 *apavaracams,* pauses, or sections, complete.

The meanings of some very rare, or difficult words.

7.) *Nánart'ha sabda retna vyakyánam—múlam* and *tica*—the latter by *Nichula cavi* complete.

8.) *Pariyayya sabda retnam.*

By *Dhananjaya bhatta.*

1—3 *sargams.* An arranged list of rare, or difficult words.

9.) *Sabda linga archana chandrica.*

By *Sujana cavi: slócas.*
1—3 *cándams,* complete.
A detail of the gender of various unusual, or difficult words.

10). A *tica,* or comment, on the last piece (9).

By *Kallóla bhatta,* prose, complete.

11). *Chandrica vyakyánam.*

By *Chacóra bhatta*—prose, complete.
Another *tica* or glossary to the same work (9).

12). *Nánart'ha retna mála, múlam.*

By *Dandi nát'ha.*
A lexicon of various rare words of various meanings; incomplete.

13). *Nánart'ha sabda retnam.*
" By *Cáli dása*" only a little.

14). *Dvi rúpa cosham—slócas.*

A list of dual words, or those having only two meanings.
A somewhat thick folio, two kinds of paper, bound in calf and lettered, the binding much injured.

10. No. 613. *Amara sésham, slócas.*

By *Purushóttama.*
1—3 *cándams,* complete.

This is a supplementary filling in of words, omitted in the *Amaram;* in the same order of *candams,* and *várgas.*

A narrow folio, thin, on country paper, injured, bound in sheep, worn.

11. No. 614. In 3 volumes.

Sabda art'ha calpataru: tree of plenty on meanings of words.

By *Vencata arya.*

To each volume 3 *bhágas* or parts, with a Telugu *tica* to the Sanscrit words.

Ka to *csha* syllabic letters, a list of such words, with the meanings attached: by initials, and terminations; the latter useful for poetry.

Large, thin folio, on country paper, injured by worms, vol. 1 sheep, vols. 2, 3 calf rough.

12. No. 615. *Bánu dicshidiyam,* or *suta,* a *tica* to the *Amara cosham,* without the original slocas.

The comment follows the order in each *candam* of the original. It includes *linga nirnayam,* definition of gender, and *art'ha nirnayam,* meaning. The roots, and increments to form words are stated.

The book is a thick folio, French blue paper, bound in sheep, used.

13. No. 616. *Linga bháttiyam,* or a comment on the *Amara cósham.*

By *Lingayya suri*—prose.

1—3 *candams,* following the order of the original, some *slocas* of the original are without notice in the *manushya verga,* 2nd *candam.* Genders are stated, and words how formed from roots.

Note by the former proprietor: C. P. Brown

"This commentary is a very popular one; but is meagre, and far 'from satisfactory. It is modern; and is not known but in the Peninsula. 'In the present copy the variations found in various manuscripts are noted."

14. No. 617. *Dhananjaya nig'hantu.*

By *Dhananjaya*: *slocas.*

A general lexicon, but incomplete.

Deva—manushya—and other *vergas,* or classes.

One section royal 8vo. in a paper case.

XIV. Magical.

1. No. 29. *Amnáya mantra málica ; slocas, mantras,* prose.

This book contains forty different pieces ; for attracting towards ; for bringing over to any purpose ; for using the aid so acquired, in various ways. Statements as to the powers of the invisible beings addressed : in short tampering with the unseen, unknown ; and being subjugated, while professing to subjugate familiars.

Specimens of some names.

Graha akarishanam, refers to planets.

Sarabhà sálva mantra, vindictive.

Kadga rúvanam, power to the sword.

Nila Kant'ha badda bálanam, to *Siva*.

Vira bhadra badda bálanam, vindictive.

Bhairava suddha badda bálanam. Ib.

Nrisinha mantram }
Hanuman mála mantram } sexual, and vindictive.

Dic bandhana mantras, for binding the regents of the cardinal, and semi-points.

Bhogisvari mantras, female energy.

Lacshmi Náráyana cavacham, spell defensive, for protection.

Syámala cavacham, the like ; to the female energy.

Súlini (or Chúlini) *yentra* and *mantram ;* spell to a name or portion of *Cáli*.

Sani ischara náma mantra, spell to the slow-moving Saturn, to avert evil.

And so on, up to forty ; it is useless to detail all.

A medium sized quarto ; the binding worn.

2. No. 38, 115, 54—three Nos. in one book.

It contains a variety of pieces ; some of the *sacti* kind, others not so.

Gayatri hrüdayam, to conquer enemies.

Gayatri mantra rajam, }
Gayatri yentram, }
Gayatri panjaram, } The *gayatri* is a simple invocation to the supposed representatives of deity ; but these pieces pervert the original purpose.

Terpana vidhi, mode of pouring out water from the hands, to *Sarasvati* and other *sactis*.

Rudra mantra, *Saiva*—destructive.

Surya mantras, for health, or its recovery.

Sactágamam—a book or books, on the female energy system; which deals much in magic spells.

Mrįtu lángúla stottram, a queer title; praise of *Yama*.

Náráyana hrüdaya stottram.

Sarasvati ashstottra sata suddha sacti.

Praise of *Sarasvati* by 108 names.

Kadga mala stottram, praise of the destroying sword.

Pancha vactra Hanumanta mantram, spell to the five-faced *Hanuman.*

Dacshina Cáli cavocham, an appeal to the evil goddess for protection [*mantra* the offensive lance, *cavocham* the coat of mail, and shield]. *Samhára ócta maha vidya calpam.*

Vidya (lit: learning) is a *cant* term with the *sacti bhaktis* for their mysteries: this piece states the fruit of the destroying feminine energy.

More of the like kind; a general collection of short pieces: magic in ordinary.

The book is a medium sized quarto, on good paper, the binding injured.

3. No. 42. *Váma déva samhita, slócas—púrva*, and *uttara bhagams.*

The 1st part has 30 *adhyáyas*, the 2nd part 42 *adhyáyas*: an abstract cannot be attempted.

—*Vidya puja vidhi*, mode of the *knowing* homage—*prasáda puja vidhi* mode of food-offering homage.

—*Purascharya*—an expiation for any oversight, or mistakes, not intentional.

—Homage to *Siva*, *dacshana murti*, *Nandikesvara* and to other gods, or demons, in the *nava rátri* festival, which commemorates the vctiory of the Amazons.

Intermediate notices of *tapas*, or *yóga vidhi*, asceticism.

From some marginal notes by the former proprietor, it further appears that the formation of the world by *sactis*—that is spontaneous developement—is one portion. There is a spell to find gold. The noblest (*si fas est*) is the spell which professes to re-animate a corpse.

X The former proprietor's note.

"A Sanscrit treatise on the worship of demons, magic, and the "like.

"A treatise on magic with the spells to be used on different "occasions" (steganography). "It is very rare; but three copies were "collated, and various readings marked."

The book is a handsome folio, bound in figured paper.

X C P Brown

4. No. 59. Various matters.

Prapanja sára sangraham.

By *Girvána Indra—slócas* with *tica* and *mantras, padalam* 1, 2 to 15; wanting 16—32.

Gods having *sactis*, others without such. *Brahma, Vishnu, Rudra, Mahésvara*, and other male deities. Fruit, or benefit of spells directed to them. Female deities as *Bala, Tripura, Sundari, Lacshmi* and others; mode of *puja* and *mantras* directed to them, with benefits resulting. Much *sacti* matter. *Hanumanta—Bhairava*, and other spells with *dic bandhanam, &c.*

The former proprietor's note.

" Mystery. The book regarding *mantras* used (not by *sactya* heretics, but) by *Váishnavites* is incomplete" steganography, January 1832."

5. No. 61. Twelve pieces.

1.) *Sivánanda lahari,* "*Siva*-sea of bliss," *slócas* incomplete; praise to *Siva.*

2.) *Guru mantra vivécam*, prose, or *mantra* form.

Instructions to a *guru*, or teacher, how to use spells, and their relation to his office. [For example, *Sancaráchárya* is traditionally regarded as an accomplished magician].

3.) *Bhagalà muc'hi mahima, slócas*, prose *mantras. Bhagala muc'hi* (*vulvæ prosopum prædita*) is the name or title of a *sacti—mantras* addressed to her, and her glory praised.

4.) *Arghya dána vidhi*, prose, incomplete.

Mode of pouring out water, and connected ceremonies.

5.) *Indracshi cavacham, slócas.*

Appeal for protection to a *sacti;* her praise, and glory stated.

6.) *Rudra cavacham, slócas*, complete.

Appeal to *Siva* for protection, with praise.

7.) *Part'hivi linga puja vidhi, slócas*, and prose.

Mode of homage to a *Saiva* symbol, made of earth, or clay.

8.) *Dacshana murti panchacam.*

Five *slócas* to the genius of learning; with praise, complete.

9.) *'Apa duddarana mamtram*, prose, or *mantra* form; incomplete.

A precative, or spell in any time of great sorrow; as, for example, at the point of death.

Devadatta is a mere name like John Doe or Richard Roe, denoting Anybody

10.) *Bhagala cavacham, slócas.*

Appeal to the vulva-goddess for protection, with praise.

11.) *Dasa dic bandhanam;* prose.

Mode of binding the guardians of the eight points, and of the zenith, and nadir.

12.) *Dévi mahima, slócas.*

Praise of *Durga*, but of a less violent form: *sacti* worship, complete.

Three cahiers, country paper, not bound, but tied together, a little injured.

6. No. 104. *Yentra chintámani.*

Various *yentras;* that is diagrams of different forms, with *mantras* or syllabic letters, or words inscribed; prose.

—*stambhana yentra,* hindering, stopping.

—*vasya* „ , bringing over.

Ganapati màlà mantram, a string of spells, founded on an original.

Lalita yentra, female energy diagram.

Hanumanta yentra, similar; and others of like, or varying character.

Words used have a meaning, as *deva dhatta* of frequent occurrence; syllabic letters as *hram, csham, cshrîm* have no known meaning. At the end is the special diagram, used by the *sacti-bhaktis:* two circles, two inscribed triangles, intersecting at the apex of each, a diamond space between; in that space a very small circle; with, or without a central point. By that hieroglyphic is intended what other materialists have termed "the laws of universal Nature."

The book is a thin quarto, country paper, the cover much worn.

7. No. 122. Sect. 1. *Káma kâutucám.*

"Sexual fruition," but otherwise termed *Garuda mantra sastram,* which more properly indicates the matter of the 1st section; prose, *yentras,* and *mantras.*

Upadésa (instruction) 1—16 complete.

Times proper for *vasya,* or seduction *(tempora vitiosa agendi).* Different kinds of roots, and herbs used in the making of philtres, &c. At what time to be plucked, or culled.

—*Stri vasyakarana,* on seducing women by such means.

—*agni stambhanam,* preventing the ordinary effects of fire,

—*jala stambhanam,* the like as to water.

—*pátucá jala gamanam,* to walk with magic slippers on water.

—spells to stop elephants, tigers, &c. Herbs, and other matters used, with spells against various distempers.

The book has a great many more diagrams, and spells in them; under the generalities of *stambhanam—móhanam—vasyam,* and the like.

For Sect 2, see VII.

The book is a medium sized quarto, good French paper, calf bound, and lettered, the binding injured.

8. No. 123. *Chitambara nadanam, slócas.*

1—27 *padalams,* complete.

Various diagrams, and mode of forming them; such as—

—*Hari hara chitambara chacram.*

—*Darisana* „

—*Pancha Brimha* „

Remedies by *mulikis,* roots &c. for various sicknesses, with use of spells.

On the glory of *Chitambara nadésa;* and matters pertaining to homage.

The first piece in a book of four sections.

9. No. 121. *Cachchapati tantram.*

By *Nágárjuna siddha, slócas.*

1—23 *padalams,* incomplete.

Kula náyaca, and other gods, modes of homage to them.

Kálagnana yógam, a kind of *tapas,* or penance, to obtain the gift of prophecy.

And a variety of other matters.

Note by the former proprietor.

"The *Cachchapati tantram.* This is a treatise on magic with all "the old whimsies about owls, corpses, dogs, feathers, and so forth; "and abundance of stupid obscenities about rules for enamouring "people."

The third piece in the above book.

10. No. 138. *Bhúta tantram, slócas, padalam* 1—13 complete.

Búta means a fat goblin, or demon, or sprite of gigantic human form.

Practices with regard to such.

The fourth piece in the above book, a long folio French paper, half bound in sheep.

XV. Meritorious devotion.

1. No. 139. Various *vrüta calpams, slócas* prose, and *mantra* form.

Rishi panchami vrüta and *udyápanam.*

A ceremony on the 5th lunar day to *rishis* by women; and close of the observance.

—*Arundhati vrütam.*

—*Siva rátri vrütram.*

—*Siva Krishna ashtami vrütam,* and the *udyápanam,* or close.

—*Kartica Soma vára vrütam,* and the *udyápanam.*

Ashstottra sata namávali—praise of *Siva* by 108 names; and other like matters.

2. No. 140. *Parihára st'hapanam, slócas, vrütas* performed in temples; incomplete.

The proper places in *Saiva* temples for *Vignésa,* or *Ganésa,* the *lingam,* &c.

Mode of initiation by a *guru.*

Rules for the conduct of public festivals not finished.

The two Nos. 139, 140 are contained in a long, and thin folio, French paper, boards, the back injured.

3. No. 365. *Adhica mása mahatmyam;* from the *Bhavishottara puránam.*

1—11 *adhyáyas,* incomplete.

Adhica masa corresponds with the Hebrew *veadar,* a supplementary portion to make up the lunar to the solar year.

The *siddhanta* and *vacya* systems are so harmonised. Some kinds of gifts and observance, in that intercalary period, are thought to have special merit.

The last piece in a long folio of four numbers, country paper, boards.

4. No. 374. *Ananta vrüta upakyánam,* Telugu *padyas.*

1—5 *adhyáyas*—see various notices of this ceremony in Vol. 1.

The last piece in a book of four sections, with three Nos: a short, thick, folio, French paper, mill boards, back injured.

5. No. 380. *Dána hémadri, slócas,* prose. *Dherma sastram.*

Various modes of gifts to remove otherwise incurable diseases, or sins; such as an elephant, a cow, sesame seeds, &c. &c.

The last piece in a thick folio, containing five numbers.

XVI. Miscellaneous.

1. No. 62. Thirteen pieces.

1.) *Kama kalà chidrali; múlam* and *tica.* chidvalli

By *Nat'hananda;* complete.

Káma kală (coeundi concupiscentia) is the name of a *sacti*, of the *chit*, or subtile etherial form. It is considered to be united with the *sacti* of *Siva*, *i.e. Parvati*—The glory, and praise of this goddess!

2.) *Siva karnamrita, 26 slócas.*

Glory and praise of *Siva*, induced by the popularity of the *Krishna karnamrita.*

3.) *Sácta upanishada*, vedaic form of metre, complete. Spurious, unless perhaps as an appendage to the *At'harvana veda*. It relates to the *sacti puja*, or worship of the female symbol of Nature.

4.) *Dicsha vidhi, slócas,* complete.

Mode of initiating a disciple by a *guru* into the mysteries of the *Saiva*, or of the *sacti* system.

5.) *Ganésa ashstottra námà vali.*

Praise of *Ganésa* by 108 names, complete.

6.) *Ganésa upanishada*, complete.

It relates to *Ganésa* and the *sacti* system; spurious, unless to the 4th *veda.*

7.) *Lacshmi Ganapati stottra, slócas.*

Praise to the wealth-bestowing *Ganésa;* but on the *sacti* system.

8.) *Mantracshari stottram, slócas,* incomplete.

This seems to be a special *bija* letter, personified as a goddess, and praised.

9.) *Gayatri hrüdayam, slócas,* "heart of the *gayatri,*" a spell; its praise.

10.) *Ganésa cavacham, slócas,* complete.

Appeal, with praise, to *Ganésa* for protection.

11.) *Ganésa nava retna mála, slócas,* complete: "nine jewelled necklace," praise of *Ganésa,* "the belly god."

12.) *Vignésa ashstottram, slócas,* complete.

Praise of *Ganésa,* by 108 names.

13.) *Divacya mangala dhyanam, slócas;* intensitive meditation on some portion of the universal *sacti,* named *divacyamangala.*

The book is a thin quarto, bound in sheep, the binding worn.

2. No. 125, 117, 102. These three Nos. are in a book, containing five sections.

1.) *Rámárchana chandricà, slócas* and prose.

1—3 *padalams,* incomplete.

Mode of homage to *Ráma.*

2.) *Dacshana murti mantram,* with a *stottram.*

The ritual of homage to the *Saiva* genius of learning, with a *sacti* bearing.

3.) *Ananda tantram, slócas, padalam* 1—5, the 5th defective.

Details of the *linga* and *yóni* worship; *sacti* and magical in bearing.

4.) *Tantra sára,* two *tantras.*

a, Bhairava, male ritual.

b, Dacshina Káli female ritual.

Details of the two, only to the 1st *padalam.*

5.) *Vignésvara puja vidhanam, slocas* and prose, complete.

Mode of homage to *Ganésa.*

A string of names prefaced by *aúm*! and ending with *namahà*!

3.) No. 119. Varieties.

These appear to be copies from different portions of the Palm leaf MSS.

Samhara Bhairava mantra, a spell to a destructive form of *Siva* to destroy.

Aditya hrüdayam, "heart of the sun," taught by *Agastya* to *Ráma,* to destroy.

Surya Náráyana cavacham.

Sudarisana cavacham.

Hanumát cavacham appeals to *Vishnu* in the sun, to the discus of *Vishnu,* and to *Hanuman,* with praise, for protection: counter spells.

Uttara gita, the latter portion of the song of *Krishna,* the metaphysical part.

Vishnu sahasranáma bhásyam, an explanation of the 1008 names of *Vishnu.*

Viváha calpam benefit, or fruit of marriage; said to be *Saiva.*

Bálà puja vidhi, the mode of ritual homage of *Baal,* or the youthful feminine energy.

This piece entirely belongs to the *sacti* system, and there are many copies of it scattered throughout the collection. The foregoing are a part of the varieties in this book, of similar character.

Thirteen folio copy books, French paper, tied together by a string.

4. No. 431. *Bartrï hari, múlam* and *tica.*

3 *satacams, a, niti, b, sringára, c, váiragya,* each cento containing decades, on ethical—ornate and amatory—ascetical subjects. Reference to foregoing notices.

The book is the second of two pieces, in a quarto volume of medium thickness, half bound, and lettered.

5. No. 471. *Visva guna darsanam.*

By *Harisána pála Vencatácbárya.*

Various metres and a little prose.

Invective and laudation put into the mouths of two *gandharbas* (like "twa dogs") named *Krisánu* and *Visvavasu,* and directed for, and against various countries—people—modes of religion—places, such as *Bhadrica, Cási,* &c. the iusult by *Krisanu,* the praise by *Visvavasu.* See other foregoing notices. This copy is not complete.

It is contained in four papers, folded into 8vo. thick royal paper, no boards, nor tie.

6. No. 473. *Bartrï hari, múlam* or *slócas* only, 3 *satacams,* complete.

Niti ethical, *sringára* ornate, *vairagya* ascetical.

The first piece in a book that has four sections; a small quarto, half bound, open back.

7. No. 487. *Chátu dhara, slócas.*

A selection of distichs from various books, especially the *Bartri hari satacam,* on ethical, ornate and amorous subjects, with matters rhetorical, and dramatic; but chiefly the two first.

The first of two pieces in a folio of medium thickness, half bound in cloth, lettered "Sanscrit Anthology."

8. No. 490. A comment on the *Bartri hari satacam—tica* form: complete; said to be by the author of the original *v: supra* 4 and 6.

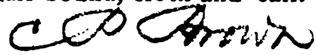
The second piece in a small quarto, French paper, half bound, open back.

9. No. 491. *Bartri hari satacam.*

The *sringára* and *vâiragya satacams;* that is the ornate and ascetical parts; the *niti*, or ethical is wanting.

The last piece in a book of seven sections.

A thick folio, French paper, half bound, cloth and calf.

Note by the former proprietor: 

"The *Bartri hari satacams*, copied in the Telugu character from the edition printed in the *déva nágari* character at Calcutta, together with the *Hitopadésa*, by H. T. Colebrooke."

10. No. 532. Sect. 1. *Visva guna darsanam*, various metre. By *Vencatcáhárya.*

A dialogne between two *Gandharbas*, one of whom praises and another vituperates gods, men, cities, castes, sects., &c., see foregoing notices.

11. No. 537. *Prasanga retnávali.*

Various *padhadis*, or decades of *slócas.*

Subhashita p: *dasavatára* p: *sujana* p: *durjana* p: *cavita* p: see foregoing notices.

There are also some *prasna padadhis*, questions; that is puzzles: dark questions, or riddles to be answered.

The second piece in a folio of medium thickness, French paper, lettered, "Sanscrit Anthology."

XVII. Music and Dancing.

1. No. 505. *Sangita retnácaram.*

By *Sarangha déva*, *slócas* with a prose *tica.*

1—5 *adhyáyas*, incomplete.

On dancing—on musical tunes—on metres—musical instruments—as used in concerts, or in the performance of *nátacas*, or other dramas. On motions by hands and fingers. Various properties of musical modes. On the rising and falling intonations. Variations of sound; perhaps forte piano. Some figures, or signs which are used to indicate rests, or pauses. The work is connected with the *Bharata sastram*; though apparently not a part of the book so called.

The book is a thin folio, French paper, bound in calf and lettered, the binding injured.

2. No. 511. *Bharata sastram, padyas.*

By *Góvinda cavi.*

1—5 *savásam,* Telugu language.

6th „ Sanscrit *slócas,* with prose, *tica* in Telugu.

On time, with rests—measured by a kind of cymbal—modes of dancing, use of instruments, especially the cymbal. *Mudras* or signs by hands and fingers; this last in Sanscrit and Telugu, complete, so far; but as to the whole uncertain. There being no complete copy of this *sastram* known, the full contents remain undefined.

The book is a folio, of medium thickness, on fine country paper, injured by insects, sheep-bound, the binding damaged.

3. No. 528, 611. *Bharata sastram, slócas* with a *tica* in Telugu.

1—4 *adhyáyams,* incomplete.

Chiefly on action by hands and fingers in dramas, or other public exhibition by *danseuses.*

The 8th section in a book of ten pieces. A small thick quarto, good French paper, half bound in cloth, and lettered.

XVIII. Puranas.

1. No. 351. *Vayu puránam.*

Slócas 1 *khandam* 1—60 *adhyáyam;* this *khandam* is complete.

This is part of one of the oldest of the *Puránas.*

Abstract by Prof. Wilson is contained in the journal of the Bengal Asiatic Society, to which it may be best to refer.

The first of two pieces in a thick folio, half bound in calf, and lettered.

2. No. 352. *Siva puránam.*

1—75 *adhyáyas,* the *purva bhágam* complete.

This appears to be a more recent transcript from No. 354 *infra.*

A medium sized, handsome quarto, French paper, sheep bound, and lettered.

3. No. 353. *Siva puránam slócas.*

1—59 *adhyáyams,* incomplete.

Glory of *Siva*—two kinds of deluge—duties of the 4 colors, and four kinds of dwellers—creation cf the world from pre-existing elements; and many like matters.

The first piece out of three, in a thick folio, French paper.

4. No. 354. *Siva puránam, slócas.*

Sanaca to *Suta rishi.*

1—75 *adhyáyas*, the *púrva bhágam* complete.

Origin and glory of *Siva*—*Tripura vijayam* his destroying three towns. His battle with *asuras*—his bow named *pinaca*. Creation is ascribed to *Siva*. Of course any thing like a full abstract cannot here be attempted.

The book is a thick folio, country paper, sheep bound, the back part and binding worn.

5. No. 355. *Siva puránam.*

2 Volumes. Vol. 1. from 1—25 *adhyáyams.*

Vol. 2. from 26th—62nd *adhyáyam*, incomplete.

Glory of *Sancara* the destroyer. Burning of *Manmata* the 1st and reproduction as *Aniruddha*. On the virtue of various gifts—such as food, &c. On the *yoga marga* or way of asceticism, and various other matters. A little, here and there, may be noticed in such books: full abstract is out of the question.

These two volumes are long, and narrow folios, country paper, half bound in calf, and lettered.

6. No. 356. *Gáruda puránam.*

Slócas 1—32 *adhyáyams*, incomplete.

Benefit of *dhermam*, beneficent justice; and consequences of *adhermam* or the defect of equity; punishment by *Yama* of criminals in another world; and of course various other matters.

The piece is the second in a thick folio.

7. No. 356. *Brahma káivarta puránam.*

1—30 *adhyáyam*, said to be complete.

Mangaládri, *stutádri*, *Muktiyádri*, *Dhermádri* and other mountains described. Bathing pools in them, and otherwise, with their glory described.

Paratatvam, the deity defined or described, and other matters. The *Brahma vaiverta* is *Vaishnava* the *Brahma kaiverta* is *Saiva*.

The second piece in a book of three sections, a thick folio, on differently colored French paper, bound up together.

8. No. 360. *Vishnu puránam.*

Slócas, 1—5 *adhyáyas,* complete.

Various matters on creation—glory of *Vishnu*; and *Vaishnava* in general. Translated by Prof. Wilson.

The first piece in a book of five sections, a thick folio, French paper, boards.

9. No. 361. *Brahmánda puránam.*

"Legend of the universe" *slócas.*

The *púrva and uttara bhágas.*

púrva 1—20 *adhyáyam.*

uttara 1—23 „

Various worlds and *dwipas.* On the churning the milk sea, and its proceeds. Legend of *Mahishasura.* In the 2nd part on *Táraca Brahma* glory of the divine being, not in a visible shape; with, of course, many other matters.

The book is a medium sized quarto, French paper, half bound in sheep.

10. No. 364. *Brahmánda puránam.*

Slócas, madhyama bhágam, middle portion.

1—98 *adhyáyams* in transposed order.

Various worlds, upper and lower, *Jambu dwipa,* and other islands, with their seas of milk, sugar cane juice, &c., on the *paúranical* geography.

Different kinds of meritorious gift specified.

On the *tapas* or penance of *Jamadagni*; and of course a great variety of other matters.

The book is a medium sized folio, French paper, half bound in sheep, and lettered.

11. No. 366, 367. *Agneya puránam.*

About 150 *adhyáyas,* but not in regular order, some of them defective.

—On the ten *avataras* of *Vishnu.*

—*agni Rámáyanam,* the substance of the story of the *Rámáyanam.*

—on bathing, and other daily duties.

—modes of ceremonial uncleanness described, with a variety of *vrütas* or ceremonies to obtain a definite benefit; and other matters.

The book is a narrow, but very thick folio, French paper, half bound in sheep, and lettered.

12. No. 395. *Bhágavata vyakyánam.*

A comment on the *Bhágavatam* prose only, without the original; but an indication as to each *slóca* is given.

The 1st book wanting, from 2 to 8 right.

Scándam 2	1—10 *adhyáyas.*	*Scándam* 6	1—19 *adhyáyam.*
3	1—33 ,,	7	1—15 ,,
4	1—31 *adhyáyam.*	8	1—11 ,,
5	1—26 ,,		

The book is a medium sized folio, French paper, half bound in calf, and marble paper.

13. No. 396. *Bhágavatam slócas.*

The 10th *scandam*, or book.

1—90 *adhyáyas*—so far right.

Details as to the birth, and infancy of *Krishna*, and some incidents in his life.

The book is a long and very thick folio, superior French paper, bound in calf and lettered, used.

14. No. 398. *Marcandeya puránam.*

Marcandeya to *Jaimini, slócas.*

1—138 *adhyáyams*, complete.

On the excellencey of beneficence. The excellency of *Dattátreya* praised.

Karma vibhágam the results of merit, or demerit in a former birth; predestination as a decretive award of justice.

The *dévi mahatmyam*, or *sapta sati*, on the exploits of *Durga* the amazon—the killing of *Mahishásura*, and other *asuras* with other topics.

The book is a long, thin folio, on good French paper, bound in calf and lettered, worn.

15. No. 400. 2 volumes *Srí Bhágavatam.*

The two contain the 10th book only.

Vol. 1—46 *adhyáyam.*

—2. 47—97 ,, complete.

Details of the birth, infancy, youth and manhood of *Krishna.*

The books are medium sized quarto, English paper, bound in sheep, worn.

16. No. 402. *Dévi Bhágavatam.*

Slócas 1—5 *scándam*.

1, from 1—20	*adhyáyam*	complete.		4, from 1—25	*adhyáyam*	complete.
2, ,, 1—11	,,	incomplete.		5, ,, 1—35	,,	do.
3, ,, 1—30	,,	complete.				

Glory of *Dévi*, the *sacti* of *Mahadéva*,

A *Saiva* parody on the *Bhágavatam*. Much of the *Vaishnava puránam* is contained, but turned to a *Saiva* bearing; as for example *Rádha* the aunt and mistress of *Krishna* is made to be *Devi*. Many events are ascribed to the *sacti* of *Siva*. It is an *upa puránam*.

The book is a medium sized folio, good French paper; calf bound, and lettered.

17. No. 403. Five volumes, the *Dévi Bhágavatam, slócas* without *tica*.

Vol. 1. the 1st and 2nd *scandams*.
1st *Sc*. 1—20 *adhyáyams*, complete.
2nd *Sc*. 1—12 ,, do.

A thin folio, bound in calf, French paper, binding injured.

Vol. 2. the 3rd and 4th *scandams*.
3rd *Sc*. 1—30 *adhyáyams*.
4th *Sc*. 1—25 *do*.

Origin of the *dévas*, and of the subsequently destroyed *asuras* and *cshetriyas*.

The book is a medium sized folio, good French paper, bound in calf, and lettered, worn.

Vol. 3rd, the 5th *scandam*.
1—35 *adhyáyams*, complete.

On the slaying the *asuras*—herein *Mahisĥásura* is made to be killed by *Chámunda* a *Siva sacti*; another name of *Dévi* or *Cáli*; always in a ferocious sense.

The book is a long folio, of medium thickness, good French paper, bound in calf, and lettered, worn.

Vol. 4th, the 6th, 7th and 8th *scandams*.
6th 1—31 *adhyáyam*. }
7th 1—19 ,, } *slócas*.
8th 1—24 ,, }

Dévéndra killed *Mritasura*. Account of *dwipas*, &c. List of kings of the lunar, and solar lines; with legends of some of them.

The book is a long thick folio, on good French paper, bound in calf, and lettered.

Vol. 5th, the 9th *scandam*.
1—51 *adhyáyas*, complete.

Origin of the *Siva sacti*, or coming into the world. In the midst, tales about *Krishna* and *Rádha*; the latter praised as a *sacti*.

The book is a thick folio, bound in calf, and lettered, injured; good French paper.

18. No. 404. *Vishnu purânam: slócas.*

1—6 *amsas*, complete.

1.	1—22 *adhyáyas*.	4.	1—24 *adhyáyas*.
2.	1—16 ,,	5.	1—38 ,,
3.	1—18 ,,	6.	1— 8 ,,

A *Vaishnava* work, translated by Professor Wilson.

The book is a long folio, of medium thickness, on French paper, bound in sheep, and injured.

19. No. 405. *Vishnu jityam*, a comment on the *Vishnu puránam*, *prose.*

By *Vishnujit* 1—6 *amsas.*

1.	1—22 *adhyáyams* complete.	4.	1—24 *adhyáyams* complete.
2.	1—16 ,, ,,	5.	1—38 ,, ,,
3.	1—18 ,, ,,	6.	1— 8 ,, ,,

It follows the order of matters contained in the *puránam;* but is without the original.

20. No. 406. *'Aditya puránam, slócas.*

By *Suta rishi* 1—66 *adhyáyas*, complete.

Glory of Benares, *Visáláchshi* (large eyes) a goddess there praised. *Saiva bhakti* or devotedness to *Siva* described. Legends of *Siva* and of *Vishnu*, with many other subjects, as usual in *puránas.* It is an *upa purána*, or minor performance; not one of the eighteen.

The book is a thin folio, good French paper, bound in calf worn.

21. No. 408. *Dévi Bhagavatam.*

The 9th *Scandam* 1—9 *adhy*: incomplete.

Rádha being considered as *Dévi* is praised *v. supra.*

The book is a medium sized folio, country paper, a little injured, bound in sheep and worn.

22. No. 411. Two volumes *Bhágavatam.*

The 10th *Scandam.* With a new commentary entitled *Suc'ha hrüdaya ranjini*, by *Narasinha guru*, alias *Candálla Singhanácharya.*

The 1st volume has the *púrva* and the 2nd vol. the *uttara bhágam* of the 10th *scandam* 1—99 *adhyáyas*, in both volumes.

Birth, boyhood, dangers, sports, amours, wars, marriages, &c., of *Krishna*, a comprehensive biography of the Indian Napollyon. The former proprietor's note.

"This is a modern commentary on the *Sri Bhágavatam*, composed at Trichinopoly by a learned brahmin, who was in my employ *Candálla Singana chari;* who told me it had cost him more than 20 years labour, and was finished in 1825. The comment on the 10th book is contained in these two volumes. The comment on the remaining eleven books is more brief. The object of the Commentator was simply to explain the text, in the clearest manner possible; refraining from the sectarial discussions that fill the older Commentaries. The author died in my service at Masulipatam in September 1831."

"The 10th book, being the life of *Krishna* is the favorite portion of the *Bhágavatam*; and has several separate commentaries."

The book is a long thick folio, superior French paper, bound in calf, and lettered, binding worn.

23. No. 413. *Sri Bhágavatam: slócas.*

The 1st *scandam* 1—6 *adhyáyam*, the 7th defective. Introductory with reference to the expected death of *Paricshita*; the sacrifice by *Jamaneyjaya*, and other matters still earlier—in a discourse from *Súta* to *Savunaca*. The *Bhágavatam* properly begins with the 2nd *scandam*.

Six cahiers, French paper, tied together by a string.

24. No. 415. *Pádma puránam.*

The *uttara khandam.*

1—60 *adhyáyams.* See forward No. 635. The piece is the third in a book containing five sections: a thick folio, French paper, boards, the back injured.

25. No. 416. Nine pieces, "Summaries."

1.) *Linga puránam sucshica;* an epitome in prose of the *purva* and *uttara bhágas* complete as to the brief contents.

2.) *Varáha purána sucshica*, a prose epitome of the *purva* and *uttara bhágas*: as such complete.

3.) *Gáruda purána sucshica*, a prose epitome, complete.

4.) *Vámana purána sucshica*, a prose epitome of the *púrva* and *uttara bhágams* complete.

5.) *Marcandéya purána sucshica*, a prose epitome, complete.

6.) *Brahmanda purána sucshica* an epitome of the *purva* and *uttara bhagams* both complete.

7.) *Siva rahasya khanda*, a prose epitome of the *púrva* and *uttara* parts complete: containing an account of *Siva's lilas*, or amusements, and other actions.

8.) *Vayu purána sucshica;* a prose abstract of contents, complete.

9.) *Padma purána sucshica,* a prose abstract, incomplete.

The book is a thin folio, French paper, half bound and lettered, used.

26. No. 417. *Dévi bhágavata sucshica.*

1—5 *scandas* abstracted, incomplete.

A partial epitome of the *Saiva upa purána,* a perversion of the *Bhágavatam.*

A thin folio copy book. French paper, and paper cover.

27. No. 419. Two pieces.

1.) *Vishnu purána sucshica,* prose.

1—6 *amsas* complete, as an epitome.

2.) *Cúrma purána sucshica,* prose; the *púrva* and *uttara bhágams* both complete, as an epitome.

Three folio copy books, French paper.

28. No. 420. Indexes to ten *puránas,* and other works.

1.) *Linga puranam,* the *púrva* and *uttara bhágams,* incomplete.
2.) *Siva* ,, prose, incomplete.
3.) *Scanda* ,, ,, ,,
4.) *Parása samhita* ,, ,,
5.) *Siva rahasyam* ,, ,,
6.) *Cala hasti mahatmyam* ,, ,,
7.) *Brahmánda puránam* ,, ,,
8.) *Gáruda* ,, ,, ,,
9.) *Vamana* ,, prose incomplete; also including the *Rámárchana Chandrica.*
10.) *Vishnu purána sucshica,* prose incomplete.

The book is a small, but thick folio, country paper, half bound, and lettered.

29. No. 422. *Bála Bhagavatam, slócas.*

1—3 *sargams,* incomplete.

An epitome, for schools, of that part of the *Bhagavatam,* which relates to *Krishna.*

The fourth piece in a large quarto, French paper, boards, back damaged.

* a misprint for Leadenhall [the old library of the E I C]

30. No. 426. *Dévi Bhágavatam.* transcribed

1st *candam* 1—81 *adhyáyams—slocas.*

The former proprietor's note.

"This is. ~~translated~~ (in Telugu letter) from the Vauxhall* Manuscript, written in the *Bengali* character."

The book is a long, thin, folio, superior French paper, half bound in calf and lettered, worn.

31. No. 618. *Bhîma khandam.*

1—23 *adhyáyams.*

31½. No. 619. *Bhîma khandam,* from the *scanda puránam,* 27—32 *adhyáyas* incomplete, *v. infra.*

32. No. 620. *Tátparya dipica,* a *tica,* or comment, on the *Suta sanhita* of the *scanda puránam,* 2 *khandams.*

By *Madhavácharya.*

1 *khandam* 1—20 *adhyáyam.*

1 „ 1—33 „

The *gnána mukti,* and *yagnya* parts see Vol. 2. p. 278 *supra* XXVII. 2. Nos. 215, 1st Family.

The book is a thick folio, on good French paper, bound in calf, and lettered.

33. No. 621. *Dherma khandam,* from the *Scandam puránam; slócas,* 1—113 *adhyáyas.*

On various modes of duty and observances prescribed—sacredotal in bearing only.

The book is a narrow thick folio, French paper, full bound in sheep, used.

34. No. 622. *Suta samhita,* from the *scanda puránam.* Two *khandas,* with consecutive *adhyáyas:* 1—53.

This appears to be the *múlam* of 32, No. 260, *supra* which see.

The book is a folio, of medium thickness, on French paper, half bound in calf, and lettered.

35. No. 623. *'Uma samhita,* from the *Scánda puránam,* 1—12 *adhyáyams,* incomplete.

Legends from *Siva* to *Parvati.*

36. No. 624. *Casi khandam,* from the *Scánda puránam, slócas.*

1—100 *adhyáyas,* complete.

The excellency of Benares, and a great variety of general matters, all of *Saiva* bearing.

The book is a thick folio, French paper, full bound in sheep, damaged, and tied by a string.

37. No. 626. *Nagara khandam,* from the *Scánda puránam,* 1—12 *adhyáyams,* incomplete.

The work of creation ascribed to *Visvacarma.*

38. No. 628. *Brahmóttara khandam,* from the *scánda puránam; slócas* 1—73 *adhyáyas,* complete.

On the *Siva rátri* and a variety of other observances, *saiva* in kind.

The book is a narrow, and thin folio, superior wove paper, half bound in calf, and lettered.

39. No. 639. *Sri saila khandam,* from the *scanda puránam, slócas.*

The *púrva bhágam,* 1—65 *adhyayams.* Legends of the temple, symbol worshipped, &c. &c., as regards *Srî sailam* in *Telingana.*

Note by the former proprietor.

"This book was transcribed from a faulty and imperfect copy. I have another very good copy."

The book is a narrow folio, of medium thickness, country paper, injured, half bound in calf, binding much damaged.

40. No. 635. *Padma purána, slócas.*

The 1st *khandam,* 1—12 *adhyáyams.*

See 24 No. 415 *supra.* One part of this *purána* is *Vaishnava,* the other part *Saiva.* It abounds in various *vrütas* and ascetical observances, bathing in the month *Mágha,* and the like.

—Local *puránams,* or MAHATMYAMS.

41. No. 358. *Mangaladri, slócas. Siva* to *Parvati,* said to be from the *Brahma káiverta purána.*

1—30 *adhyáyams.*

A description of the "prosperous hill," with its excellency. The like as to *Muktádri,* and *Dhermádri,* these names are mere epithets of hills; possibly at *Sri sailam* or some such locality. Compare 7. No. 359.

The piece is the first of two sections, in a medium sized quarto, (see 379).

42. No. 359. Legends of *Mangaládri, Stutádri, Muktiyádri, Dhermádri* and other hills; described; bathing pools there described, with excellency, &c.

From the *Brahma káiverta puránam.*

Paratatvam is used for the Divine Being : nature, or properties described.

This is the second, in a book with three sections 353, 359, 371. a thick folio.

—The No. 359, recurs as third, in a book of four pieces 602, 607, 359, 365, and is *Mangalâdri mahatmyam* from the same *purâna* ; a little only, as to the hill.

This folio is of medium thickness, country paper, boards.

43. No. 377. *Kódi tirt'ha mahatmyam*, from the *Brahmànda puranam, slócas*.

1—3 *adhyàyams* incomplete.

This is the name of a bathing pool in some locality, not defined. As the name *sómesvara* is given to the idol, the fane must be *saiva*.

44. No. 379. *Vencâtachala mahatmyam.*

A description of the hill at *Tripeti*, and what god and *rishis* did penance there. Legend of *'Adiséshan*, &c. see various foregoing notices.

The piece is the second in a thick quarto, country paper, mill boards, back damaged.

45. No. 381. *Jaganàt'ha mahatmyam.*

A selection from various *purânas*, to illustrate the glory of *Gópála* or the cowherd, *i. e. Krishna*.

The fourth piece in a thick folio, French paper, boards, back injured.

46. No. 424. *Tri cálahasti mahatmyam.*

1—6 *adhyàyam*, regular ; but the book does not finish.

Various legends of a temple at a place, commonly known as Calastri north of Pulicat. Some of the most ridiculous tales have been adopted by the *Vîra Saivas*.

The piece is the sixth in a large quarto, French paper, of colors, boards.

47. No. 425. *Hálásya mahatmyam.*

1—71 *adhyáyáms*, incomplete.

Indra's killing *Vrïtasura*—glory of the former forest, of the town and temple of Madura : and the sixty-four amusements of *Siva* : concocted to rival the sports of *Krishna*. This is the original on which the Madura *st'hala puránam* was founded. An abstract of this *puránam* was published in Or. Hist. M.SS. translated. Vol. 1. 1835.

This book is a long folio, of medium thickness, French paper, half-bound in cloth and calf, injured.

XIX. Romance Historical.

1. No. 357. *Tirt'hiyam*, a *tica* to the *bála Rámáyanam*, 1—77 *sargas*; and of course fuller than the epitome, as to details of the *Rámáyanam*.

Attached to this No. or to the following one No. 374 is *sésha dherma*, an *upa-bhága* or appendix to the *Harivamsam*, 1—33 *adhyàyams*, complete.

A brief abstract of the tale in the *Bháratam*; an account of *Krushna*; various kinds of *dhermam*, or duties defined.

The 2nd and 3rd piece in a book of four with three numbers, 382, 357, 374.

A short, and thick folio, French paper.

2. No. 362. *Adhytáma Rámâyanam*, here stated to be the *uttara bhágam* of the *Brahmánda puránam*.

1—5 *cándams, bála* to *sundara* delivered by *Mahésvara* to '*Uma*; and giving the whole a *Saiva* turn.

The second piece in a thick folio, half bound in calf, and lettered.

3. No. 382. *Uttara Rámáyanam*.

1—110 *adhyàyams* complete.

Agastya's narrative of the race of *Pulast'hya* down to *Rávana*, and his brothers—the war—the banishment of *Sita*., &c., see former notices.

The first piece is a short, thick folio, French paper, mill boards.

No. 383. *Rámáyanam, slócas*.

By *Vàlmiki*, —134 *adhyàyams*.

The *yuddha càndam*, this complete.

The war, or series of battles with *Rávanu*·

Note by the former proprietor.

In chap. 129 v. 22 it is stated that "*Ráma* adored *Siva* a passage wherein the *Vaishnavas* give a distorted meaning to the words." The *Saivas* on the other hand draw from it very large consequences.

The book a long folio, of medium size, French paper, half bound in sheep.

5. No. 384. *Adhyátma Rámáyanam.*

By *Visvamitra, slócas.*

1—7 *cándams, bála to uttara.*

A *tica* to the first six, that is *bála* to *yuddha cándam.*

A *Saiva* version of the *Rámáyanam.*

The book is a medium sized folio, half bound in cloth and sheep, French paper.

6. No. 385. *Maha Bháratam.*

The *sabhà parvam,* 1—75 *adhyáyams,* incomplete. Construction of a hall of audience—gaming match—*Duryodhana's* injuries, and insults.

The second piece in a long and thick folio, see 391 *infra.*

7. No. 386. *Bháratam.*

The *ádi parvam,* 132—250 *adhyáyams,* the end of the *parvam ;* the complement of the same book No. 391 *infra.*

The book is a long thin folio, French paper, half bound, calf and marble paper.

8. No. 387. *Bháratam.*

The *Kerna parvam,* 1—94 *adhyáyams* incomplete.

The fight under the command of *Kerna,* who was killed.

The first piece in a long, thick folio ; see No. 476 *infra.*

8½. No. 388. *Bhárata bháva dìpica* a *tica,* or prose comment, on the *ádi parvam* of the *Bháratam. By Nila kant'ha.*

The first piece in a long, and thick folio, of six sections.

9. No. 389. *Rámáyánum.*

1—3 *cándams bála ayoddhya aranya.*

1.	*sargas*	1—77	complete.
2.	,,	1—19	
3.	,,	1—75	

Birth, training, marriage of *Ráma* and his leaving the court of his father with *Sita,* to dwell in a wilderness.

The book is a medium sized folio, on French paper, cloth bound, and lettered, the back injured.

10. No. 390. *Maha Bháratam.*

The *Virata parvam,* 1—75 *adhyáyams.*

The dwelling of the *Pandavas,* in disguise, with the king of *Virata puram.*

The first piece in a thick folio, see No. 392.

11. No. 391. *Maha Bhára.tam, slócas.*

The *ádi parvam*, 1—131 *adhyáyams* continued in No. 386 *supra.*

Matters genealogical, and introductory to the birth of the *Pándavas.*

The book is the first piece in a long, and thick folio, French paper, calf bound, and lettered.

12. No. 392. *Maha Bháratam.*

The *udyóya parvam, slócas.*

1—201 *adhyáyams*, complete.

Failure of *Krïshna's* embassy, and of all peaceable counsels—preparations for war.

No. 390 precedes, and has the foregoing *parvam.*

The second piece in a thick folio, French paper, half bound, cloth and calf, and lettered.

13. No. 393. *'Aranya parvam, sucshica.*

Udyóga parvam sucshica.

Epitome, or abstract of those two chapters.

The 4th and 5th sections in a book of 5 numbers. A long, and thick folio, French paper, boards, back injured.

14. No. 394. *'Adi parvam súcshica,* a prose epitome of the 1st chapter of the *Bháratam.*

The second section in the preceding book.

15. No. 397. *Sabhà parvam súcshica,* a prose epitome of the 2nd chapter; the third section of the same book.

16. No. 399. *Bháratam,* two volumes.

Vol. 1, 1—177 }
" 2, 178—301 } *adhyáyams, 'Aranya parvam* incomplete.

Medium sized folios, French paper, bound in calf, and lettered. The binding of the 1st volume, very much injured.

17. No. 401. *Bháratam, slócas.*

The *Dróna parvam.*

1—205 *adhyáyams,* complete.

The combat with *Dróna* at the head of the *Kâuras* and his death.

A thick folio, French paper, bound in sheep, worn.

18. No. 407. *Hari vamsam,* two volumes, *slócas.*

1—344 *adhyáyams,* complete.

Biography of *Krishna*—and many other details. Translated into French by M. Langlois.

Medium folios, good French paper, bound in calf, and lettered, worn.

19. No. 418. *Dróna parva súcshica,* epitome.

The last section in a book of six sections, and five numbers, a long and thick folio, boards.

20. No. 428. *Harischandrópakhyanam.*

428. Another copy of the same.

In both 1—61 *adhyáyams,* complete.

Tale of *Harischandra,* loss of his kingdom, and restoration.

The former Proprietor's pencilled note, on the cover of one copy.

"This bears marks of being copied, or translated from the Telugu poem, written by *Sancara cavi* of Nelloor."

Both are thin folios, French paper, half bound in calf and cloth, and lettered.

21. No. 452. *Náishadam,* a *cávyam.*

By *Sri Harisha,* the original with a *tica.*

By *Kóla chéla malli nát'ha.*

1—7 *sargas,* incomplete.

Account of king *Nala,* and his amour with *Damayanti*; as far as to his being sent as a messenger by *Indra,* and others.

The book is a long, and thin folio; French paper, half bound in calf, and lettered.

22. No. 468. *Prasana Rághava.*

By *Jaya deva cavi,* various language, and metre.

A historical drama, on the subject of the *Rámáyanam*; only the 1st *anca*: unintentionally omitted under VI.

The second piece in a book of eight sections, a small, but thick quarto.

23. No. 474. *Mágha cavyam.*

By *Mágha cavi.* The *múlam* or original, with a *tica* called *Sarváncusha,* by *Kóla chéla malli nát'ha súri.*

1—15 *sargams,* so far right; but the work is not complete.

The book is a long folio, of medium thickness, French paper, half bound in calf, and lettered.

24. No. 475. *Magham,* the *múlam.*

By *Mágha,* with a *tica* called *Sarváncusha.*

By *Kóla chéla malli nát'ha,* 1—5 *sargams,* so far with the *tica,* the 5th defective.

The subject is the setting out of *Krishna's* expedition against *Sisupála* to the encampment at Mount *Raivata,* see VII. 12.

The book is a medium sized quarto, good country paper, boards, book injured.

25. No. 476. *Mágha cávyam,* the original only, *sargams* 1—3, 7, 8 but only 1, 2, 7 are complete, 3 and 8 defective, 1—3 on the expedition, 7, 8 ornate, or erotic.

The last piece in a book of five sections, a folio of medium thickness, boards.

The same No. 476 occurs in a book of two sections, the *Mágham, múlam* and *tica* (as above) *sargas* 1—3, 11.

The book is a long and thick folio, French paper, boards.

26. No. 479. *Mágham cavyam,* the *múlam.*

By *Magha cavi.* The 7th and 8th *sargams* only.

The *Vana vihara varnana,* or amusements in a forest ; or wilderness ; in the language of the former proprietor " *lusus sylvani ;*" he appears to have taken much pains with the prosody.

Five octave cahiers of thick royal demy folded, tied with a string.

27. No. 520. For section 1 see IV.

Sect 2. *Bhárata champu.*

By *'Ananda bhatta, slócas,* and prose.

1—12 *st'hápacams,* complete.

A compendium of the subject of the *Bharatam,* in varied measure ; for public recitation at a court.

The book is a long, and thick folio, French paper, bound in sheep, used.

28. No. 530. *Bála Bháratam.*

Ascribed to *Agastya,* 1—20 *adhyáyams ;* an epitome of the *Bháratam* for young persons, or use in schools.

The sixth piece in a book of seven sections, a thick folio, half bound in cloth and calf, lettered " Sanscrit poems, Vol: 1.

XX. SACTI, or female energy system.

1. No. 1. Five principal subjects.

1.) *Mantra málica*, garland of spells in the prose form of such subjects, incomplete.

1—160 *mantras*; such as:

Suddha mála mantram, pure garland.

Suddha vidya mantram, pure knowledge: such is the apparent sense; but *suddha*, with this class is a covert term for flesh-meat; and *vidya* means their secret system.

Mátangi mantram. The "maternal member" spell. This is the direct worship of the female symbol. The entire series in this section appear to be of the same class; not requiring minute specification.

2.) *'Acasa bhairava calpam*, *mantras*, *slócas*, prose, incomplete, from 7th to 70th *adhyáyam*, short chapters.

Mohana mantra, spell to fascinate sexually, either sex.

Utchátana nigraham, a spell to terrify, cause a panic, drive away.

This book is a compendium of rites, and spells on this system. The title is one of *Siva's* terrible forms; but the book is on the *saiva sacti* principle; and there are matters vindictive, and malignant, among the other sexual topics.

3.) *Karta virya Arjuna calpam*, *slócas* and *mantras*. *Mahésvara* to *'Uma*.

The title implies fighting, or single combat; but such titles are arbitrary for distinction-sake: 6—8 *adhyáyams*, incomplete.

Karunya Lacshmi mantram, spell to the tender *Lacshmi*; and very mady other matters.

The discourse to *'Uma* is termed secret.

4.) *Níla kant'ha pratyacshara vidya*; *slócas* and *mantra* form: knowledge of the appearance of the blue-throated (*Siva* or *Sivà*) *Mála mantra*, a string of eleven spells, founded on one original.

1—11 *adhyáyam*, but not complete.

.) *Kalpócta bálá ashtacam*: *slócas*, eight *mantra*, and twelve others, somewhat different from *Bálà múla mantra*, the original spell of the young (*Parvati*) down to *tatva sódhana mantra*, which literally is the true-test spell; but language has not its direct meaning on this system.

+ All a mistake - It denotes the System of Good Fortune

The book is a quarto, bound ; the binding injured.

2. No. 2. *Sâubhagya udayam*, otherwise *sâubhagya retnácaram*, *slócas*.

The book is divided into 36 *tarangams* (or waves) and these are sub-divided thus, The 1st has 20 sub-divisions.:

2nd	12	"	And so on throughout the 39 chapters.
3rd	9	"	
4th	19		
5th	7	"	
6th	6	"	

✗ The title is figurative—*vulva bona oriens* (*ut sol.*) and *ulva bona gemmata*, sufficiently indicating the nature of the contents. These are s ells with a variety of compound syllables, as *hrsaum—schraim*, and the lke—praise of *ishta devata*, the preferred godless, as in the title—a pouring out water, as a libation to the said symbol of the feminine energy—the mode of being seated, when performing the *puja* or homage, on this system—some of the *anga nyasa* or hand, and finger signs used in homage to *màtrica* "the mother" a godless—*saubhagya puja*—worship to the female symbolic member, and the like: on the whole reducible to magic, and the *sacti rahasyam*, or secret system of the *kâulas*.

The whole is not worth fully exploring; and possibly that is not practicable, except to the initiated.

The book is thick quarto, one cover a little injured.

3. No. 3. *Tantra rája* the " magic king," *múlam* or original *slócas* 1—36 *padalams*, or section.

Kula sundari—a mode of homage to the " family beauty," or godless of the caste.

Tvarita homa vidhánam, mode of fire offering in conducting this homage—benefits of this homage—time of penance to obtain *ishta siddhi*, or desirables.

Excellency of this system.

Prof. Wilson termed the *tantra* system the "left-handed system," which would convey a different idea in the south. It is obvious from communications to the former proprietor of these books, that Prof. Wilson knew much about it ; but his public references, occasional only in so far as I know, were very cautious.

The former proprietor's note.

" The *Tantra rája* is an elucidation of the *Tantra* system of *magic &c*. Sanscrit verse : with varioius readngs collated by C. P. B. 1830."

"The commentary, in another volume, entitled *shódasa nitya Tantra vyakyu manórama.*"

From this title it would appear that there is some parallel to the *shódasa carma* or sixteen household rites of the *Brahmans*, on the ordinary system.

The book is a thick quarta, in good order.

4. No. 4. Three pieces.

1.) *Váma déva samhita.*

2.) *Garbha mala arnavam.*

3.) *Mantra daiva pracasicam.*

Slócas and prose, but incomplete.

15—18 *adhyáyams* and 36 chap: distinct. The contents refer to *Bhairavà* and other *sacti devata*; with benefit of penance, or like observances.

The former proprietor's remark.

"The first sixty pages contain miscellaneous spells, corresponding in part to those in the '*Acása Bhairava*" this part is imperfect.

Then follows extract from another book, perhaps the *Rudra yamalam*, leaf 53—73.

Next an extract from the *Váma deva samhita* leaf 74—101, hap. 16—18, and 36.

Then a fragment p. 87—92 from *Mantra arnava.*

Then *Váma déva samhita* chap. 6—23 with another fragment.

Then the *Bija cosa* p. 102—114. Then, extract called *mudra nidana lacshanam.* Then fragment *deva rahasya tantarm.* Then *mantra daiva pracásica* chap. 5—7 and 29, the beginning and ending wanting. The leaves are numbered 147—383.

The book is a thin, small folio, the binding much injured.

5. No. 5. Eight pieces.

1.) *Rudra yamalam, slócas, mantras.*

Siva to *Parvati* 1—32 *padalams*, incomplete.

It contains the *Kálica cavacham* and other matters of the *Sacti* homage. "Collated from two MSS, one from Palnaud, and one from *Yanam*, properly" only a section; the *tricuta rahasyam*"—or "secret of the triple apex; sufficiently indicating the main subject.

2.) *Bhairava yámalam slócas*, and *mantra*, form. Various spells and rituals, directed to *Chulini*, *Durga*, and other names, or forms of the female energy.

3.) *Prayóga retnávali slócas, mantras.*

1—16 *padalams*, incomplete.

Practical detail of rituals of this class.

4.) *Pratyangirà calpam* a prose comment, on the preceding original but it is incomplete.

5.) S*uddha sacti mantras.*

The " pure godless" seems a name, or epithet. These spells are directed to her, as a portion of the universal energy.

6.) *Nrisinha stava Rájyam* royal praise of the man-lion *avatara.*

7.) *Nirsinha ayuta acsharam* names of the same.

8.) *Nrïsinha sahasranamávali,* and *Nrisinha ashstottra sata* praise by 1008 and 108 names. These three last pieces are said to be from the *Narasinha upa puránam.*

8). It is not needful to be in any wise particular as to the contents of these eight sections. The first one is the largest, and the most important. It is frequently alluded to, and sometimes quoted from, in other books of this class. The contents are quite at variance with all ordinary notions of common decency. Three last pieces are less objectionable ; but they may have a recondite sense, as being found in company with books on the *Sacti* rites. A large proportion of the population of ancient Greese practised these same rites, and mysteries.

The book is a folio, of medium thickness, in good order.

6. No. 6. Six pieces.

1.) *Dacshina murti samhita.*

1 *padalam* containing 9 *avaranams* or divisions, which are subdivided into 133 lesser sections.

These are ascribed to the *Saiva* genius of learning ; but pertain to the secret *sacti* system.

2.) *Bhúvanésvari cach'ha putam, slócas,* no *mantra* or *puja.*

1—10 *padalams,* the 10th defective.

The glory of the " lady of the world," declared.

3.) *Maha Lacshmi retna cosham, slócas.*

1—5 *adhyáyams,* incomplete.

" *Lacshmi's* jewel casket" glory and praise of that *sacti*—the piece elsewhere occurs.

4.) *Sáubhagya cavacham slócas* from the *Vámakésvari tantra.* By this appeal, with praise, to this *ishta devata* eight kinds of riches will be acquired. See 2, No. 2.

5.) *Nava chandi puja, slócas* with *mantras.*
Homage and benefit of it, directed to a *Sacti devata.*

6.) *Divvya mangala dhyánam, slócas* and *mantram—divvya mangala,* 'divine prosperity' is the name given to a *sacti.*

The piece is an extract from a book entitled, *rája rajesvari tantra;* and is an intensitive meditation, following the *sacti* homage.

The book is a medium sized quarto, in good order.

7. No. 7. Two treatises.

1.) *Varì vasyam,* a *tica* to some book.
By *Bháscara rája,* complete.

Various spells addressed to different *sactis* with the benefit of using them. The proper times of use—the *vasyam* or bringing over the said goddesses, so as to be propitious to the object in view; whatever that may be.

The former owner's note:

"This is an unintelligible treatise on the magic syllables—down-"right nonsense; but the *Brahmans* consider it a great curiosity and a "highly important book."

2.) *Tantra rája vyakyánam; múlam* and *tica,* incomplete; not regular as to leaves.

A book is entitled *tantra raja, supra* 3, No. 3, "royal ritual," to which this one is a comment. It contains spells in general; some addressed to *Subrahmanya* or *Vinayaca*; and various others to *Sactis* under different names; portions of the universal Mother: for special private objects, or in general homage. Of the two treatises, this one is the largest; but it is without beginning, or ending.

The book is a medium sized, neat quarto, the binding somewhat worn.

8. No. 8. *Yogini hrüdayam, múlam* and *tica,* in two sections.

1.) The *múlam, mantra sastram.*
The *Vamakésvara tantram,* 1—3 *padalams* not complete.

2.) The *dîpica,* that is *tica,* or comment.
By *Amritánanda yogi Indra.*
1—3 *unmeshams* "winks" or sections.

Modes of *tapas* and ritual to various personified feminine deities, to whom the term *devata* is applied.

The ritual in detail: *mantra-siddha* the answer or accomplishment. [As noted before *Yogini* usually means a she imp, or fairy; and such beings may have more to do, as to these *mantras,* than every wiseacre may imagine.]

The book is a thin folio, in good order.

× Blunder — (Garbha, lit. womb) signifies Inner, hidden, secret

9. No. 9. Fifteen pieces.

1.) *Katyánani,* difficult prose, with a *tica.*

Modes of ritual homage to *Cáli* and other *sactis,* or goddesses.

2.) *Garbha kulárnavam, slócas.* what sad folly —!

× The "sea of the womb-family:" who regard the womb, with its appendices, as typifying universal Nature: the 3rd *adhyáyam* only, various spells, &c. The glory of the *Siva sacti mantras* explained.

3.) *Vana Durga maha vidya,* prose and *mantras.*

On the ritual to bring over this forest goddess; and others also.

The *bandhanam,* or binding down: either not to hurt, or to aid in any device, with *stuti* or praise.

4.) *Ashta muc'ha Narasinha mantra,* the spell of the eight-faced man-lion; *mantras* and prose.

—*Dic bandhanam,* binding the regents of the eight celestial points; and other formules direct.

5.) *Angirasa dic bandhanamantra; mantra* and prose form. Another spell to bind the eight points, ascribed to *Angirasa,* a great *rishi,* of high antiquity.

6.) *Parà puja vidhánam, slócas, mantras* and prose.

Mode of homage to a *sacti* named *Parà* which appears to be the feminine of *Paran,* the supreme.

7.) *Bhadra Cáli mantram,* from the *'Acasa Bhairava calpam,* a work on the *kaula* mysteries. This is a spell to bring over the *sacti* of *Vira Bhudra,* for evil purposes.

8.) *Chulini mantram,* a spell to bring over a *sacti* of vindictive agency.

9.) *Sarabha sáluva mantram,* a spell addressed to the form assumed by *Siva,* to punish the man-lion *avatára;* for vindictive objects.

10.) *Smasána rudra mantram,* a spell to bring over *Siva,* as dwelling in cemeteries; of course as a deadly destroyer.

11.) *Maya prayógam,* a praxis on *maya* the ordinary term for matter; in the highest acceptation the *sacti* of *Brahmà,* but often used in much lower meaning.

12.) *Mátrica terpanam,* mode of pouring out water from the hands, as an act of homage to "the *mother;*" to bring her over, so as to aid.

13.) *Chandrica puja*, prose.

Form of ritual to a *sacti* named after the moon, or perhaps after a jewel which is moon-shaped.

14.) *Chaturzashti bhairava mantram*, prose spell to a terrific form of *Siva*, for aid.

15.) *Amrïta mrïtanjaya mantram.*

Spell to the "Ambrosia death-conqueror" directed to *Siva*, whom the *sacti bhaktis* recognize; but only as subordinate to the feminine power.

The book is a medium sized quarto, the back injured.

10. No. 10. Two treatises.

1.) *'Ananda calpávali*, "joy fruit-string."

By *Avadhúta mahésvara*, "the divine teacher" alias *Tejánanda nát'ha* "lord of splendid bliss," *slócas*, prose, *mantra* form.

Parispandam 1—13 that is, sections.

Stri-nát'ha puja, a mode of ritual homage in temples to the "female lord."

Nitya puja, daily, or constant ritual.

Pit'ha puja, homage to the pedestal, or shrine of the image; with a statement as to order, or precedency, among the various goddesses.

Parà Siva puja, and *homa vidhi*, ritual to the feminine power, *with Siva*; and mode of fire offering. If any defect occur a *prayaschita* or expiation, is provided.

[As temple service for the first time occurs, it may be noticed, that this retiring sect does not commonly possess distinct temples. However there is one at Periapolliam, connected with the *Siva koil*, but on the other, or western side of the river; and one of more regular construction at *'Arani* on the eastern bank of the same river. I also casually ascertained the existence of one at *Stri Permatùr*; it was equivocally termed *Iswara Koil*; but the speaker, finding his marks to be understood, admitted the fact; and stated that there were about thirty families of that persuasion, in that town; and that they paid no respect to the large Vaishnava fane.]

2.) *Nyána arnavam, slócas.*

1—26 *padalam*, complete.

Excellency or glory of the letters used for spell; the term *Varna málà* may also designate a *sacti;* and her glory.

Bálà stuti, praise of the girl *sacti*.

Tripurésvari stuti, praise of that goddess; with *Tripura sundari puja mahima;* glory of the ritual to the *sacti* of *Tripura* i. e., *Sancara* or *Siva.*

xerior for Esoteric

Stri vidya homa, daily fire-offering to the feminine symbol, described.

Njána homa vivaranam, a detail of the "wise fire-offering" for learning, or knowledge.

Dicsha vidhi, mode of initiation to the mystic rites of this sect—the *sacti bhaktis.*

Guru vandanam, homage to the religious teacher.

Guru stuti, praise of the same, and other like subjects.

A thick quarto in good order.

11. No. 11. *Lalita sahasranáma bhásyam.*

By *Bháscara raya* or *Bháswánanda.*

The *tica* to the original *slócas.*

1—11 *kalàs,* or divisions, complete.

Praise of *Lalita* a *sacti* by 1,008 names, or titles, the meaning of each one paraphrased, or explained. Mode of ritual homage to the said *Lalita*—her glory declared—so much for substance.

A thick quarto fairly written, in good order, lettered "Mystery, *Lalita* 1000 names, with commentary." The word 'Mystery' is lettered on many volumes of this class; seemingly as synonymous with 'a secret.' Very likely the Eleusinian, and other mysteries were of this x class; but the more legitimate *native* use is for isoteric doctrine, *within* some external exhibition; such as *Vishnu rahasya* the monotheistic doctrine. The *sacti* system is wholly secret.

12. No. 12. Four tracts.

1.) *Tri zati namávali pracásica,* a paraphrase or illustration of the names of a goddess. By *Sancaráchárya,* 1, 15 *pracásanam* or sections.

Sri vidhya is applied to the recondite knowledge of the class. It is used also for the *sácti,* and three hundred names, or epithets; are illustrated in this tract.

2.) *Tripura tápani,* prose.

The 3rd *khandam* only.

Between the two words, either *sundara,* or *sundari* may be understood. The piece declares the glory, or excellency of the *deva* or *devata;* but the real leaning is to the *sacti,* or female energy.

3.) *Váma áchára siddhántam; slocas.*

By *Mahésvara áchárya.*

× All wrong. Bagala or Vagala is separate from Bhaga

The 1st *padalam* only. It appears to belong to the *Váma déva samhita,* and gives the correct ritual, as to mode of homage to *déva* the god, or *guru* the teacher.

4.) *Bhagalà muc'hi, slócas, mantras,* from the *jaya drita yamala,* incomplete.

The name (*vulvæ prosópa*) is applied to a *sacti* or goddess; with a thousand names or epithets. Some spells are contained; the excellence of the said *sacti* is declared.

The book is a thin folio, neat writing, in good order, lettered "Mystery."

13. No. 13. Three pieces.

1.) *Parásara samhita, slócas.*

By *Parásara,* 1—65 *padalums,* incomplete.

There are other notices of this work. The part looked into of this one relates to *Hanumàn.* The *pancha muc'ha Hanumàn mantra,* or spell of the five-faced *Hanumàn.* Praise of *Anjini,* by which name also heis known.

Dwája dhattam, a tale of him; the words appear to be an epithet of the same. A filthy legend, as to the birth of *Hanumàn* is contained. The ordinary legend makes *Hanumàn* to leap at the sun, mistaking it for a fruit: here, by an improvement, he is stated to have swallowed the sun. Again we find *Hanumàn* educated by *Súrya* (the sun) who gave him to wife his daughter *Suverchala.*

Trisúla róma vátam—the slaying of one named "the trident *Róma.*"

Sumuc'ha charitra the tale of one named from a good countenance.

The bearing of the whole apparently is to show the importance of *Hanumàn,* and of the *mantra* named after him.

[A small proportion of *Vaishnavas* lean over to, or adopt the *sacti* system; and names and persons of their own class, not using *Saiva* names.]

2.) *Paramánanda lahari; slócas;* otherwise termed *shódasa ashstottra sata náma*—no *tica.* It is the second section, taken out from the *garbha kularnavam,* v. 9. 2) *supra.*

Paramánanda may mean "celestial joy;" but the term *ánandam* has been adopted by this sect, with reference to their own ritual.

It appears here to be applied to the *sacti;* with a variety of epithets involving praise.

× Error - Mâtangi means Pariar

3.) *Tatva pracásica, tica* form.

It is a paraphrase on a book entitled *stuti sucta málà.*

It appears to be *Saiva* and ascetical; but was not very particularly examined.

The book is a folio, of medium thickness, neat writing, binding damaged, lettered "Mystery."

14. No. 15. *Sarada tilacam, slòcas* and *mantras,* 1—25 *padalams* incomplete.

The forehead spot of *Sarada,* a goddess. 'A salutation to *Dacshina múrti* the *Saiva* genius of learning, to *Siva* (or *Párvati*) to *Siva* and to *Vignésvara* (*Ganésa.*)

Mode of propitiatory homage to *Indra,* and the rest of the 8 guardians of the celestial points—placing *calasams,* or vessels holding water—with fire—offerings to propitiate, bind, or bring over.

Praise of the aforesaid. As the *Vira Saivas* have invented a cosmogony of their own, so in this book there appears one differing from the ordinary *Hindu puránas.*

The main part of the book is on the *sacti* secret homage; not admitting × of full detail. The representative of *Mátangi* (the maternal member goddess is not, in this book, any altar with diagram and spells inscribed, as most usual; but a living *pariah* girl; who is to be treated in every way with respect, and presents; so as to propitiate. She is to be placed on a pedestal in an imaginary shrine, after the preceding spells have been used. There is a form for inspiring her with the goddess; and thenceforward she is no longer a mere woman; but the goddess incarnate; and care must be taken not to provoke her displeasure, or curse; which would be the curse of the goddess. The *púja* to *Mátangi* is made, not attended with any gross outrage; and the individual hired, as above, is dismissed civilly, with presents. The object is to obtain wealth; and sometimes, for purposes more malignant. Light needs to be thrown on "the dark places" of this country; and some sacrifice of propriety must be made in consequence.

The book is a thick quarto, in good order, lettered "*Saradà tilaca* Mystery."

15. No. 16. Sixteen brief pieces.

1.) *Kula arnavam, slocas.*

6—11 *adhyáyams.*

A part of the leading book of this class on the mode of purifying materials, used as offerings; with details as to the excellency of this mode of homage.

2.) *Garbha kula arnavam, slócas.*

1—13 *padalams.*

Sáubhagya, an epithet of the goddess—mode of offerings, and homage to that goddess. Mode of night homage, usual, but not peculiar to that class. The fruit, or benefit of such homage.

3.) *Lalita stavam—slócas.*

Lalita one of the names or forms of *Parvati;* praise to that *sacti.*

4.) *Srí chacra lékhana vidhi, slócas,* prose, *mantras.*

The *Sri chacra* is the diagram of the sect; but it is varied, according to various purposes intended to be answered. The suitable *mantra* is afterwards written in: *mantra siddhi* is the accomplished purpose. [The question arises whether people would obstinately usethis, or any other system of magic, if always in vain; and if the *mantra siddhi* occur for their encouragement so to continue; then, by what agency ?]

5.) *Siva ananda lahari—slócas* 210.

"The flood of *Siva's* bliss"; the glory of *Siva,* and praise rendered; including praise of the *sacti* of course.

6.) *Chitambara natanam*—4 *slócas.*

At some periods *Siva* dances; these *slócas* are on an exhibition of that sort, in the great temple at *Chitambaram.*

7.) *Mahésvara ashtacam,* 8 *slócas.*

Praise of *Siva*—his glory declared.

8.) *Sáundarya lahari,* 100 *slócas.*

By *Sancaráchárya*—The "flood of beauty;" a description of the bodily members of *Parvati,* with laudation.

9.) *Shada amnáyam, mantras,* and prose.

The *mantram* of *Syámala dévi.*

The *mantram* of *Varahi* [it is this form of *Durga* that has a lion-vehicle; as one of the seven great mothers; having no relation to the *Varáhávatáram*].

Mantras to bind the six points of the heavens; that is, the four cardinal points, with the zenith and nadir.

10.) *Panchami stáva rája, slócas,* royal praise of *Tripura sundari,* and other forms of the female energy.

11.) *Kála adarisam, slócas,* prose.

Mode of ritual homage to *Kálà* or *kálicà,* which is to be distinguished from *Káli* the *sacti* of *Vira Bhadra,* v. No. 17.

12.) *Yógini hrüdayam ; slócas.*

1—3 *upadésa*, so far complete ; attributed to *Amrïtánanda nát'ha vide* 28 No. 30, but extracted from the *Vamakésvara tantram.*

The mode of *tapas* or penance, so as to produce benefit ; and of course various details, and *mantras* of the *sacti* system.

13.) *Sacti Ganapati vidhánam, slócas* and *mantras,* 1—15 *padalams,* so far complete ; taken from the *siddha yamalam.*

Details of homage intended to bring over the goddess, so as to be propitious ; and to aid in designs, of what nature soever.

14.) *Uch'hista Ganapattyam, slócas* and *mantrams.* Mode of homage to *Ganapati* to obtain learning or intellectual skill ; but *Ganapati* is sometimes used merely as a covert term for *sacti* rites.

15.) *Sveta calpam, slócas.*

The 5th *padalam* only.

Sveta (of the same meaning as *Gáuri*) is the name, or epithet of a *sacti*—praise of her ; and benefit of homage directed to her.

16.) *'Aschárya ashstottra satam.*

One hundred and eight names of a *sacti* termed *'Aschárya* (wonderful) with praise said to be from the *Garbhakula ágamam.*

The following note, by the former proprietor, is prefixed to this volume.

" Consisting of extracts from various treatises. These extracts are transcribed unaltered from a palm leaf volume found at Trichinopoly. They regard the ultimate, and most hidden parts of the mysteries. The volume is excessively rare, and vigilantly concealed. These are indeed curiosities. The original MS. is in the *déva nágari* character, and very ancient." Date, and place not given—the note must have been written at an early period of enquiries. This collection has several copies of some of the pieces.

The book is a medium quarto ; the binding a little injured.

16. No. 17. Two treatises.

1.) *Kálicágama, slócas,* prose *mantras.*

1—21 *padalams.*

With reference back to No. 16, 11 it now appears that *kálicà* is *shad kalà* six-fold, or formed ; that is *kálica—kála rátri, kála dichva—Bhadra Cáli—kála rúpi—mrïtya kálicà.* These are all terrific forms ; and drinking the blood of victims offered in sacrifice *was* among the rites.

Praise of those goddesses, or of the one sextuple—glory—mode of ritual homage, and the like.

2.) *Párasu Ráma sútram, sutra* form, incomplete.

This recondite piece contains chants, or hymns, in praise of *Indráni, Vignésa, Cálátma, Adi-bindhu,* and other names, or forms of portions of the universal female energy, or NATURE. The sculptures on the *Amarávati* (or Elliot) marbles, which harmonize with the *sacti* system, represent these forms hieroglyphically by very small circles, within a large circle; or by many dots within a circle. In addition to the said chants, the worship, or ritual homage, to a naked woman as above explained, is given with the direct worship of the *vulva ut dea;* symbolical of course: though surprising, this homage is less obtrusive than the *Saiva* worship of the *lingam,* or *phallus.*

The book is a thin quarto, the binding a little worn.

17. No. 18. *Siva archana chandrica.*

By *Srînivasa bhatta; slócas, mantras,* prose; from the 25th *pracásam* (splendor) to the 35th incomplete.

The title would imply the *phallus*-worship; but it is equivocal; *Sivárchana* may relate either to *Siva,* or *Sivà (Parvati.)*

Rules for forming the diagram—mode of repeating the *Durga mantram,* homage to *Dévi,* as if seated in a splendid temple; meditation on the imaginary form, of pleasing, and agreeable countenance. Another mode of meditation on *Durga,* with matted hair; a necklace of skulls; and quite naked. Homage to a living representative of the goddess NATURE, as before explained. Gazing on such a type, and especially when menstruous, is deemed meritorious. Adultery with the wife of another man is herein stated to be an act of the greatest possible virtue. If there be an exacerbation it is this, that oblations of the blood of goats, buffaloes, of *men,* and of hares are directed to be made; together with the flesh of cats, and the hair of *Pariars.*

Much of the poetical, and imaginative is mixed up with the other, and grosser matter; and in the most extravagant kind of oriental allegory. The splendid temple, for example, abovementioned is brilliant as gold, has a pillar entirely formed of gems, and a hundred golden windows. The goddess, in one portion, is drawn with all the minute personal description of eastern poets, as a lovely young female; and, anon, is an Amazonian fury, with dishevelled hair, a necklace of skulls, and attributes of terror. All this might be passed by, as mere poetry, though idolatrous. However in the plain, tangible, and intelligible matters of fact, as to manners and morals, these run counter to the *common sense,* that is, to the almost *universal opinion* of mankind.

The book is a medium quarto, the binding a little used.

18. No. 19. *Siddhágama tantram:* said to be from the *Rudra yamalam, slocas.*

1—8 *padalams* and the 87th and 89th *padalams*, *cætera desunt.*

On the *Srî vidya*, general learning, or science of this peculiar sect.

Mantras or spells directed to *Durga*—*Vana Durga* the forest goddess, *Dacshinà múrti v. supra*—*Bhagalà (dea vulva) Garuda*—to bring them over, so as to aid. Modes of homage in connexion with the spells—*japa* muttered prayer—*tápa* burning, or intensive desire in meditation—and the like matters. The title indicates magic; the substance gives the specific kind.

The book is a thin quarto, the binding a little used.

19. No. 20. *Calpa káustubham*, from the *Rudra yamalam*, *slocas.*

1—5 *padalams*, and 83—89 *padalams.*

Siva is represented as stating that *he* worships *Tripura*—the mother of all—by poets termed *Maya* or *Pracrüti*, &c., but her primeval name is *Vana Durga* (the wild, or forest *Durga.)*

Rules for forming *yentras*, or diagrams, and inscribing the magic letters, or syllables therein, matters to be used in offerings, flesh, fish, wine, &c., also drugs, as opium, and the like, and flowers. One of those offerings, it is stated, will cause the votary to live six hundred years.

The whole relates to the worship of the female energy, as paramount to the masculine energy. Analogous to Cybele, the "mother of the gods;" or to the "celestial Venus" among the Greeks.

The book is a thin quarto, the binding injured.

20. No. 21. Four treatises.

1.) *Sudarsana samhita*, *slocas*, *mantras.*

1—27 *padalams.*

Parvati asking *Siva*, *who* now protects the world? on *Vishnu's* ceasing to become incarnate. *Siva* states some matters as spoken by *Vishnu*, to his discus *(Sudarsana)* and adds that *Hanumàn*, under the orders of *Rama*, now preserves the world. The spell of *Hanumàn*, octo-syllabic, is given, with the mode of silent repetition—and describing the form of *Hanumàn.* Benefit of meditating on that form, with use of *mantras;* a string of which on the *múla mantram* is given.

The kinds of diagrams used for those spells.

2). *Pratápa Hanumanta calpam.*

1—8 *padalams*, *slocas*, prose, *mantrams.*

Pratápa means glorious; and it may be understood of *Hanuman*, or of the benefit accruing from his worship.

The *pancha vactra* or five-faced *Hanuman*-spell for (*akarishanam*) drawing, or gaining over—*bandhanam* for binding down, not to oppose; *vasyam* to seduce, or fascinate—*vidvéshana* to divide, cause enmity between. The various spells, with fire offering, used for these and like purposes.

[These two pieces tend to explain the use of the words *Sudarsana* and *Hanuman* as to their employ by *Saivas*; which might lead to mistake. A small proportion of *Vaishnavas* are *fallen* off to the *Sacti* way, and such pieces, as the foregoing, may have been intended to draw such entirely over to the *Saiva sacti* system; and No. 22 *infra* may yield another exemplar.]

3. *Surendra samhita.*

1—14 *padalams—slócas.*

Account given by *Siva* to *Parvati,* at her request, as to the mode of ritual homage to *Syamala dévi;* that is to a portion of herself; and this, it seems, originally was told by *Náreda* to *Indra.*

The *Mátangi vidhi,* or homage to *Mátangi* is described, with the *mantra* used in that ritual. Mention herein occurs of the "right handed" and the "left handed" way; which may need further elucidation. The instruction here is to choose a *Chandáli,* or *Pariar* girl, in her first menstruation, on Tuesday, or Sunday of the dark half lunation; and, after the preparatory purification of the place, and binding the guardians, as often noted above, to inspire the said individual with *Mátangi;* to which being oblations are made, and the spell repeated one hundred times, with motions of the hands accompanying. This book allows the preference to be given to a woman of the military, or mercantile caste, or to a common prostitute. Sandalwood paste is to be put on her body; food and drink given; her eye-lids are to be tinged with antimony. The magician must be self-collected, or restrained; or he may go mad. With all this, a small combustible image is to be at hand, and the operator is to write his enemy's name upon it, and it is then to be burnt on the hearth; it being added, the said enemy will die within a fortnight. Then follows the direct worship of *Ucshista Chandáli* (the propelling *Pariah*) with the use of wines, or ardent spirits. It is added that any votary who makes known this secret worship is guilty of incest with his mother. In the 5th *padalam* are rules for the forms of diagrams; in the 6th the forms of what are termed *pit'has* pedestals (*quasi* altars) and fire-pits; the articles for oblations, and the kind of flowers to be offered, described: rules for fascinating kings, chiefs, a *Brahmani* woman, or *Sudra* girl, are given. Spells for offspring; for release from bondage; and other objects. Spells to *Cáli, Mátangi* and *Syamulà* for impediment in war; for arresting the sword; stopping the mouth, bewildering the mind

of adversaries ; laming the feet ; blinding the eyes ; and, in a word, all that magic aims at. The potency of the spells is lauded.

[It has been thought right to be a little particular with this book The system prevailed in the province of Bengal ; and mutineer sepoys were probably of this class. It is a depressed system in the Peninsula ; but as the result of enquiry, it is found that it permeates every where ; always existing where there is a small shrine appended to *Saiva* temples, termed *Amman Kovil.* They are the Ammoneans of Bryant ; whom that learned writer has managed to find every where.]

4.) *Bhadra krityà prasamsa,* or "praise of the vengeful-doing ;" *slócas.*

41—48 *adhyayams,* incomplete ; but stated to be extracted from the *Maha Lacshmi retna calpa* (*v.* No. 22 *infra.*)

Ritual of homage to the said goddess, to gain over her influence, or power, for use—for the cure of distempers, for the destruction of enemies and the like. The somewhat prudent precaution is given, that if the conduct, of the spell, or spells is without fault, the rite will succeed ; but if faulty it will not ; and will recoil on the operator.

The book is a medium sized quarto ; the binding used, or worn.

21. No. 22. *Mahà Lacshmi retna cosham, slócas* 1—42 and 45—88 *adhyáyams* the 43rd and 44th being wanting, and it does not seem to finish.

Isvara relates to *Parvati,* the glory and excellency of *Lacshmi,* with details of her worship ; especially as to the spells, with their accompaniments which are used, and are taught in this book. The kinds of diagrams for inscribing the spells ; and their great value. In the midst the *Garuda dhyánam,* an intensitive meditation is given. On five modes of purifying the five elements. External, and mental modes of homage. Times of offering sacrifices. Some fire offerings for use of women, making this kind of homage —fire pits for those offerings—their forms or properties, and the like things.

[*Lacshmi* is apparently synonymous with *Nárâyani,* one of the seven great mothers, or forms of eternal matter, personified.]

The book is a thick quarto, bound ; the back injured.

22. No. 23. Four pieces.

1.) *Bhagalà calpam, slócas,* and *mantras.*

1—36 *padalams,* complete.

Ritual for bringing over this *sacti*—fire offerings to be used—the *dhyánam* or intensitive meditation—*akarashanam* securing, or binding down to do the required kinds of service.

2.) *Sapta sati,* the "seven hundred."

1—21 *adhyáyam*, incomplete.

Part of the *Ch'handipàt'h* of *Durga*.

Durga argalam the door-bolt of *Durga*.

,, *cavacham*, praise and invocation for aid.

Vagisvari stottra, praise of the *sacti*.

Devi stuti praise of *Devi* or *Durga;* both names are chiefly used with reference to the Amazonian war; the subject of the *Ch'handipàt'h*.

3.) *Lalita sahasra náma, slócas*, the 1008 names, used in the worship of *Lalita*, one of the *sacti* forms, or names of *Parvati;* complete.

4.) *Srî vidya vilásam, slócas*, prose and *mantras*, complete.

Srî vidya, a goddess, otherwise, the *sacti* system. Ritual of homage.

Cálasa st'hápana, the placing vessels of water to be mantricised, and then used in lustrations—*prána pratisht'ha*, spells for infusing life into any diagram, or image, or inspiring any person with the goddess; causing any one to become possessed. The *chacras;* that is, the kinds of diagrams, used for spells or homage; the triangle and circle in chief; but variously combined, or posited.

23. No. 24. *Akila mantra sangraham* or *Srî vidya sutra dîpica*, a compendium of illustration of the *Srî vidya*, as above.

This book forms a receptacle for a great variety of pieces, under distinct headings, on the subject of the *Sacti* worship, and other modes of magic; according to a manuscript note, collected at Masulipatam in 1831.

To detail the whole is useless, some are as follows:

Sri madana gópála mantras.
Dhárana gópála ,,
Murti panjara ,,
Ashta Mahishi nyása ,,
Késava and other ,,
Tatva nyása ,,
Retna gópála mantra kramam.
Madana gópála stottra.
Gópála upanishada (spurious.)

These have chiefly relation to *Krishna*.

Nava retna stuti, nine jewelled praise.

Pátuca stottra, praise of the slipper.

'*Abarana devata stuti*, praise of the jewelled goddess.

Ganapati upanishada (spurious.)

Dacshana murti sahasranama, the 1008 names of the *Saiva* genius of learning.

Rája rajésvari stottram, praise of the royal-queen goddess, ("queen of heaven," Jerem: 44, 17—19.)

Bálà cavacham with *puja*, defensive spell, and mode of ritual to the young *Parvati.*

Bhairava mantram, see other notices.

The preceding headings include 95 pieces, or subjects; and the remaining pieces are placed under three headings.

The book is of medium quarto, the binding worn.

24. No. 25. Eleven pieces.

1.) *Kartaviryarjuna calpam, slócas,* prose and *mantrams.*

Mode of homage, and its benefits of a vindictive kind.

2.) *Kartaviryarjuna mantra vidhanam, slócas,* explaining the use of the spells. The directions being followed, the desired object, or objects will be attained.

3.) *Rája rajésvari adhyáyam, slócas:* intensitive meditation upon a ritual, and spell to a *sacti,* as above.

4.) *Laghu maha vidya kramam,* or otherwise *Pratyangira vidhanam.*

A brief ritual to *Pratyangira* a *sacti.*

5.) *Sábara chintámani.*

By *'Adi nat'ha, slócas,* and some Telugu prose, distinct 1—10 *padalams,* not complete. Ritual *mantrams,* &c., in the usual way, directed to *Cáli,* and other *sactis* to bring over, and render obedient to any designs.

6.) *Bétala calpam, slócas* and prose.

1—11 *padalams.*

Bétala is commonly understood of a subservient familiar demon; as in the tale of *Vicramarca.* It is therein connected with *Cáli,* and human sacrifices. It belongs to the *sacti* class of notions; and, in these sections are directions as to homage to the *Bétala*—its glory or excellence, &c. The design to obtain, and use its services.

[Shakespeare's beautiful fiction of Ariel may be taken as a specimen; though the ideas attached to a *Bétala,* are more consonant to a Caliban].

7.) *Avésha Hanumanta mantram,* prose with *mantras.*

Avésha is usually understood of a subtile, or spiritual form of some unearthly being, that comes over, and possesses people; a belief every where current. These are spells, and other matters so to bring over, and use *Hanuman,* as to possess and infatuate; and some of the matters are of a licentious character.

8.) *Indrácshi mantra vidhánam*, *slócas* and *mantras*.

Spell and connected ritual to a *sacti* termed *Indra's* eye; possibly synonymous with "stella."

9.) *Káliká vidhánam*, *slocas*.

Mode of ritual, &c., to a *sacti v.* No. 17 *supra*.

10.) *Kula nayicà puja vidhánam*.

Order of homage to the "family lady" or goddess of the locality, among *sacti bhaktis*.

11.) *Kuláchára padadhi*, *slocas*, incomplete.

Directions as to daily ritual, and customary duties of this class.

The book is a small quarto, the binding worn, and the back injured.

25. No. 26. Six pieces: this is the 3d vol. of "*Sactya* miscellany;" a collection of spells, &c.

1.) *Sarabhà Kálicà agamam*, *slócas* with a Telugu *tica*: 1—12 *padalams*.

Spells to drive away—disperse, &c.: some medical charms against agues, and other diseases.

2.) *Pratyangira prayoga vidhi*—*slócas* incomplete. The practice of rites to bring over, bind, &c. *Pratyangirà* a *sacti*.

3.) *Maha Lacshmi calpam*, *slocas*.

Ritual to *Lacshmi*, with its benefit stated *v. supra* 21, No. 22

4.) *Pratyangira upanishadam* 32 *rüchs*.

On the *majesty* of this goddess: if genuine, it must belong to the *At'harvana védam*.

5.) *Bhagala mantra vidhána krámam*.

Mode of ritual &c., &c., to this *sacti* above defined.

6.) *Anna púrnésvari mantra calpam*, *slocas* with prose and *mantras*.

[*Anna purna* is the name of a *sacti* at Benares, and other places. The mode of ritual, the spells to be used, and the glory of this *sacti*. Col. Moor in his Hindu Pantheon states that, in the Deccan, this goddess is publicly represented by a naked woman, outside of a temple; whom devotees walk around in homage, and pour upon her offerings of corn; the name means "fulness of food" *quasi* Ceres].

26. No. 27. Two treatises.

1.) *Lalitárchana padadhi*, *slócas*.

By *Chitánanda nát'ha*.

1—2 *parich'hédas* complete, some prose and *mantrams*. *Lalita* a *sacti*.

Concerning the officiating hierophant. Meditation on the *ishta devata*, or preferred goddess—on cleansing after evacuations. Homage to the *náva nat'ha* (pilot?)

Dwara devata puja, homage to the guardian of the door. *Matrica puja* homage to "the mother". *Pit'ha puja kramam*, order of the pedestal (altar) homage. Mode of placing *calasas* or water vessels for lustrations, and the use of the water. Ritual to various *sactis*, with the fruit, or benefit stated.

2.) *Sabhariya calpávali slócas*, prose.

By *Srînivasa cavi*.

1—5 *st'hápacams*, the 6th defective.

Ch'handi a name, or epithet of an Amazonian goddess. Mode of homage, three times daily, analogous to the *sandya vandanam* of other classes.

The whole was not particularly examined.

The book is a medium sized quarto, the binding a little worn.

27. No. 28. Five pieces.

1.) *Chulini Durga vidhánam*.

1—14 *upadésams* (lessons) complete.

The title limits the homage to a terrific form; and the chief points are *akarishanam* propitiating, *vasyam* gaining over; then, by the aid acquired *uch'chadana* driving away enemies &c., *stambhanam* impeding progress. The full order of ritual is given.

2.) *Ganapati calpam—slócas*.

1—14 *padalams*.

The ritual is termed *Uch'chista Ganapati puja* for gaining over, and for driving away enemies, or the like. The spells are stated to be *shadprayóga* of six-fold practice; and may correspond with the *shad kalà*, before noted. The *mantra siddhi* or accomplishment of the design. Praise is given to the terrifying *Ganésa*, for the result.

3.) *Kartaviryarjuna calpam, slócas*.

The benefit of homage to the *Sacti*. The name appears to be only distinctive.

4.) *Káumara samhita, slócas*.

1—9 *adhyáyam*.

The *Vidya Ganésa mantram*, with various adjuncts of ritual homage.

5.) *Trisati námam—slócas* prose, and *mantras*. Praise of *Lalita-devi*, by three hundred names, or epithets. Glory, or excellence of the said *sacti*.

The book is a medium sized quarto, the binding worn.

28. No. 30. Two pieces.

1.) *Yògini hrüdayam, slócas* with *tica*, the *tica* by *Amrıtananda nàt'ha.*

1—3 *sankétam*, complete.

Praise of the *ishta devata,* or preferred goddess : mode of teaching books on this system to other persons, as pupils. Some diagrams, with different names, and objects ; which, with their *mantras* inscribed, and recited, have the power of the *sacti* inherent : one with nine angles ; one with ten angles, but not regular polygons.

Trailocya móhana chacram, spell, and diagrams, fascinating three worlds.

Sarva róga hara chacram, the like, that destroys every disease.

Mudra vivaram, motions of hands and fingers, used with various spells.

Kâula mata lacshanam, a description of the peculiarities of the *sacti* mode of homage, and credence. Various modes of penance for obtaining desired boons ; and the like matters.

2.) *'Ascharya ashtottra sata.*

Praise of a *sacti* by 108 names : her glory ; and connected matters.

[*Aschar* is the name without inflexion. Mr. Layard, at Nineveh read a name in a symbol, clearly of this sect, as if it were *Ashur*. Query if both are not the same ? as the Assyrians, according to the Hebrew writings, were Yonians, or *sacti bhaktis*. *Ashtar* was the Phenician word, according to the same testimony. *Athor* was the Egyptian name.

They are probably one name. The word " wonderful" used above is, in Sanscrit, *áscháryam.*]

29. No. 31. Four pieces.

1.) *Sangyayana tantram, slócas,* prose and various *mantrams.*

1- -36 *padalams.*

Bhagalà calpam, the benefit of ritual homage to this *sacti* ; typified by the feminine symbol ; as *lingam* is the masculine symbol of other *Saivas.*

Concerning initiation to this way, or system by a *guru*—mode of *abishegam* or pouring out water on the neophytes (*quasi* baptism) excellence of this kind of homage, *yentra prayógam,* formation of diagrams

Ulca muc'hi, a fire-faced-goddess—a spell to hinder her. The benefit of homage to *Bhagalà*, repeated.

2.) *Lalita sahasranáma—slócas* complete.

Praise of *Lalita devi*, by one thousand and eight names ; which are used in ceremonial homage.

3.) *Sri vidya puja krama* ; *slócos* with various *mantras*. Mode of ritual homage to a *sacti*, bearing a name, which is also applied to the recondite science of this class in general. Formation of diagram, spell inscribed : direct homage paid to it.

4.) *Sapta sati*, *slócas* with prose, and various *mantras* 1—16 *adhyáyams*. From the *Marcandeya puránam*.

Praise of *Dévi*, who led on the war of Amazons, and destroyed various *Asuras* (or Assyrians). The chief is the *Mahisha vàtam*, with *Dumbra lochana*, *Rakta bija*, *Nishumbha* ; and many others.

There are also some rites, and *mantras* to the said *sacti* a name of *Parvati*.

The book is a medium sized quarto, the back loose, and the binding worn.

The former owner wrote inside this book, the following :

" Mysteries of *sacti puja*. This book contains copies of 4 books, regarding the most hidden mysteries of the *sacti puja*, *i. e.*, the worship of a naked woman, celebrated in secret with flesh and wine ; which the worshipers eat and drink. Hence all (?) castes are confounded ; and inconceivable abominations are practised."

" The goddess *Bagalà* or *Vagalá muc'hi* is a form of *Maya*, the sister of *Krishna* and is worshipped as a cup of water" emblematic of the *vulva*.

This book professes to be a supplement to the *Cularnavam* and *Garbha Cularnavam*."

30. No. 32. *Srî vidya vilàsam*.

By *Gangamánanda nat'ha*, *slócas*, with prose and *mantras* 1—7 *ulásams* complete, " amusement of sacred science."

Sri vidya goddess. Mode of writing or forming the diagram—homage to it—its excellency or glory—*pit'ha puja kramam*. order of homage to the pedestal, or shrine; the fire offering used. The intensitive meditation, and muttered prayer, conveying the wish of the votary : worship of the different members of the said *Sri vidya*, personified as a female. Praise of that form. Properties of the successful spell ; that is, when it answers to the intention.

Properties descriptive of the *mudras*, seals or signs, by motions of hands and fingers; and on what places on the body of the worshippers the hands and fingers are to be put, during the progress of homage.

The book is a thin folio, the binding worn.

31. No. 33. Three treatises.

1.) *Páushcara ágamam, slocas.*

1—8 *padalams.*

On the different *padart'hams*, or *genera* of existing things.

Bindu surúpa—on the nature or properties of *Para Brahm—tatva nirupanam*—detail of properties—*Mayá vivaranam*, an illustration as to the negative cause, or female energy.

Pasu padart'ham, the genus of cows, or brutes; some other castes are so termed; as the old Hebrews were accustomed to call aliens, dogs. *Kala sacti*, six *sactis*, some good, some evil. What is the *pramánam*, or measure of things, some are finite, some illimited, or infinite. Said to pertain to the *púrva Saiva*, or ancient system.

2.) *Sarva gnána uttaram.*

One *ágama* or book; *slócas.*

On the elements of all things; on the *mantra* and *tantra* or formule with its *muntra*, or its appropriate diagram; an enquiry, or discussion thereon.

Agni kárya vivaranam, mode of fire offerings. On initiation. Mode of sacrifices in some cases; and with reference to the *karta*, maker or person appointing the sacrifice, and paying the costs.

Siva vrüta surúpa, on the form and conduct of *Saiva* festivals, or other observances.

Throughout the preceding two sections are mingled details on the formation and proportions of *lingas*, or masculine symbols, with modes of ritual homage, according to what I believe is termed "the right handed way"; as the following more properly relates to "the left handed way."

3.) *Matanga paramêsvaram*, a *Saiva agaman*, 1—17 *padalams* complete. On the work of destruction and preservation; herein termed *layam*, and *bhógam*. Detail of the names of several *sactis*. *Vidya tatvam, Maya tatvam, kala tatvam;* these are technical terms. *Niti surupa, atma búddhi, guna nirúpanam*, are other terms of a mental, or spiritual bearing. *Sata, asata*, wisdom and ignorance described; and other like matters.

The book is a thin folio, old, the paper inferior, and somewhat damaged, the binding worn. [The contents would seem to be of remoter antiquity than usual].

32. No. 34. Two treatises.

1.) *Yógini hrüdayam—slócas* with a *tica* by *Amritananda nát'ha.*

1—3 *unmeshams.*

Praise of the preferred goddess.

Modes of instruction in books of this class.

Mode of forming various diagrams—to each a *sacti* power—diagrams of nine, and ten angles, the *seals*, or signs used with each one. A diagram and spell, fascinating the three worlds—an enquiry into the rites, and practices of the *kâula matam*, or family system. Modes of penance, and others of ritual homage to *sactis*, worshipped by that class of people.

2.) *Ascharya ashstottra satam.*

Praise by 108 names—an *alias* is said to be *Sâubhágya dévi* of frequent occurrence, *supra.*

The book is a small quarto, the binding damaged.

No. 35. Stated to be "lost."

33. No. 36. *Lalita upakhyánam,* said to be from the *Brahmóttara khandam* of the *scanda puranam,* 1—33 *adhyáyams.*

Communicated by *Hayagriva* (a centaur) to *Agastya; slócas.*

On creation, preservation, destruction—origin of the world—nature of men; ancient wars. On the *satvica-rajasa,* and *támasa gunas.* The *tatva guna* or truth is always inherent in *Vishnu.* If the *paramatma* become manifest in the flesh it will always manifest the *tatva gunam.*

[*Hayagriva* is the genius of learning among *Vishnu-bhaktis*; and the first person is used as "I (*Vishnu*) create, preserve, destroy." The name *Lalita* belongs to the *sacti* way; but this book seems more general. The book, on many pages has Latin interlined, or notes by the former owner; who states that the extract is from the *Brahmánda puránam*].

It is a large quarto, of medium thickness, the binding injured.

34. No. 37. Three pieces.

1.) *Kula arnavam, slócas* only.

1—17 *ulásams,* complete.

On the birth and death of mankind. Excellency of the *kula matam,* or family sect. The ritual used in it. Modes of *yógam,* or penance for desired boons. Excellence of the mode of homage to the female power. Mode of initiation by a *guru;* the excellence of the said teacher.

Various other matters: it is an authority with this class; and other notices may be consulted.

2.) *Garbha kula arnavam, slócas.*

1—24 *padalam,* complete.

Elsewhere noted—rites in the worship of *Sáubhágya*—various festivals, modes of homage therein—as the *nava ratri* (nine nights) the great *Durga* festival in September—the full moon—the new moon—and *Krishna angaraca chaturdasi*, or *Dipávali*, and others.

The book is a medium-sized quarto; the binding worn.

3.) *Chatur shasti stavam, 64 slócas.*

By *Sancaráchárya.*

A description of the members, and person of *Parvati.* It may be a part of the *Sâundari lahari;* but comparison was not made.
The book is a medium sized quarto, the binding worn.

35. Nos. 51, 39, 39, 43. Four pieces.

No. 51. *Tripura sundari calpam.*

By *Amritánanda nát'ha, slócas.*

1—101 *calpam* (or fruit).

—Glory of *Tripura* (of course not a "demon") and glory of *Tripura sundari*, the *sacti* of the destroyer of three towns. The excellence of that *kula*, family, or caste. A discrimination as to what kinds of flesh may, and may not be eaten. Mode of homage by diagrams, with spells inscribed.

Bhuvanésvari puja, to the earthly paradise lady, *Cáli pújа* to the *sacti* of *Vira bhadra*, and to other names or portions of the general negative, or passive power.

No. 39. *Garbha kula arnavam.*

1—24 *padalams*, complete.

See preceding notices No. 37 *et alibi.*

No. 39. *Bhagalà calpam, slócas.*

1—10 *padalams*, complete.

Various fire-offerings and rituals for *akarishanam*, subduing; *vasyam*, drawing over; and the like; see foregoing notices.

No. 43. *Siddhanta sec'haram.*

6—10 *parich'hedams—slócas.*

Nine kinds of *snapana vidhi*, or lustrations for minor faults, or purifications, *Pratish'ha vidhi*, mode of consecrating an image.

Jirna udháranam, repairs of temples, or other sacred buildings. With other matters of the *Saiva* right-handed way. It does not belong strictly to the *sacti* system; except as those shrines are often found within the boundary wall of *Saiva* temples, and near the larger shrine.

The former owner's note on this section.

"This is a kind of *Saiva* code of worship, defining the *lingam*, with rules for erecting, and worshipping it—properly this is a portion of the *silpa sastram*."

The entire book is a folio, of medium thickness, in good order.

36. Nos. 41, 40. Two pieces.

No. 41. *Siddhanta sec'hara*, *slócas*.
6—36 *parich'hedams*, incomplete.
Another copy of the preceding No. 43.
No. 40. *'Ananda tantram*, *slócas*.

1—20 *padalams*, complete, *vide infra* No. 52.

The book is a small quarto, the binding used.

37. Nos. 44, 52. Two treatises.

No. 44. *Siva samayánca mátricá*.

1—16 *ulásams* complete, *slócas*.

Mátricá, an epithet of *Parvati*, as seated on the lap, or thigh of *Siva*.

Mode of *ácharam*, or worship in temples; and also homage in *mantapas* or choultries.

[If a judgment may be formed from one specimen seen, they differ from the open *mantapas* of other sects.]

Excellence of the spell used in the homage to this *sacti*. The *puja p'halam*, or benefit of homage rendered.

No. 52. *'Ananda tantram*, *slócas*.
1—20 *padalams*, complete.

'Ananda rupa, "form of joy"—a symbol so termed—the cause of creation, destruction, &c. *Vidya surúpa*, another form or symbol. Benefit of homage. The recondite services or rites, of the *sacti bhaktis* are contained in the book, analogous to what has been already stated,

The former owener's note:

"*Siva Sama ánca Maluca*.

'Ananda tantram or *Bhaga Málini samhita*—two treatises that explain, in the amplest manner, the most recondite mysteries of the *sacti puja*, or worship of the good goddess"; (he translates *bona dea.*)

The book is a folio, handsomely bound in green calf, a little roué; that is, worn.

38. Nos. 82, 46. Four subjects.

1.) *Mátrica chacra vivécam.*

1—5 *khandas*, *slócas* only.

Various diagrams with their inscribed spells, used in the worship of *Mátrica* "the mother," emblematized as usual. The excellency and power of the said diagram, &c. *Siva sacti nirupanam*, a description of the feminine power.

2.) *Mátrica chacra vyakya—tica.*

By *Sivánanda*, 1—5 *khandas.*

An exposition, or paraphrase of the preceding original.

3). *Trisati bhashya*, *tica* form.

By *Sancaráchárya.*

This is a comment only, on three hundred names of the *sacti*— (see No. 28, 5) *supra.*

1—15 *pracasanams*; illustrations.

[*Parà devata* is a name of the *sacti*; and *Parà Paran* seems to be the true construction of the word, in Tamil-Christian usage, for God].

4.) *Siva samayánca mátricà*; *slócas.*

1—16 *ulásas* complete.

See 37. No. 44, *supra.*

The entire book is a folio, half bound, with paper back: marble inside.

39. Nos. 109, 47, 116. Four tracts.

Sect. 1. *Njanárnavam*, *slócas.*

1—26 *padalams*, complete.

Mode of ritual and homage, directed to many forms, or names of the passive power, or nature. Among others the following:—

Varna málà,—letters, and the *sacti* or power to which each one belongs.

× Mistake — Tripuresvari is goddess of heaven earth & hell

Bala Tripurésvari. "The young lady of the three towns;" or × youthful *Parvati.*

Tripura sundari, the same; but as matron.

Sri vidya "the sacred learning" of the sect, or name of a *sacti;* of frequent occurrence, *supra;* with various others.

The title means "the sea of wisdom;" and self-praise is quite usual with this class.

Sect. 2. See VII. 4 *supra.*

Sect. 3. *Párasu Ráma sutra.*

Sutra form (brief, obscure) complete.

These sentences relate to many names or forms of *sactis,* with some recognition of the masculine, or positive power in creation, &c. Excellency, and matters of homage stated; among others to *Indriyáni —Lalita Ganapati—Adi-bindu—Kalâtma,* &c.

Sect. 4. *Narasinha uttara túpani, mulam,* and *tica,* incomplete.

This professes to be an adjunct of the *Veda.* It is entitled from the 5th *avataram* of *Vishnu.* It was not very particularly examined.

The book is small quarto, in plain sheep binding.

40. Nos. 88, 106, 48, 105. Seven pieces.

1.) *Dadhichi samhita—slócas.*

2—30 *adhyáyams,* incomplete.

A *Saiva ágama* (one of 28) is stated to be explained by this book.

On the glory of *Sarabha deva;* of *Praty angiri;* of *Bhuvanésvari;* and various names or forms masculine or feminine, connected with the *Saiva* system. Some votaries honor both energies; some prefer the masculine; and some mainly, or exclusively the feminine—which is the *sacti* system.

2.) *Maha nyásam, slócas* with prose.

On the use of hand and finger signs; with various *mantras* of a *Saiva* kind.

3.) *Mahimna stavam, mulam* and *tica.*

By *Mahimna cavi;* incomplete.

Praise of the glory of *Siva* and *sacti,* with various description.

4.) *Matrɪca chacram, mulam,* and *tica.*

Uttara bhágam (the 2nd part) and incomplete.

On the diagrams and spells used in the worship of the " mother goddess," *ut supra.*

5.) *Sri vidya retna,* a *tica* or comment.

By *Vidyaranya*—complete.

The " sacred learning jewel" a *sacti* form, excellency, mode of homage.

For 6) and 7) see VII. 57.

7) is on the worship of *Káma-kálà,* a form, or name of a *sacti* or goddess.

The entire book is a folio in boards ; but the tracts differ as to size, and paper ; the back is injured.

41. No. 48. *Sáradà tilacam, mulam,* with a *tica,* the latter by *Bhattaraca.*

1—25 *padalams,* complete.

Sarada the name of a *sacti* or goddess.

See 14 No. 15 *supra.*

In addition—a few other notes may be made, on the earlier portion of the book.

Laudatory verses to *Siva* and *Parvati* ; and salutation to the *guru* or teacher.

'*Adi bindu* (original atom) is stated to be the primal cause, forming *Sámbhu,* and from *Sambhu* came *Sadásiva.* Thence *Rudra;* who produced *Vishnu,* who produced *Brahmà,* who created the world. Detail of creation, and of kinds of birth ; some beings from perspiration, some from eggs ; human kinds from ordinary generation. Composition of the human body materially ; whence human passion and death. Origin of deities, and formation of spells. Magical powers of the letters of the alphabet. Rules for building temples, and for their consecration. Properties of fire pits, and altars ; the latter in the form of the leaf of the *aswat'ha, peepul* or *arasu* tree, which is uniformly employed by this sect, as a type of the female organs. On preparatory rites of purifying the place, and the body of the votary, considered as a temple. . Rules for fire offerings. Names of opium, and other drugs, used in homage. Formation of diagrams. *Mantras* to various *sactis.* Hymns to the same. Names of the train, or attendants on the goddess. Fire offerings to bind opposing influences. The *Tripura mantram.* Motions of hands and fingers, conveying the power of spells to various parts of the body of the worshipper. On feeding *Brahmans* of this class, Then hymns to *Matangi,* and worship of the same in the person of a *pariah*

girl, caused to become possessed, as before described. A variety of spells to various names, or powers follow; and some rules for the *tapas* or penance to obtain boons, towards the close. [Any further remarks on such a system must be quite unnecessary.]

The book is a thick folio, country paper, done up with stiff paper covers, the back injured.

42. Nos. 60, 99, 100, 101, 50. Eight pieces.

1.) *Kála treya páráyanam*, or observances at three times of the day, morning, noon and evening; *slócas*, prose, incomplete.

On bathing; muttered prayer; ritual homage; meditation; and the like.

2.) *'Ananda lahari vyakyà, tica* only.

The original by *Sancárácharya:* this comment is incomplete.

'Ananda lahari, "a flood of joy" may be intended as to *Siva* or *Parvati*, or to the *Saiva* system in either of its parts. It is laudation, *Saiva* in kind.

3.) *Sáradà tilacam; múlam.*

The 1st and 2nd *padalams*, a fragment.

4.) *Sáradà tilaca, tica*, prose.

Part only of a comment, 1st *padalam.*

5.) *Siva dhermam; slócas.*

1—5 *adhyáyams*, extracted from some larger work. Duties, worship, and deportment of the *Saiva*-devotee.

6.) *Tantra rájam; slócas.*

1—3 *adhyáyams*, incomplete.

This is on the ritual of the *sacti* homage.

There are preceding notices.

7.) *Mantra mahódadi, slócas.*

5—8 *adhyáyams*, incomplete.

Mantrams or spells addressed to various *sactis* or powers—also to *Rudra* and *Vinayaca.*

8.) *Lolla*, or *Sáundarya lahari vyakyà*, the original by *Sancará-chárya* together with the comment. Praise of the members, and personal beauty of *Parvati.*

The book is a medium sized folio, done up with paste-board binding, back injured.

43. No. 53. *'Ananda tantram ; slócas.*

1—20 *patalams*, complete ; *vide supra* 37, No. 52.

The book is a small, neat quarto ; the binding a little worn.

44. No. 55. Five pieces.

1.) *Sundari purva tápaniyam*, prose and *mantra* form, 1—7 *khandam* incomplete.

On the mode of homage to *Tripura sundari*—diagrams, and modes of forming them ; with the usual concomitants.

2.) *Sundari uttara tápaniyam*, prose.

The concluding or supplementary part of the foregoing. On the advantage, or benefit of the mode of homage therein given.

3.) *Hérambà upanishadam ; vedaic* form.

Héram is a name of *Ganésa ;* but the affix would make out a *sacti* of *Ganésa ;* not usual. The glory of *Herambà* stated. If properly an *upanishada*, it must belong to the 4th *védam.*

4.) *Lalita upanishadam, vedaic* form ; concerning *Lalita*, or *Parà devata* of whom enough appears in foregoing notices.

5.) *Bálà puja vidhi*, prose, incomplete. *Bálà* is the *jung-fraw*, or *Parvati*, unmarried. Mode of ritual homage described, with other details ; in the usual style of these books.

The entire book is a small quarto, country paper, without binding, and slightly injured.

45. No. 58. *'Anánda tantram, slócas, pradipa vyakhya,* a paraphrase.

1—5 *adhyáyams*, the comment relates to this, and to No. 53, *supra* q. v. and see also 37, No. 52.

The book is a small quarto, country paper, paste-board covers.

46. Nos. 71, 63, 85. Three pieces.

1.) *Tripura siddhantam, slócas.*

1—61 *calpam* (fruit), incomplete.

Siva to *Parvati.* Details of the *sacti* worship.

Importance and excellence of the *mantra*, or spell of *Tripura sundari.*

Kula mata mahima, or glory of the " family sect," the worshippers of the feminine energy.

Samvit mahima, glory of opium and bang ; for which *samvit* is a *slang* term.

On the mode of presenting flowers, and leaves in ritual worship.

—*Bála* *mantra prayogam.*

Bhuvanésvari „ „

Kalikà „ „

On the practical use of spells to three forms of the passive energy: that is to young *Parvati;* to the " earth paradise lady," and to the " six-fold form " above noted; and the glory, or excellency of those rites is superadded.

The spells, and the practical ritual with them, and direct homage to *Mátangi,* as heretofore stated.

Mátangi uch'hista, repelling, or destroying. *Naculi—Syáma—Varáhi—Bhairavi,* and other forms, or names, or portions of the general principle or universal Nature.

2.) *Lalita sahasranama.*

The 1st part wanting: the *uttara pit'haca* or 2nd part—*tica* only, or comment on a portion of the 1800 names of *Lalita.*

3.) *Narasinha uttara tápani vyakhya,* a comment on an alleged appendage to one of the *Vedas:* the *pūrva* portion is wanting, and the original of the *uttara* also; the matter being *tica* only.

1—9 *khandam.* It relates to the 5th *avatara* of *Vishnu,* and the connected *sacti.*

The book is a handsome quarto, French paper, half bound in sheep, used.

47. Nos. 91, 64. Two pieces.

1.) *Maha svachanda sára sangraham, slócas.*

9—44 *padalams,* incomplete.

The subject has a general relation to the worship of *Tripura sundari.*

On the excellency of the *Tripura mantram.* Two kinds of homage described; the one mental, the other external, by the hands, &c. of the votary.

The *mudra* seals, or hand motions; the fire offering; the pouring water over the symbol, termed *abishégam;* and the various other details of ritual service.

2.) *Shódasa nitya tantra: múlam* with a *tica* entitled *Manóramá,* or " delightsome" by *Subhagánanda.*

1—22 *padalams,* incomplete.

Praise of *Ganésa*—of the *guru*. On the qualification proper for a disciple.

The formation of a variety of diagrams is stated, together with spells and ritual homage to various (*quasi*) goddesses.

A discrimination of the proper times for such ritual homage.

The names of a variety of such goddesses are given; as—

Kula sundari jvala málini—Lalita—Vasini—Mohini—Jayani, and others: with modes of worship, and the instruments, or utensils employed therein. [There are no marginal notes to this book.]

It is a medium sized folio, half bound, cloth and sheep, French paper.

48. No. 65. *Yógini hrúdaya dípica.*

The *múlam* in *slocas*, with *tica*; the latter by *Panyánanda nát'ha*, 1, 2 *sankétam* incomplete.

Many specimens of diagrams; some higher, some lower in value, or power. Excellency of those figures. Modes of *tapas* or penance for boons directed to that goddess. Her glory, and praise.

The book is a medium sized quarto, French paper, bound in calf, and lettered, a neat volume, but used.

49. Nos. 77, 66. Two pieces.

1.) *Tripura calpam, slócas.*

By *'Adi nát'hánanda*, 1—11 *padalams*, incomplete. Excellence of the *Tripura mantram anushtána vidhi*, mode of regular or daily use of it—mode of ritual homage—the hand and finger signs employed. Various processes that are preparatory to the worship of *Tripura*; and others that follow it. BAGALA

2.) *Bhagalà padadhi, slocas*, with prose, and forms of *mantrams*.

A chapter on the worship of a *sacti*, before sufficiently explained.

Praise by a thousand names. The ritual of homage—meditation thereupon intensitive; with *stottras* or praise.

The *málà mantram*, or string of spells founded on one original.

A tolerably full compendium of the worship of deified NATURE.

The book is a medium quarto, bound in calf and lettered, French paper.

50. Nos. 67, 80, 112, 110, 111. Seven pieces.

1.) *Siddhanta sic'hamani, slócas.*

1—20 *parich'hedams*, incomplete.

It appears to be the same work as No. 43, *supra;* but fuller, as having more sections.

Matters of *ácháram,* or sacerdotal observance generally, among *Saivas.*

2.) *Púrva* and *uttara Nrisinha tápani.*

By *Gaúda pata; múlam* and *tica.*

1st part 5 *khandams.*

2nd „ 9 „

The *sacti* system adapted to *Vaishnavas,* glory of the 5th *avataram:* mode of bringing over, and using the acquired aid.

3.) *Kála rátri calpam, slócas.*

1—12 complete.

The title is literally "fruit of the dark night."

Various magical and ritual details; as to *vasyam,* fascinating, and drawing over; *stambhanam,* stopping, hindering, stupifying; *móhanam,* sexual bewilderment; *akarishanam,* securing, binding down, &c.

4.) *Bhuvanésvari calpam, slócas.*

1—10 *padalams,* complete.

Mudras or hand and finger signs—*puja,* ritual homage, *dhyánam,* meditation after homage rendered, and benefits of such worship of the "earth paradise lady."

5.) *Mantra málà,* prose and spells.

A tissue of spells, used in the service of various *sactis;* such as *Mátrica, Vagisvari, Mátangi,* &c. &c.

6.) *Ch'hinna masta calpam, slócas.*

Mode of homage to a headless goddess—ritual fire offering, &c.

7.) *Haridrà Ganapati calpam, slócas.*

1—8 *padalams,* complete.

Haridra appears to be a name of the *sacti* of *Ganésa.* The name *Ganapati* is sometimes a *blind.* The subject is the ritual worship of the feminine energy.

The book is a folio, of medium thickness, French paper, bound in calf, with marble paper.

51. Nos. 73, 68. Eight pieces.

1.) *Tripura calpam, slócas.*

By *'Adi nát'hánanda.*

1st *padalam* defective, 1—16 *padalams.*

On the excellence, and benefit of the spell, and ritual, directed to *Tripura.*

2.) *Chatur sati,* 400 *slócas,* complete.

1—6 *padalams.*

Two modes of homage to *Tripura sundari;* one great or fuller, and the other brief. Mode of forming, or placing diagrams; and other rites of this kind of worship.

3.) *Chaturzati derpanam,* a mirror, or comment on the foregoing piece. By *Vidyánanda: tica* form.

4.) *Raju bhinarsini,* another comment, on the same, by *Sivánanda.*

5.) *Tripura sara samuch'chayam.*

By *Bhatta nága,* 1—10 *padalams,* complete.

Kula nayicà puja, ritual homage to the "family lady." *Snánam,* mode of bathing. *Mudra bandhanam*—the use of seals, or hand and finger motions; and mode of writing, or forming diagrams for spells.

6.) *Sampradáya dipica,* a *tica* or comment to the foregoing piece 5) also by *Bhatta nága.*

1—10 *padalams,* complete.

7.) *Uttara shadcám, slócas.*

By *Vidya pit'ha,* 1—6 *padalams.*

Kula akulà vibhágam, distinction; a being of the "family," and not of the "family."

Mode of ritual in this "family" kind of worship. *Déha tatva vivaram,* details of the human body; as pulses, vital airs, nerves, bones, &c. physico-theology. *Káma tatva vivaram.* On affections, or emotions of the mind; as concupiscence, and all sexual emotions; which are herein stated to be *good.* Other Hindus reckon *káma* with *cródha,* &c. among the great sins.

Yóga japam, on muttered prayer, in ascetical services—holding the breath—posture of body; and the like "bodily exercise."

8.) *Kula dipica*—a *tica* or comment to the last piece 7.) 1—6 *padalams.*

It follows the order of the original.

The book is a thick folio, on French paper, bound in calf, and lettered; used.

52. Nos. 69, 70, 72, 17. *Cala retna calpa: slócas,* prose, and *mantra* form.

Error - [illegible] BAGALA or VĂGĂLĂ

1—10 *padalams*, complete.

A collection of many short pieces spells offensive, and defensive, and the like matters. They are very numerous ; and as specimens a few are—

Bhuvanésvari mantra calpam.

Asuri ,, ,,

Sarabha sáluva ,, ,,

Ch'hina masta calpam, *supra* 50. No. 67, &c. 6.)

Rénuca cavacham, with *stuti.*

Apamárjana stottram.

Narasinha mála mantram.

Bétala isvari mantram.

Bhagala mantram—Hanumanta mantram, *Rajasvala stottram;* and many others.

Several of these occur *supra :* the second would seem to connect this worship with the *Asuras.* [The *Asurs*, or Assyrians were of this class, and the *Suras* (or *Syrians*) most probably worshipped the male energy. I have long been of opinion, from various reasons, that the original difference and subsequent wars of the *devas* and *danavas*, arose out of this difference of opinion, as to the object of worship].

The entire book is a narrow quarto, French paper, bound in calf, worn.

53. Nos. 98, 90, 124, 84, 94, 78. Six pieces, corresponding with the numbers.

No. 98. *Syamalà archana tarangini.*

By *Visvésvara sóma yájin.*

1—11 *vich* or "11 waves of the sea of the *syamala* ritual;" *slócas*, prose, &c.

Syama or the "dark colored" is in the title; but other names, or forms, of the female energy are included in the piece.

On fire pits and offerings therein, with a variety of matters connected; *archana* is a general term for the whole of any ritual service; *vide etiam infra* No. 97.

No. 90. *Káma kalà vilásam, slocas* with *tica.*

The glory of a *sacti*, with an untranslatable name: a fragment.

No. 124. *Kula árnavam, slócas.*

1—6 *ulásam*, complete.

See preceding notices of this leading work.

Jiva stit'hi, state of human life.

Kula dravya lacshanam, description of the various articles used in offerings, or otherwise, by that class of worshippers.

Details of ritual homage to the "Lady of the family." Glory or excellency of the *kula matam*, or family sect.

Many other matters.

No. 84. *Sri vidyà vilásam*, *slócas*, prose.

By *Gaganánanda nát'ha*, 1—5 *ulásams*, incomplete. See former notices.

Worship of the *pit'ha* shrine, or altar. Mode of forming diagrams; and homage rendered to them, when the *sacti* is brought within them.

No. 94. *Mantra malicà*, a string of spells; and other matters, taken from the book called *Acása bhairava calpam*.

Spells to *Bálà*—*Suddha vidya*—*Mátangi*—*Bhuvanésvari*—*Kalyána mátangi*—*Dhumavati* and others; spells for "*quicquid cupiunt homines*," wealth, fame, pleasure, death of enemies.

No. 78. *Vátula tantram*, *slócas*.

1—10 *padalams*. This is also a leading book.

A three fold division:

1.) *Siva tatvam*; 2.) *Sâda Siva tatvam*.

3.) *Mahésa tatvam*; and many other subdivisions.

Brahmábhédana nirupanam, or proof of no division, as *Brahmà*, *Vishnu*, *Siva* in the divine being. They are one in operation, in creating, preserving, destroying.

Mode of homage.

There are a few MS. English notes to this No. only, according to which—all gods derive from *Siva*—the *sactis* from a *bindu* (or particle) and these create, preserve, &c.

The whole book is a broad folio, French paper, edges uncut, mill boards.

54. No. 81. *Lalita upákyánam*.

The *uttara bhágam* from the *Brahmánda puránam*, 1—33 *adhyáyam*, incomplete; *slocas* without any *tica*.

Lalita a *devi* is here introduced in a warlike form; (a contradiction to the name) she fought with, and killed a *rácshasa* named *Bhandásura*, who had thirty lakhs (or three millions) of men at his command.

Vishanaca asura was afterwards routed ; and other commanders of armies were killed *seriatim*.

In the midst are details concerning *loca srishti—stit'hi—layam—* creation, preservation, destruction.

On the divine and human souls, and like matters of a Pauranical cast.

A few English notes on the conquest of *Bhandásura* agree pretty well with the above.

The book is a thick quarto, French paper, half bound in calf, and lettered.

55. No. 83. *Kula matam, slócas.*

By *Cavi sec'hara*, 3—16 *padalams*, incomplete ; seals, or finger signs used in homage to *kula nayacà*, the " family lady."

Bálaca samscáram, instruction to young persons, on receiving them into this class of worshippers.

The character and conduct of *guru* and *sisha*, or teacher and pupil.

Shad-carma vidhi, six kinds of duties, or rituals. *Vîrasátanam*, on boldness, or bravery. *Yógini sátanam*, the daring produced by *Yógini*, with a securing her aid.

The book is a narrow folio, country paper, worm eaten, boards.

56. Nos. 84, 79, 92. For 87 See VII.

No. 84. *'Ananda lahari, múlam* with a *tica* entitled *Sáúbhagya verddhini.*

Stanzas in praise of *Siva* and *Parvati*, the commentary relates only to the *saoti*, as a person, whose members, and general personal beauty are praised.

No. 79. *Hanuman málà mantram, slócas*, prose, and a string of spells founded on one original. The spells are directed to a *power* named *Rájarájésvari*, " the queen of kings."

No. 92. *Trigambaca upásana vidhi ; slócas*, prose, and various spells, complete.

Rudra upásanam krarram, ritual, or order of bringing over " the destroyer" to aid in any design.

Avahanti stóttram and *Indrácshi stóttram*. Praise of two powers so named.

Gayatri calpam, fruit of the primal *mantram*. *Gayatri savitri*, to release from the effects of any curse. *Gayatri hrüdayam*, praise of the *gayatri*, as *stava raja* royal praise ; *panjaram* nest, security ; *upanishada* and *ashtot-*

tra sata nama, praise by 108 names. *Bhujangam* a panegyric, written within the form of a serpent.

Praise of *Surya*, the sun, by 1008 names.

The whole book is a long, thin folio, French paper, boards, the back injured.

57. No. 93. *Yógini hrüdaya dîpica* or *tantram*, the *slócas* with a *tica*, the latter by *Punyánanda nát'ha; sanketam* 1, 2, the 2nd defective.

Some diagrams directed to *Yógini* are named, and described, with mode of ritual homage; and a variety of connected matters.

Nine quarto copy books, French paper, unbound, tied by a string.

58. No. 95. Six pieces.

1.) *Shad ámanáyam*, *slócas* and prose.

Six parts, as directed to six powers, or to *kalica* six fold *ut supra*. The excellency of the *Varáhi mantra* is stated. *Varáhi* is a warlike form; vehicle a lion.

2.) *Panchami stava rájam, slócas* with prose.

Royal praise of *Tripura sundari.*

3.) *Kâula dherma, slócas.*

By *Visvánanda.*

Duties, obligations, immunities of that class who call themselves the "family."

4.) *Yógini hrüdayam, slócas.*

1—3 *upadésam*, complete.

Names of diagrams—mode of ritual homage—on the form of the power—mode of *tapas* for boons.

5.) *Atma puja vidhi, slócas,* prose.

On mental homage, apart from any ritual.

6. *Sutrocta padadhi, slócas,* with a prose *tica.*

A chapter from some other book on the *Sri chacra puja vidhi,* or ritual and mode of homage to the special diagram of this sect; designating the female power.

The whole book is a short, narrow folio, French paper, half bound, in sheep.

× A ludicrous blunder. It is the Sankhya or atheistic philosophy –

59. No. 96. *Sanc'hyayana tantram*, *slócas* from a book called *shad-vidya*.

1—13 *padalams*, defective in the midst.

Details of ritual, and of the practice of spells, directed to *Chulini*, *Durga*, *Bhagalà* ; and other forms or names of the feminine power ; the × title may be rendered by '*sea-shelliana*-ritual.'

Octave slips in a paper case, which is worn—French paper.

60. No. 97. *Syamá archana tarangini* (sea).

By *Visvésvara sómayágin*—*slócas*.

1—16 *vi-ichi* (wave) complete.

See 53 No. 98 *supra* : this is another, and fuller copy.

Some matters on ablutions, and on the elements in the human body. On mental homage. Meditation on the sun. On fire pits, and *homas*, or offerings therein.

Pápa punya purushah vivaram—detail on "the sin-meritorious man" (*quidne?*) Hands and fingers signs ; intensitive meditation, praise in the ritual worship of *Syama* specially, and of other *sactis*.

—Lights before the symbolic image, and *p'halam* or fruit of the various services.

—On the use of opinion, in this species of worship, with the *mantras*, or spells used therewith.

—Meditation on the man of sin with intensitive spell, or prayer.

—On shame, and invocation to various stellar or other influences, such as *dacshina káli* and the like.

—On the use of wine in these rites, its kinds ; its sacred character, and other liquids that may be used instead of it, and a spell to free wine from a curse laid on it by *rishi*.

—On the direct homage, by worship of the female form, termed *Yógini puja* with the use of wine, and various ceremonies ; such as may be gathered from various portions of these abstracts.

The book is a long quarto, country paper, bound in sheep, worn.

70. No. 108. Two pieces.

1.) *Yógini hrüdayam*, with a *tica*.

By *Amritanánda nàt'ha*.

1—3 *sanc'hétam*, complete.

Various modes of writing diagrams with ritual homage, and connected matters, see foregoing notices.

2.) *Ascharya ashstottra satam*, from the *Garbha kularnavam, slócas*. Praise of *Aschar*, a feminine power : see a foregoing number.

This book is a medium quarto, French paper, bound in calf, used.

71. No. 118. Five pieces.

1.) *Kálicà ágamam, slócas, mantrams.*

9—15 *padalams*, incomplete.

Vide No. 17 *supra*. *Kálicà* a *sacti*, or a six-fold form. Mode of gaining her influence; so as to conquer, and the like.

2.) *Trisati namà vali, slócas.*

Praise of *Lalita devata*, by three hundred names, or epithets.

3) *Vana durga calpam, slócas.*

1—10 *padalams*, complete.

Glory of *Vana durga* as the primal cause of all things. Ritual, and attendant matters.

4.) *Tripura siddhantam, slócas.*

Calpam 1—20 and 31—50, incomplete, diagrams—mode of homage. See foregoing notices.

5.) *Bhagalà mahà Lacshmi calpam, slócas.*

1—23 *padalams*, incomplete.

This *sacti* usually occurs in a *Saiva* relation. It is here identified with the *sacti* of the *Vaishnavas*. The ritual, fire offering, various spells used, and benefits to be derived, are herein contained.

The book is a medium sized quarto, French paper, bound in calf, worn.

72. No. 120. *Tantra sára, slócas.*

By *Bhattácharya :* some prose.

On matters relative to teacher, disciple and discipline.

Kalà surupa: appearing to be a deifying of sixteen *modi coeundi*, each one as a goddess, with the *chacram* or diagram appropriate to each. Further details on the way of drawing such diagrams, with a description of the *laguna*, which here must be technical; and the fruit, or benefit of homage rendered to the said diagrams.

Modes of homage to various *sactis* or powers; and especially *Bhuvanésvari*.

[As in Cuttack there are 1,000 small temples close together, named after *Bhuvanésvara*, a name of *Siva*, so it is probable that this particular name of *Bhuvanésvari* is common in that neighbourhood, whence these books came].

This volume is a thick quarto, good French paper, bound in calf, and lettered; the binding worn.

73. No. 129. *Tripura sundari tantram, slócas* 1st *calpam,* 2nd and 3rd wanting, then 4—18 *calpam,* the end.

Generally on the *kula matam,* or "family sect." Glory or excellency of *Tripura sundari,* and other goddesses.

vit Great excellency of *sambin,* or opium; elsewhere termed *samvit.* [The use of this dangerous article, is uniformly encouraged by these *sacti* books.]

Kuláchára mahima, the glory of the ritual system of homage, by these *sacti-bhaktis,* and a variety of other matters; some of them noticed in other copies, *supra.*

A thin folio copy book, good French paper, not bound.

74. No. 130. Two pieces.

1.) *Siva siddhanta tantra, slócas.*

1—5 *adikaranam,* not complete.

Rites, formules, spells, and like matters; apparently pertaining to both right, and left hand modes of this worship.

2.) *Vatula tantram—slócas* with *tica.*

1—10 *padalams.*

This is a standard book of this system, extracts from which appear *supra.*

It contains some metaphysical matters and discriminations; but the chief things are magical formules for various purposes, and objects —always to the feminine energy.

The book is a thin folio, blue French paper, half bound in cloth, and lettered "Mystery various."

75. No. 131. Two pieces.

1.) *Rasa retnà karam, slócas.*

By *Nitya nát'ha,* 1—20 *padalams.*

Ranaranibhavam, to ascertain the proper time for bringing over any *sactis,* or female power, to aid in any design.

The mode of meditating on various diagrams, symbols of goddesses.

The practical ritual, offerings, spells, &c., for drawing over various *sactis,* to aid in any purpose, and like matters.

2.) *Njánarnavam,* wisdom-sea, *slócas* 1—26 *padalams,* complete.

Various modes of homage to different names, or forms of *sactis;* always resolvable into the feminine symbol.

Shodasa kalà v. 72 No. 120 *supra.*

Rituals and spells to various powers as—*Bálà*—*Tripurésvari*—*stri vidya*—*Durga*—*Vána Durga*, and others.

The book is a medium sized folio, French paper, half bound in calf, lettered.

76. No. 133. *Kalica puránam, slócas.*

1—90 *adhyáyams* complete.

Marcandeya to various *rishis.* [It is properly an *upa puranam*].

Mahishasura, and others, having greatly troubled mankind, the *sacti* of *Siva*, as *Káli*, *Chámundi*, *Durga*, *Dévi*, &c., fought with and killed those *asuras*. This matter is probably taken from the *Marcandeya-puránam ;* but there are other matters, ritual, mystical ; pauranical in character.

The following notes are by the former owner:

"The *Cálica purana*, in Sanscrit transcribed from a MS. written in the Bengali character 1838.

"The *Calica puránam* a celebrated *Tantram*, or demoniacal work. It is very rare in the south. I wrote to Bengal for it, in vain ; and at last, obtained a MS. in England, in the *Bengali* character, from which the present volume was copied. It was given to me by a friend, who had been in Bengal, and who did not know the name, or subject of this volume.

"Regarding this work see Wilson's *Vishnu puránam*, page 57.

At the end of the book—

"The 56 *miri puja*, or virgin worship is in *Devi Bhágavatam* part 3, chap. 26, ait Kennedy apud As: Journ ; March 1841, page 146.

Chap. 63 gives precisely the *sactya* rules ; and the goddess is worshipped naked – *Yoni mandalè*."

The book is a full sized quarto, French paper, calf bound, and lettered.

77. No. 135. Two volumes *Tantra sára.*

By *Bhattácharya*, *slócas* and prose.

Properties of *guru* and of disciple.

Shodasa kalà surúpa, or nature of sixteen *powers*, *modi coeundi* personified, as objects of worship.

Various specimens of *yentras* or diagrams. with spells, and ritual of homage directed to those typical symbols: at what times this homage to be paid.

Some *cavachams*, with *stuti*, praise on defensive spells, with reference to the aforesaid sixteen personified symbols ; and as there are 2 folio volumes, of course other like matter—it is an essence, or compendium of the entire system.

Note by the former owner—

"This book was transcribed for me in the Telugu character from "a MS. written in the Bengali character, which I found in the shop "of a London Bookseller, when I was in England in 1836. I bought "the MS. on mere speculation for a guinea; neither the bookseller nor "I was aware what the title was." C P Brown

78. No. 137. *'Ananda tantram, slócas.*

1—20 *padalams,* complete.

See previous notices.

A variety of diagrams, and modes of ritual homage with spells. *Vidya surúpa,* form or nature of a goddess; and of course a variety of other matters: all pertaining to the *sacti* system.

A scroll occurs often in the margin, made to resemble the shell *turris*; but as the Telugu letter S. is the basis, it is supposed to mean *Sri, i. e. sacti.*

The former owner writes:

"This is the authentic *facsimile* transcript of the most ancient MS. of the *'Ananda tantram.* The book is to be printed from this copy."

The volume is a small, thin quarto, half bound, and lettered, worn.

79. No. 141. *'Ananda tantram, slócas.*

1—20 *padalams* complete, *déva nagári* letter; and probably the copy from which No. 137 preceding was transcribed.

It is a thin folio, cloth bound, and lettered.

80. No. 375. *Kálika puránam, slócas.*

1—55 *adhyáyams,* incomplete.

In the early chapters are references to the common legends of *Siva—Sati,* and *Dacsha.* *Maya* (the negative power) became daughter of *Dacsha;* and was named *Sati* (pure) as the first consort of *Siva.* Other legendary matter, including the attack on *Siva,* by *Manmata.* The chief details are on the *Káula matam;* and they may be gathered on the whole, from foregoing notices. The book is a minor *puránam.*

Not bound, as not complete; and consisting of 28 cahiers, or copy books, tied up together; French paper.

81. Nos. 536, 528. So placed in a book of ten pieces, and eight numbers.

1) to 4) in preceding books.

5.) *Charcha stóttram, slócas,* complete.

On *Parvati.* A sort of *jéu d' esprit;* an affected raillery, pretending to find fault, and to tell her what she ought to do; *badinage* turned to praise.

6.) *Ambà stavam, slócas,* complete.

Praise of *Parvati* direct, and not in the mode of the last piece.

7.) *Sacala janani stavam, slócas.*

The name implies the source of all beings and things. *Parvati* is addressed. "Thou art the mother of all beings;" and praise is founded on that assumption.

The entire book (as several times noticed) is a small quarto, thick; half bound, and lettered.

XXI. Saiva or Vira Saiva.

1. No. 56. Two pieces.

1.) *Mahimna stavam, slócas.*

By *Mahimna cavi.*

Praise of *Siva,* as the supreme.

2.) *Pancha retnam,* five jewels.

Five paragraphs, each one of five *slócas.*

All ought to be votaries of *Siva.* He is asserted to be lord of the world. He bestows beatification.

The book is unbound, country paper, small quarto.

2. No. 57. Three subjects.

1.) *Panchama yóga vidhi, slócas,* &c.

1—15 *tarangam,* others wanting.

Mode of conducting what is called 5th sacrifice. Properties of the sacrifice; what articles are suited to this sacrifice—with mode of regular ritual.

2.) *'Ananda lahari, slócas.*

By *Sancaráchárya.*

Praise of *Siva.*

3.) *Sáundarya lahari,* 100 *slócas.*

By the same.

Praise of *Parvati* describing the different members of her body, and eulogizing her perfect beauty.

Two small cahiers, country paper, not bound.

3. No. 75, 74. Two pieces.

1.) *Sáundarya lahari, múlam* and *tica* including the *'Ananda lahari* with *tica;* originals by *Sancaráchárya.* Comment by *Dindima cavi.*

2.) *Lola* or *Lacshmi tara*, followed by the *Sâundarya lahari;* the latter is the original, the former a comment on it, by *Lola Lacshmi tara*—a description of *Parvati's* person, as above.

The book is a folio, on French paper, ornamentally bound in calf, worn.

4. No. 76. *Supra bhedágamam*, or *Pratisht'ha tantram, slócas.*

In two *pátams.*

The 1st has 1—55 *padalams* complete.

2nd 1—3 defective.

Siva narrated this ritual to *Vignésvara.*

Siva tantra vibhágam, the section on the *Saiva* ritual. Daily bathing, mode of offerings; festival observances to *Siva*, and others; on the observances of special days. On the qualifications of teacher and disciple.

Sáiva utpatti kramam, origin of the *saiva* system.

Bhúcóla krama, on the earth—its measures—mountains, seas, *dwipas*, on the pâuranical system.

Sáiva dhermam—lustrations; and a variety of other duties, and observances.

[This volume though not *sacti* in kind, contains a lithograph of a bunch of leaves of the *asvath'ha* sanscrit: *Rávi chéttu ácu* in Telugu, Peepul leaves].

The book is a folio, French paper, half bound and worn.

5. No. 103. *Rudra calpam, slócas.*

From the *scanda puránam.*

Sadà rudra, the universal destroyer; his glory. *Cáli* of three kinds of power or ability. *Puja mahima*—glory of the ritual homage; and *p'halam* its fruit, or benefit. *Mantra mahima*, power of the spells used in this homage.

A thin quarto copy-book, country paper, the cover worn.

6. No. 132. *Pancha vimsati vigraha vivaram; slócas*, with prose *tica.* Twenty-five amusements. A collection of various pieces, *Saiva* and *Vira Saiva:* as

—*acshara varanana*, properties of letters.

—*dévata nirnayam*, description of deities.

—*pancha gavya lacshanam*, on the five products from a cow.

—*ásana vidhi*, mode of sitting in *Saiva* homage. Then the *shad st'hala*, or six places in the human body, where *Siva* dwells; and these, on the *Vira Saiva* system, are typical of various higher worlds; *Mahésvara st'halam, Sarana st'halam, Aikya st'halam, &c.*

Purana smriti bhédam—difference between *purúnas*, and law treatises. Mode of *puja* to *Siva*.

There are twenty-five subjects, indicated by prefixed index, in Telugu letters; it is not needful to copy the whole.

The book is a long quarto, thin, French paper, cloth bound; lettered *sacala ágama sangraham*, (which is too magnificent.)

7. No. 136. *Vira ágamam, slócas*.

Two *khandams* and 1—68 *padalams*, complete. A *Vira Saiva* work.

Description of the various places in which *Siva* dwells; *ut su pra.*

Prána linga st'halam.

Sarana st'halam.

Aikya st'halam and others.

The excellency of those places.

Njána yoga nirupanam, on the union of divine knowledge with the practice of ascetical penance.

Glory of the *Vira Saiva* books.

Linga bhéda, difference of typical symbols, and their excellency.

Proper mode of conduct, according to the *Saiva ágamas*, or religious books.

The book is a thin folio, French paper, half bound, cloth and calf, and lettered.

8. No. 363. *Basava purána.*

1—16 *adhyáyams*, but incomplete.

A leading work of the *Vira Saivas*, of which an abstract will be given from the Telugu language.

The 7th section in a folio book, which contains eight pieces.

9. No. 368. *Siva dherma, slócas.*

Two *khandas.*

The 1st contains 1—12 *adhyáyams.*

2nd 1—6 *adhyáyams*, both of them incomplete.

Various duties of *Saiva* devotees; among others, that of inculcating their doctrines; and, on the excellency of various kinds of gifts.

Ten copy books, country paper, not bound, but tied by a string.

10. No. 370. Three pieces. For Sect. 1, see XII.

Sect. 2. *Anubhava sútram, slócas,* from the *Vátula tantram.*

1—8 *adikaranams,* complete.

On the experimental part of the *Saiva,* or *Vira Saiva* system.

Sect. 3. *Mahimna stavam,* 35 *slócas.*

By *Mahimna cavi.*

Praise of *Siva*—he is without any superior; claims homage, and otherwise lauded.

The book is a small quarto, thin, French paper, boards.

11. No. 376. *Ganésa puránam, slócas.*

1—15 *adhyáyams,* incomplete.

Mode of homage, to *Ganésa*—excellency of this ritual—muttered prayer for desired boons; and other matters. The name of *Ganésa,* or *Ganapati,* sometimes covers *sacti* matters; these were not observed in this book.

Six copy books. English foolscap paper, neat writing.

12. No. 414. *Siva dherma.*

One *adhyáyam* only : the piece incomplete. Duties of *Saivas,* as above noted.

The fifth section in a book containing eight pieces.

13. No. 427. Three subjects.

1.) *Linga dhárana dípica, slócas* and prose.

It appears to be the original, with a comment; the subject being panegyrical of wearing the *lingam,* with extracts from *Smrìtis* and *puránas* on this topic.

2.) *Sraddha siddhanta padadhi.*

By *Goracsha nat'ha, slócas,* prose.

Some mystical statements were noticed, on *ánda* the egg, that is the universe, and on *pinda* the ball, or fœtus, but meaning the human body.

3.) *Siva prasáda chintámani, slócas* with a *tica* in Telugu; complete.

On the origin of the *Siva linga* and its glory. The need that people should obtain *Siva's* favor, or *prasáda;* which is also applied to food, eaten after having been offered in oblation.

The book is a small, thin quarto, French paper, bound in cloth, and lettered.

13. No. 441. *Sic'harani mùlà*, the *múlam; Siva tatva vivecam*, the *tica* or comment; the latter by *Appayya dicshada*, complete.

On the *sat gunas*, or excellent dispositions of *Siva*—his *chit rúpa*, or immaterial form. On *Siva bhakti* or devotedness to *Siva*. If any one insult *Siva* he cannot prosper. Various other praise of *Siva*.

On a fly leaf in front is the following note by the former owner.

" The *sikharini malà*—a series of sixty-four verses in praise of the *Saiva* creed; with a voluminous commentary or exposition, entitled the *Saiva tatva vivécam*.

" This rare volume was presented to me by a learned pundit, a descendant of the author: he has revised, and corrected the whole." " The author was the celebrated *Appaiya dixita*. He wrote the commentary."

" This treatise is on the *Saiva* creed, and pays homage to Bramins; accordingly it is opposed to the *Vira Saivam*."

The book is a large thin folio, half bound, marble paper and calf, lettered; the binding damaged.

14. Nos. 625, 627.

—*Sancara samhita*.

80—86 *adhyáyam*, incomplete.

—*Srì rahasya khandam*.

1—2 *adhyáyam* on the formation of the world, and various other matters.

—*Siva tatva suta vidhi*.

1—10 *adhyáyam*, incomplete.

On the true nature of *Siva*.

—*Sétu mahatmyam*, local legend of the Isthmus at Ramiseram; from the *Scanda puránam*, *Saiva* in bearing.

1—10 *adhyáyam*, incomplete.

These are the closing portions in a folio book of 8 Nos. and nine subjects, thick, two kinds of paper, boards.

15. No. 630. *Anádi Vira Saiva sangraham.*

By *Siddha Virana, slócas.*

1—27 *prakaranas,* complete.

On the *shad st'hala* or six places, the seat of *Siva* in the human body —as the *sarana bhéda, aikya* and others; see former notices. The glory of those places. Description of rites on the *Vira Saiva* system. Extracts from *puránas* enforcing *Vira Saiva* dogmas, and the like.

The book is a thin folio, on superior paper, half bound, cloth and calf, and lettered.

XXII. Tales.

1. No. 370. *Déváanga charitra.*

From the *Brahmánda puránam.*

6—19 *adhyáyam,* incomplete.

Legendary account of *Dévánga,* a *rishi*—his birth—training—travels as a teacher, and connected matters. The last section in a book of 8 Nos. and pieces, a large quarto.

2. No. 430. *Bhója charitram, slócas,* and prose, complete.

Born as a son of *Munja rája*—his reign—his encouraging a competition among Pandits, or poets, and giving them rewards, [a gathering up of traditions; but not of much authórity.]

The first one of two pieces, in a medium-sized quarto, half bound.

3. No. 455. *Uttara Cádambarí,* prose.

By *Bána cavi:* the second part, complete.

An old romance on the loves, of *Chandra pit'ha* a young king, and *Cádambari* a female. The second part contains their marriage. See foregoing notices.

The first piece in a book of 3 Nos. a medium-sized folio, half bound in calf and cloth, and lettered.

4. Nos. 457, 461.

1.) *Megha sandésa vyakyánam;* a comment on *Cáli dása's* poem, by *Kóla chela malli nát'ha,* entitled *sanjivini;* prose.

It follows the original of the cloud-messenger. The *púrva* being the first 50 *slócas,* the *uttara,* the remaining 50, complete.

Wilson corrected by Taylor! a sage set right by a blockhead! Sus Minervam.

2.) *Uttara Cádambari,* prose.

By *Bána cavi,* complete.

As above; and in other notices.

These are the two first pieces, in a book of seven; a narrow, but thick folio; country paper; boards.

5. No. 459. *Nalódayam,* dawn of *Nala;* by *Cáli dása,* with a comment by *Kóla chela malli nát'ha; uchvásam* 1, 2 complete, 3rd defective.

On the birth of *Nala,* and introductory matters, as to his marriage with *Damayanti.*

[Prof: Wilson considers that this author must be another *Cáli dása,* of later date; his reason does not seem solid].

The matter is contained in five quarto copy books, unbound, with a loose paper cover.

6. No. 465. *Cumara sambhavam.*

By *Cáli dása, múlam* and *tica,* four *sargas,* from 3 to 6; the rest wanting.

A classic poem: this portion is on the birth of *Cumara* or *Kartikeya.*

The fourth piece in a book of 5 Nos., a folio, French paper, boards, injured.

7. No. 483. *Vasava datta, múlam* and *tica.*

An old romance on the loves of *Chintámani* a king, and *Vasava datta* a female—their amours, and marriage. See former notices.

The second piece in a book of two Nos., a thin folio, French paper, bound in embossed paper, and lettered.

8. No. 497. *Suca saptati, slócas.*

Seventy tales of a parrot (supposed to be a translation.) *Dinálápanica* daily tales. *Suca* a parrot told the same to a king, named *Vanni Bhupáti.* Some refer to the *Rámáyanam,* and other great works, for incidents. It is not known whether this, or the Persian work, is [the] original. In the case of another work—Fables ascribed to "*Bidpai,*" the original is the *Pancha tantra cadha.*

The book is a long folio, of medium thickness, fine foolscap paper, bound in calf, and lettered.

9. No. 502. *Púrva Cadambari.*

By *Bána;* prose incomplete.

The introductory portion of an amour between *Chanda pit'ha* and *Cádambari;* with many details, and episodes; as a love tale.

The book is a long folio, of medium thickness, French paper, calf bound, and lettered.

10. No. 503. *Uttara Cádambari.*

The second, or concluding part, narrating the marriage of the pair. It is in *déva nágari* letter v. note *infra:* defective.

The book is a long narrow folio; thin; French paper, bound in calf and lettered; but worn, and injured

11. No. 504. *Púrva Cádambari.*

By *Bána cavi.* Telugu letter, prose *churnica*: v. *supra.*

Note by the late owner: C P Brown

"It is asserted that a knowledge of this book is requisite if we would fully understand the Telugu *Vasu charitra.* This first turned my attention to the necessity of discovering it.

"The poet's name was *Bána* or *Vána,* also called *Bhána chora,* and *Bhuccunda.* The metre, or description of prose, here exhibited, is *churnica,* which Colebrooke, by error, calls *dandaca.* As: Res: X. 445.

"This copy of the *Cádambari* was made from one in the *Cási* character, found at Trichinopoly. It has been collated with one, in the Telugu character, ~~published~~ at Madras; the various readings found in which are here interlined. Subsequently at Masulipatam I discovered other copies; and finally was so fortunate as to obtain the second part or *Uttara Cadambari,* which is so rare a book, that ~~the most respectable~~ scholars in Bengal have declared, that it did not exist; 1830.

C P Brown

12. No. 507. *Nalódayam, múlam.*

By *Cáli dása;* and *tica* called *Subodhini* by *Pragnya cara misra.* *uchvasa* 1—4 complete.

The tale of *Nala* and *Damayanti,* from an episode of the *Bháratam.*

The tradition is, that *Cáli dása* wrote this piece, in a very obscure, and difficult style, in consequence of having been jeered for writing over easy composition. He wrote a *tica* to it in his old age; but this *tica* is much more recent.

Note by the former owner:

"*Nalódayam* is a poem on the well known adventures of *Nala*, written by *Kali dása.* It is a series of puns on a pathetic subject; every verse being so framed as to bear two meanings." Colebr: apud Ward 390."

The book is a narrow, and very thin folio, French paper, half bound in calf, and lettered, used.

13. No 527. *Suleiman charitra; slócas.*

By *Kalyána malla cavi.*

1—4 *padalams*, complete.

Details concerning Suleiman, son of David, a king of Canaan, intentionally *sringara* or amorous; similar in subject to a poem by Prior, but much more black-guard, and burlesque.

The former owner's note:

"The history of Solomon in Sanscrit verse. This is evidently a modern composition, written at Tanjore or Madura."

The book is royal octavo, thick demy paper, bound in calf, and lettered, used.

14. No. 634. *Suca saptati: slócas.* Din ālapam

Dinálápanica 1—70 daily tales. blunder

Told by a *rishi* in the form of a parrot, to *Vani bhupati*, a chief, to amuse him.

The book is a thick folio, on superior paper; half bound in cloth and calf, and lettered.

XXIII. Vaishnava.

1. No. 89. *Rámarchana chandrica.*

By '*Ananda vana: slócas.*

1—5 *padalams*, complete; prose and *mantras* are contained; the whole relates *nominally* to the mode of ritual homage to *Ráma*, and × therefore is put here; but it veils matters connected with the *sacti puja*, or female energy system.

I have found that an image is carried about in a box, said to be of *Ráma*: while the chant, used by the person exhibiting, is addressed to *Parà sacti.*

The book is a small quarto, bound in sheep, a little worn.

2. No. 126. *Rámárchana chandrica.*

By *Sishyánanda* or '*Ananda vanam, slócas* prose and *mantras.*

1—5 *padalams*, complete.

× Rama denotes a woman — Not the hero-god Rama.

Ritual homage as directed to *Ráma*, &c.

Properties of teacher and disciple. Praise of *Ráma* in *veda pata*, or imitating the *vedas : vide supra.*

The book is a medium sized quarto, country paper, cloth bound, and lettered.

3. No. 127. Two pieces.

1.) *Ráma tápani vyakyánam*, a *tica* or comment to a spurious *upanishada*, referring to *Ráma*. Glory of *Ráma* and duty of all to worship him : not complete.

2.) *Agastya samhita, slócas.*

1—35 *adhyáyams* incomplete.

Brief outline from the birth of *Ráma* to the destruction of *Ravana*.

A country paper copy book, not bound, the outside injured.

4. No. 412. *Vishnu rahasyam, slócas.*

1—55 *adhyayams*, complete.

Description of the origin of *Brahma :* account of *Maya*—on the cause of existing beings, and things in creation. On the five elements in the human body : the control over them by *Karma*. Note, here meaning predestination—the results, either remunerative, or punitive; consequent to merit, or demerit in a former state of being—future results, as regards *Karma*, from the present life, operating on the future ; and from *Karma* in another sense, for sacrifice, or ritual homage.

Other details of an isoteric system, having little or nothing to do with esoteric idolatry.

Copied from a McKenzie MS.

The book is a medium sized quarto, French paper, bound in calf, and lettered " VISH : RAHA : from the *Vasishta upa-puranam*".

5. No. 432. Two volumes. *Tatva sangraha Rámáyanam, slócas.*

In seven *cándams* from *Bála* to *Uttara.*

1. *Bala*,	1—35	*adhyáyams*.	5. *Sundara*,	1—17	*adhyáyams*.
2. *Ayóddhya*,	1—32	,,	6. *Yuddha*,	1—42	,,
3. *'Aranya*,	1—20	,,	7. *Uttara*,	1—22	,,
4. *Kishkinda*,	1—18	,,			

The abstract is not confined to the *Rámáyanam ;* but contains other matters; the object being to exalt *Ráma :* proofs from other works introduced.

The book is a long, and thin folio, French paper, half bound in calf, and lettered.

XXIV. VEDA, or UPANISHADA.

No. 134. Two volumes. *Upanishada mahima nirupacam—slócas.* An exemplification of the glory of the *upanishadas.*

BRIEF ABSTRACT of the contents, or the substance of *upanishadas,* 99 in No., wanting 9 of the ordinary number, which is 108. [Referred to, under 1st Family.]

The *Brahma—Kaivalya—Jábála—Hamsa—Garbha—Paramahamsa;* and so on, to ninety-nine.

If this book could be fully depended on, a full verbal translation would be desirable. Meantime—as "the Oupnekat" of D'Anquetil, from the Persian, is declared, by competent authority, to be "obscure as the original;" and as an abstract of these two volumes by some native, learned in Sanscrit, was met with among papers supplied by the Honorable Walter Elliot, Esq.—it may be desirable to do, what can be done, at once; that is, to give a faithful copy of the said abstract; not correcting the idiom, nor in any wise altering the sense; now and then only altering the spelling, or throwing in a word to clear the meaning. It is in this way, the testimony of a Native, fairly quoted; and the like evidence it gives, be this what it may, has not been tampered with, or garbled. It is the following:

1.) *Brahmópanishada.*

This *upanishada* opens with a description of divinity, and enjoins that a wise man (*Buddha*) should shave the lock of hair (*sikha*) on the crown of his head, and cast off the sacred thread (*sutra*), and devote himself to the acquisition of divine knowledge. It further declares, that there is but one god, inherent in all beings; and illustrates that, as oil exists in *sesamum orientale,* clarified butter in curds, water in a stream, and fire in wood, so does the universal spirit (*'Atma*) pervade the soul, and that as a spider spins and gathers back (its thread) so does the soul proceed, and return.

2.) *Kaivalyópanishada.*

This *upanishada* opens with an account of *Asvaláyana,* soliciting divine knowledge from *Paramesti (Brahma;)* and of his instructing him to adore *Siva.* It likewise teaches the doctrines of the *yóga* or deep contemplation on the deity; restraining the organs of senses from other objects, by a certain process; which chiefly consists in the management of the breath. It further inculcates the doctrines of the *Advaita* school; which consists in believing in the identification of the supreme being, with the universe. This *upanishada* reveals, that he who believes that he himself is the universal-soul will be delivered from the trammels of the world; "every thing emanated

"from me, everything rests in me—and everything will be absorbed in me— "I am the *Brahm*,": we frequently read in the *Bhagavatgíta*, that *Krishna* spoke in this style: "I pervade all things in nature, and guard them with my beams." See verse 13, L. 15.

3.) *Jabalyópanishada.*

This *upanishada* comprises six sections, or paragraphs.

Sect. 1. *Brihaspati* commends, to *Yágnyavalkya*, the holiness of *Avimucta* (Benares.)

Sect. 2. *Yágnyavalkya*, at the request of *'Atri*, communicates to him that the infinite (*ananta*) and imperceivable (*avyucta*) spirit (*atma*) exists only at *Avimucta* (Benares;) and that beatitude is attained there by his means.

Sect. 3. *Yágnyavalkya*, at the request of a *Brahmáchari*, recommends to him the *Sata Rudriya*, or hymns in praise of *Siva*, as the means for attaining immortality (*Amritwa.*)

Sect. 4. *Yágnyavalkya*, on the application of *Janaka*, of *Védéha*, communicates to him the mode of entering into the order of a *Sanniyasi*, or ascetic.

Sect. 5. *'Atri* desires *Yágnyavalkya* to inform him whether a man without a sacred thread can be considered a *Brahman*, and the latter replies that a *Sanniyasi* does not require it, because he is always pure.

Sect. 6. The life a *Sanniyasi* or ascetic is recommended, as the means to attain beatitude.

4.) *Swetaswatarópanishada.*

This *upanishada* comprises in six lectures (*adhyáyas*). The first lecture treats of the nature of divinity. The second teaches the *yóga* or the method of contemplating upon god, as the means to attain beatitude; and the remaining four lectures establish the supremacy of *Siva*, and inculcate the doctrine of the *Advaita* school.

5.) *Hamsópanishada.*

This *upanishada* opens with a dialogue between *Sanatcumara* and *Gautama*, in which the former recommends the adoration of *Hamsa*, or *Brahma*, the universal spirit; and communicates the doctrines of the *yóga*, or abstract meditation on the deity.

6.) *Arunikópanishada.*

This treatise recommends the state of a *Sanniyasi*, or ascetic, as the means to attain bliss.

7.) *Garbhópanishada.*

This *upanishada* opens with a description of the internal parts of the body; and proceeds to state, that the chyle produces blood, which creates flesh.

It engenders *médha* (serous or adipose secretion that spreads among the muscular fibres) from which bones are formed. *Majja* or marrow which is created from the bones, converts itself into seminal fluid *(sucla)* which with *sanguis mulieris* (*sonita)* causes the fœtus: on the first night it is but watery substance, which in seven days forms itself into a bubble. In a fortnight it becomes embryo *(pinda)* which is hardened in a month. By two months' time the head is formed; on the third month it possesses the feet; on the fourth month, the belly and waist are made. In the fifth month the backbone is formed. In the sixth month the nose, eyes, and ears are produced. In the seventh month the fœtus is quickened—and in the eighth month it becomes completely organized. Male infants are produced where the male fluid exceeds the female seed, and the female infants *vice versa*. Hermaphrodites are the issues of the equal portions of the two fluids. If the male, or female be in a perturbed state of mind, during the injection of the male fluid, the infant will be born blind, lame, short of stature, or dwarf: when the male seed divides itself, when injected into the cavity of the womb, twins will be produced. It is further stated that the infant in the womb, being endowed with a knowledge of past events, grieves for the sins committed in a former birth, and prays to God to prevent future transmigration.

8.) *Náráyanópanishada.*

This tract, which is distinct from another of this name, or *Brihanarayana*, establishes the supremacy of *Náráyana*, or *Vishnu*, by attributing to him the power of creation, and of supporting the whole universe; which is stated to be subject to be absorbed in him.

9.) *Parama hamsa upanishada.*

This *upanishada* opens with a dialogue between *Náreda* and the supreme being (*Bhagavan*) in which a description of the *Parama hamsa*, an ascetic of the highest order, is given. He is described as an ascetic, who is equally indifferent to pleasure or pain, insensible of heat or cold, and incapable of satiety, or want. He goes naked, in all weathers. He has not the lock of hair on the crown of his head, nor does he wear the sacred thread, nor carry a bamboo-staff in his hand.

10.) *Amrita bindópanishada.*

The *upanishada* (which is composed in anustup metre) opens with a lecture on the subjugation of the mind; and reveals that there is but one god, who is supposed to have diverse forms, as the reflection of the moon appears in waters; and lastly inculcates the doctrines of the *Advaita* school, as the means of attaining beatitude.

11.) *Amrita nadópanishada.*

This *upanishada* teaches the *yóga*, or the method of restraining the mind, and confining it to internal meditation on the syllabic "*O'm,*" the mystic name of the deity.

12.) *Adharva sirópanishada.*

This *upanishada* assigns supremacy to *Siva.*

13.) *At'harvan sikhopanishada.*

This *upanishada*, consisting of three sections or *paras*, opens with a discourse between *Sanatcumara* and *At'harva;* in which the latter recommends to the former, to meditate on the syllable *O'm*, the mystic name of the deity.

14.) *Kaishitikyópanishada.*

This *upanishada* consists of 4 lectures (*adhyáyas*). The first lecture, containing six sections, opens with a dialogue between *Aruna*, *Swetketu* and *Chitra* a descendant of *Garga*. Being required to inform, to what place the departed souls go, *Chitra* replied that they rise to the moon, where they enjoy the fruits of their good actions, and whence they return to this world to animate new bodies of animals, or men; according to their deserts. The wise, liberated from worldly trammels, ascend yet higher to the abode, and court of *Brahma.*

The second lecture, which comprises 10 sections, contains a disquisition on the supremacy of the soul, in conference between *Koshiti* and *Painga.*

The third lecture, containing nine sections, opens with a dialogue between *Indra* and *Pradardhana* regarding the life (*prána*), perception (*pragna*); and the sensible organs.

In the 4th chapter which consists of 7 sections *Ajata satru*, king of *Cási*, communicates divine knowledge to a Priest *Balaka*, a descendant of *Garga* after a long discussion.

15.) *Brihajjabalyópanishada.* from Jābāla a goat herd

This *upanishada* consists of 8 lectures, (*adhyáyas*).

The subject of the 1st 5 lectures, is a dialogue between *Bhusunta*, and *Kálágni Rudra;* in which the latter, at the request of the former, enjoins him to mark his forehead with *tripundra* or triple transverse lines (☰); with *vibhúti*, or ashes of burnt cowdung, from an oblation offered to god; or with the ashes taken from the sacrificial fire, and to besmear certain parts of his body with the same.

The sixth lecture contains the following anecdotes:

A certain Bramin by name *Dhananjaya*, a descendant of *Basishta*, had one hundred wives; and begat upon his eldest consort a son named *Karuna*, who married a wife called *Suchismita*. *Karuna* being envious of his (half) brothers, visited *Narasinah* on the banks of *Bhaváni*, and stole a lime which had been offered to the deity. Those who were present cursed him, and bid him to become a fly, and live in that form one hundred years. He accordingly assumed the form of a fly, but his brothers destroyed it by putting it in oil. His wife who had observed it, placed over the dead fly, the ashes of the sacrificial fire, by means of which he was restored to life, and to his former shape of man.

The second anecdote is that the celestials who were present at the marriage of *Gâutama* fell in love with his consort *Ahalya*, but repenting of their conduct, requested *Durvása* to absolve them from the sin, which they had committed. He prescribed to them to besmear their bodies with *vibhûti* or ashes, and by these means, they regained their former purity.

The 7th lecture contains a dialogue between *Janaka* and *Yagnyavalkya* regarding the *bhasma* or ashes.

The 8th lecture unfolds the merit of daily recital of this *Brihatjabalyópanishada.*

16.) *Maitrayanópanishada.*

This *upanishada* consists of four lectures, *(prapatakas)*, and opens with an account of a king named *Brihádradha*, who abdicated his kingdom to his eldest son, and retired to a wildernesss, where divine knowledge was communicated to him by *Sankyayana.*

17.) *Kaushitikyópanishada.* See No. 14.

18.) *Brihajjabalyópanishada.* See No. 15.

19.) *Narasinha tápani.*

Púrva tápani, or the first part.

This part of the *upanishada* which consists of five lectures, treats of the *mantra* or spell of *Narasinha*, an incarnation of *Vishnu*, and the merit thereof.

Uttara tápani, or the last part of this *upanishada*, assigns supremacy to *Narasinha.*

20.) *Kálágni Rudrópanishada.*

This short *upanishada* contains a dialogue between *Kalágni Rudra* and *Sanatcumara*, in which the former enjoins the latter to mark his head, forehead, breast, and the shoulders, with *tripundra* or triple transverse lines (☰) with cowdung ashes, muttering certain formules.

21.) *Maitraye upanishada.*

This *upanishoda* consists of three lectures (*adhyáyas*). In the 1st lecture which consists of four sections, *Sankyayana* communicates divine knowledge to a king named *Brihadradha*, enjoining him to abandon the practices of caste.

Varnasramáchára yuta vimúdha karmanu sarena p'halam labhanti.

The ignorant, who observe the practices of the caste *(varna)* gain the fruits or rewards suitable to their actions.

Varna dharmanhè parityajanta Sivanandah burusha Bhavantè.

They who abandon the practices of caste, &c., enjoy true felicity.

The second lecture contains a dialogue between *Maitréya* and *Siva,* in which the latter communicates divine knowledge to the former, and warns him against adoring idols.

Páshána, loha, mani, mrinmaya, vigraheshu puja, punarjanana bhoga kari mumuksho.

Adorations to the idols made of stone, metal, precious stones, and clay subject a person, desirous of attaining beatitude, to future transmigrations and to earthly enjoyments.

The 3rd lecture inculcates the doctrines of the *Advaita* school.

22.) *Subalópanishada.*

This *upanishada* consisting of 16 sections, treats of the creation of the universe; and contains an account of *Raikma* having been instructed in the theological doctrines.

23.) *Kshurikópanishada.*

This *upanishada* treats of the *yóga* or spiritual worship of God, by sitting in a retired place, with the body firm, the eyes fixed on the tip of the nose, and the mind intent on the deity.

24.) *Mantrakópanishada.*

This short *upanishada* describes the nature of divinity.

25.) *Sarva sarópanishada.*

This *upanishada* opens with several queries on theological doctrines—which are explained, and the divine nature is defined.

26.) *Niralambópanishada.*

This *upanishada* also opens with several questions, on theological doctrines, *viz.*

What is *Brahma?* who is *Isvara?* what is soul? what is nature *(Prakriti)?* who is the supreme being *(Paramatma)?* who is *Brahma?* who is *Vishnu?* who is *Rudra?* who is *Indra?* who is *Samana?* who is the sun? who is the moon? who are *Suras?* who are *Asuras?* who are infernal beings *(pisachis)?* who are men? who are women? what are the animals, &c.? what is an immoveable thing? who are Brahmins, &c.? what is caste *(jati)?* what is action *(Karma)?* what is improper action *(akarma)?* what is *gnana?* what is pleasure *(sukham)?* what is pain *(dukham)?* what is *sverga* (Heaven)? what is *Naraca* (Hell)? what is the bond *(bandha)?* what is liberation *(Moksha)?* who is to be adored *(upasyaha)?* who is disciple *(sishya)?* who is learned *(vidvan)?* who is ignorant *(mudha)?* what is *Asuram?* what is acceptable

(grahyam)? what is to be rejected *(agrahyam)?* who is *Sanniyasi* (ascetic)? This *upanishada* concludes with answers to the foregoing questions.

27.) *Rahasyópanishada.*

This *upanishada* opens with an account of the *rishis* having requested *Brahma* to communicate to them *Rahasyópanishada,* and of the latter having complied with their request, by informing them that *Siva* at the desire of *Vyasa,* communicated divine knowledge to his son *Suka.* The four principal formules of the *advaita* school, *viz. Pragyanam,* superior, or sublime knowledge—*Brahma,* the universal soul—*Aham Brahmani,* I am *Brahma,* and *Tatvamasi,* thou art the *Brahma*—are described. The three constitutent letters of the phrase, *Tatvamasi, viz. Tat-tvam* and *asi,* are separately instructed, as so many spells.

28.) *Vajra suchi* or needle of adamant.

This *upanishada* opens with the following verse.

" Vajra suchêm pravakshyami.

" Sastra magnána bhêdanam.

" Dushanam gnana hinanam.

" Bushanam gnana chakshusham.

I shall communicate *vajra suchi* (adamantine needle)—a weapon to dispel ignorance; abomination to those who are void of understanding, and an ornament to the wise *(gnána chekshush).*

It proceeds thus : There are four castes *(varna) viz. Brahma, Cshetriya, Vaisya,* and *Sudra.* The law, in accordance with the *vedas,* propounds that the *Brahman* is the chief of them. This is strange. What constitutes the *Brahman*? Is it his sentient soul? his material form ; caste ; or his knowledge ; or his peculiar religious observance ; or his works of merit? It is asserted that none of the above could make a man a *Brahman*; but that a knowledge of true god constitutes *Brahmanism.*

29.) *Tejóbindu upanishada.*

This *upanishada* which consists of 6 lectures *(adhyáyas)* gives a description of the divinity ; and inculcates the doctrines of the *Advaita* school.

30.) *Náda bindópanishada.*

This *upanishada* opens with an analysis of the component letters of *O'm,* the mystical name of the deity ; and inculcates the doctrines of the *Advaita* school, and of *yógam.*

31.) *Dhyána bindópanishada.*

This *upanishada* is written on the *yóga*, and teaches the importance of meditating upon the mystical *O'm*.

32.) *Brahma vidyópanishada.*

This *upanishada* opens with an analysis of the mystical letter *O'm;* and teaches the *yóga*, and also the doctrines of the *Advaita* school.

33.) *Yóga tatvópanishada.*

This *upanishada* teaches the mode of practising the *yóga*, which is said to be of four kinds, *viz.* *Mantra yóga*, *Laya*, *Hatha*, and *Rája-yóga;* and prescribes a peculiar diet to be observed by the practiser.

34.) *Atmabódhópanishada.*

This *upanishada* recommends adoration of *Náráyana* or *Vishnu*, and inculcates the doctrines of the *Advaita* school.

35.) *Náreda parivrajakópanishada.*

This *upanishada* consists in 9 lectures *(upadesas)*.

The 1st lecture opens with an account of *Nareda* having visited the forest *Naimisara*, and communicated theological doctrines to the *rishis* inhabiting it.

The 2nd and the subsequent lectures contain the details of *Náreda* having visited *Brahma* accompanied by the *Rishis*, and requested him to communicate the method of entering into the order of *Sanniyasi*. *Brahma* proceeds by telling him that the following persons are disqualified to take the degree of a *Sanniyasi*.

1. ***Shandha***, a Eunuch.
2. ***Patita***, an out-cast.
3. ***Avvavikala***, the maimed.
4. ***Badhira***, a deaf man.
5. ***Arbhaka***, a boy.
6. ***Muka***, a dumb person.
7. ***Pashand***, a heretic.
8. ***Chakri***, an oil grinder.
9. ***Lingi***, a worshipper of the ***linga***.
10. ***Vaighansa***, a bramin, or attendant in ***Vishnu's*** temples.
11. ***Haradija***, a bramin, or atendant in ***Siva's*** temples.
12. ***Bhritkabhyapaka***, a bramin teaching the ***vedas*** for hire.
13. ***Sibivista***, a leper.
14. ***Naynika***, a bramin who has not maintained the sacrificial fire.
15. ***Vairagyavanta***, a religious mendicant.
16. ***Stri***, a woman.

A *Sanniyasi* is required to posesses the following qualities—contentment, forbearance, self-command, honesty, purity, self-denial, modesty, learning, sincerity, and dispassionating, (*i. e.* absence of desires) he should not be in possession of more than two pieces of cloth, *(karepenam)* to cover his nakedness, a quilt, and a staff.

He is prohibited from lying down on a cot, putting on white cloth, having intercourse with women, sleeping in the day time, and riding in any conveyance.

Rules are prescribed for taking the degree of a *Sanniyasi* on the point of death.

Sanniyasis are stated to be of six classes.

1 *Kutichaka.*	4. *Parma hamsa.*
2. *Bahudaka.*	5. *Turiyyatita.*
3. *Hamsa.*	6. *Avadhúta.*

Kutichaka has the lock (*sikha*) on the crown of his head, wears the sacred thread, carries a staff and water pot ; possesses the *kaupena* and *kant'ha,* respects his parents, and priests, takes but one meal, and marks his forehead with a perpendicular line made of white clay. *Bahudaka* has the lock (*sikha*) on the crown of his head, wears the sacred thread, and eats but 8 morsels of food, which he gains by begging. He marks his forehead with the *tripundra* or triple line (☰)made of the ashes of cowdung.

Hamsa has his hair on the head matted, and marks his forehead either with perpendicular lines (*urdha pundra*) or triple horizontal lines with ashes of cowdung ; gains his food by begging, and has a *langoti* to cover his nakedness. *Parma hamsa* shaves the lock of hair on the crown of his head, and wears no sacred thread ; lives upon the food obtained from five houses ; has a *kaupena,* and a cloth dyed in red ochre, and carries a staff, and a water pot. He besmears his body with the ashes of cowdung.

Turyatia lives either on fruits or on the food obtained from three houses. He goes naked.

Avadhúta has no rules to restrain him ; eats with any class of people ; and devotes himself to the contemplation of deity ; delighting in his own soul. If an *Atura,* or a *bramin* who has taken the degree of a *Sanniyasi,* on the point of his death, happens to live, he should take the vow, according to form.

The remaining part of the *upanishada* prescribes the duties observed by the *Sanniyasis,* and teaches the mode of performing divine worship.

36.) *Trisikha Brahmanópanishada.*

This *upanishada* opens with an account of *Trisikha Brahmana,* having visited the sun ; and requested him to explain, what is this material form ? What is the sentient soul ? What is the cause ? and what is the universal soul ? He replied that all these are identical with *Siva* himself ; and inculcated the doctrines of the *yoga ;* and rules are laid down to foreknow the approaching death of a person.

37.) *Sitópanishada.*

This *upanishada* contains the narrative of the *Devas,* or gods, having requested *Prajapati* or *Brahma* to inform them who was *Sita,* and what was

her form ? and that the latter replied that she was the ***Mulaprakriti***, or that principle which operates in the agency of the instrumental cause of action. She is likewise represented to have partaken of the human nature, in the person of *Sita*, consort of *Ráma*. It is further stated, that there are only three *vedas*, as they are called *Trayi*, *viz. Rig*, *Yajur*, and *Sáma*. to which the fourth *At'harva* is added. Twenty-one *sákhas* are said to belong to *Rigveda*: one hundred and nine *sákhas* to *Yajurveda* ; one thousand *sákhas* to *Sáma veda*, and five* to *At'harva*. The *vedangas*, or the subordinate sciences of the *vedas* are enumerated to be six, *viz. kalpa*, (the details of religious ceremonies) *vyakarana*, (grammar) *siksha*, rules of accentuations to be observed in reading the *vedas* ; *niructa*, (the explanations of the difficult words and phrases which occur in the *vedas* ; *Jyotisham* (Astronomy,) and *chanda (prosody)*. The *upangas* or subordinate sciences are stated to be, *Mimamsa* or moral philosophy (?) *Nyaya* or logic, *Dherma sastra* or jurisprudence, and *Purána* history. The *upa védas* or supplementary *vedas* are said to be immediately deduced from the *vedas*. They are enumerated to be four ; *viz.* 1st, *vastu veda*. architecture ; *dhanurva veda* or archery ; *gandharva*, vocal or instrumental music ; *Ayur-veda*, a treatise on medicine. It concludes with assigning supreme power to *Sita*.

38.) *Yogachudamani upanishada.*

This *upanishada* teaches the doctrines of the *yóga*, or the spiritualism of the Hindu philosophy.

39.) *Nirvanópanishada.*

This *upanishada* contains the theological doctrines of the Brahmans, as regards the *yóga*.

40.) *Mandala Brahmanópanishada.*

This *upanishada* treats of the doctrines of the *yóga*.

41.) *Dacshana murti upanishada.*

This *upanishada* contains an account of *Markandeya* having revealed to the *Rishis*, the *mantra* or spell of *Dacshana murti*, or *Siva*.

42.) *Sarabhópanishada.*

This *upanishada* opens with an account of *Paippala* and others having requested *Brahma* to inform them which of the triad, *viz. Brahma*, *Rudra* and *Vishnu* was superior, and worthy of adoration ; and of his having communicated to them that *Siva* was their superior ; for *Vishnu* and himself were born of him. He further stated that *Vishnu* in his incarnation as man-lion (*Narasinha*) having threatened the whole world with destruction, *Siva* under the form of *Sarabha*, (a fabulous animal with eight feet) destroyed him with his beak, and talons.

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* Compare page 325 *supra*.

43.) *Scandópanishada.*

This *upanishada* identifies *Siva* with *Vishnu;* and teaches the doctrines of the *advaita* school.

44.) *Maha Narayanópanishada.*

This *upanishada,* which consists of eight lectures, (*adhyáyas*) opens with a dialogue between *Brahma* and *Vishnu*—in which the latter communicates divine knowledge to the former, and prescribes rules for making a diagram of *Naráyana.*

45.) *Advaita Tarkópanishada.*

This *upanishada* inculcates the doctrines of the *Advaita* school, and of *yoga.*

46.) *Ráma Rahasya upanishada.*

Sanaka and other *yogis,* as well as the *rishis,* having solicited divine knowledge from *Hanuman,* the chief of the monkies, he revealed to them the supremacy of *Ráma* ; and taught them his spell, or incantation ; prescribing at the same time the mode of making an *entra* or diagram of *Ráma.*

47.) *Ráma tápani.*

This *upanishada* consists of two portions; *viz. púrva tápani* and *uttara tápani,* the first and last part.

Púrva tápani.

This part of the *upanishada,* consisting of five sections, opens with a declaration that *Ráma* is the supreme being ; and then gives an account of his life and achievements on the earth. Rules for drawing a diagram, inserting in it the letters composing his name, are also given.

Uttara tápani.

This part, which is also divided into five sections, contains a discourse between *Bháradwája* and *Yagnyavalcya,* regarding the supremacy of *Ráma.* *Siva* is stated to have practised devotional austerities, and requested *Ráma* to remain at *Cási,* and deliver the people from all kinds of their sins. The *mantra* or spell of *Ráma* is lauded, and recommended for silent recital, in order to attain beatitude.

48.) *Vasudevópanishada.*

This *upanishada* contains a discourse between *Nareda* and *Vásudéva,* in which the latter recommends the former to mark his forehead with a perpendicular line, made with *gopéchandana* or yellow ochre, or with the clay at the root of the basil.

49.) *Mudgalyópanishada.*

This *upanishada* contains explanations of *Purusha sucta,* a section of the *veda.*

50.) *Sandilyópanishada.*

This *upanishada,* which consists of three lectures, contains a discourse between *Sandilya* and *At'harva,* in which the technical terms or the principles of the *yoga,* and theological doctrines are explained, and inculcates the doctrines of the *yoga.*

51.) *Painglópanishada.*

This *upanishada,* which consists of four lectures, contains a dialogue between *Paingala* and *Yagnyavalkya;* in which the latter communicates theological doctrines to the former.

52.) *Bhikshukópanishada.*

This *upanishada* contains a description of the ascetics, *viz. Kutichaka, Bahúdaka, Hamsa* and *Parma Hamsa;* and of their duties.

53.) *Mahópanishada.*

This *upanishada,* which consists of six lectures, opens with assigning supremacy to *Náráyana* or *Vishnu,* and attributing to him the creation of the universe.

The second and the remaining lectures contain an account of *Súka* having an interview with *Janaka* king of *Videha,* and acquiring from him theological knowledge.

54.) *Sarirakópanishada.*

This *upanishada,* which treats of metaphysical ethics, opens with describing that the material form is co-ordinate with the primary elements, earth, &c.; the solid parts of it are assimilated with earth, the liquid portions with water; the warmth with fire; the moving parts with the air; and the hollow portions with the ether. The organs of sense are the ear, &c. The ear participates in the properties of the ether and air; the skin in that of fire; the eye partakes in the qualities of water; the tongue in that of the earth; and the nose of the ether: the objects of these senses are sound, touch, form, taste, and smell. The organs, or members of actions (*karméndriya*) are the mouth, the hands, the feet, the anus, and the organs of generation: their functions are the speech; giving motion; voiding by stool; and happiness. The remaining part of this *upanishada* contains a similar description of the mental properties.

55.) *Yoga sikhópanishada.*

This *upanishada* contains a dialogue between *Siva* and *Brahma,* in which the former teaches the latter the doctrines of *yoga.*

56.) *Turiyyatita Avandhútópanishada.*

This *upanishada* contains a dialogue between *Brahma* and *Náráyana;* in which the latter gives a description of *Turiyyatita, Avadhúta,* or an ascetic of the highest order, and of the duties observable by him.

57.) *Sanyásópanishada.*

This *upanishada* contains rules for entering into the order of a *Sanniyasi* or ascetic, with the details of the duties observable by him.

58.) *Parama hamsa parivrajakópanishada.*

This *upanishada* contains a dialogue between *Brahma* and *Náráyana*, in which rules for entering into the order of *Parama hamsa* are prescribed.

59.) *Akshamálikópanishada.*

This *upanishada* opens with a discourse between *Brahma* and *Guha*, in which the latter, at the request of the former, describes that rosaries consisting of corals, pearls, crystals, conch, silver-beads, gold-beads, sandal, *putrajiva*, (a certain tree) dates or plums, and strung in gold, silver, or copper wires should be used: certain rules are laid down for their consecration.

60.) *Avyactópanishada.*

This *upanishada*, consisting of seven sections, contains an account of the production of *Brahma* from an invisible being (*Avyacta*); of his having performed a penance, and of his interview with a being having an animal face (*Mriga-mukha*) and human body, with the goddess of prosperity (*Srî*) seated on a golden *car*, (*rat'ha*) and covered by the hood of a serpent (*sésha.*) It is further stated that he afterwards created the whole universe; the *vedas* having been previously produced.

61.) *Ekaksharópanishada.*

This *upanishada* lauds the supreme being, inherent in the single letter *O'm.*

62.) *Annapurnópanishada.*

This *upanishada*, consisting of four lectures, (*adhyayas*), contains a dialogue between *Nidugha* and *Ribhu*, in which supremacy is assigned to the goddess *Annapurna;* and the doctrines of the *advaita* school, and of the *yoga* are prescribed.

63.) *Súryópanishada.*

This *upanishada* assigns supremacy to *Surya*, or the sun.

64.) *Akshúpanishada.*

This *upanishada* opens with an account of the deity, in the form of the *Hamasa* or swan, having proceeded to *'Aditya* or the sun; and after praising to a considerable extent, solicited from him divine knowledge: and of *Surya* having communicated the same to him.

65.) *Adhyatmópanishada.*

This *upanishada* contains the theological doctrines of the *advaita* school.

66.) *Kundinakópanishada.*

The term *kundika* denotes "Student's waterpot." Hence *Kundikópanishada;* which prescribes rules for entering into the order of a *Sanniyasi,* or ascetic; with a description of the duties observable by him.

67.) *Savitryupanishada.*

This short *upanishada* appertains to *Savitri*; the goddess presiding over the holy verse of the *veda.*

68.) *Atma vidyópanishada.*

This *upanishada* opens with a description of *'Atma* the living soul; *Antarátma,* that portion of the supreme soul which is supposed to be the foundation of life in all animal creatures; and *Paramatma* the supreme being, considered as the soul of the universe: who, it is stated, was produced by *Angira;* and teaches the doctrines of the *advaita* school.

69.) *Pasupata Brahmópanishada.*

Valkhilya, son of *Brahma,* having solicited from his father, divine knowledge, he communicated it to him, by revealing that he is the chief of the three worlds, &c., and that all the other deities have their peculiar duties assigned to them.

70.) *Brahmópanishada.*

This *upanishada* contains the theological doctrines of the *Brahmans.*

71.) *Avadhútópanishada.*

This *upanishada* contains an account of *Sankuti* having solicited *Dattatreya* to inform him the duties of *Avadhuta* the highest of the ascetics; and of his having communicated them to him.

72.) *Tripura tapaniyópanishada.*

This *upanishoda* appertains to *Devi,* under the name of *Tripura;* and prescribes rules for forming a diagram inserting in it the name of the goddess. It consists of 5 chapters (*upanishadas*).

73.) *Devyupanishada.*

This *upanishada* extols *Devi* or the goddess. The *devatas,* or deities are said to have approached the goddess, and asked her, who art thou? She replied, "I am in the form of *Brahma*; from me the universe emanated," &c. &c. Then the gods prostrated themselves before her, and acknowledged her supremacy.

74.) *Tripuropanishada.*

This *upanishada* appertains to *Dévi.*

75.) *Kathópanishada.*

This *upanishada* prescribes rules for entering into the order of the *Sanniyasi* or ascetic with a description of his duties. It is a dialogue between the *Devatas* and *Brahma.*

76.) *Bhavanópanishada.*

This *upanishada* appertains to the *Devi* or *Sacti*; and teaches the mode of worshipping her mentally.

77.) *Rudra Hṛdayópanishada.*

This *upanishada* contains a dialogue between *Vyasa*, and his son *Suka*. The former, at the request of the latter, reveals that *Rudra* is the superior, to all the deities ; and enjoins that he should adore him.

78.) *Yógakundalyupanishada.*

This *upanishada* consists of two chapters. The 1st inculcates the doctrines of the *yóga* ; and the second prescribes rules for a particular description of *yoga* called *khechari.*

79.) *Bhasmajabalópanishada.*

This *upanishada* contains an account of *Siva*, at the request of *Bhusunda* having prescribed to him to mark his forehead, and several other parts of his body, with triple horizontal lines (☰) made with the ashes of cow dung ; and enjoins him to adore *Siva.*

80.) *Rudrajabalopanishada.*

This *upanishada* contains a discourse, between *Bhusunda* and *Rudra ;* in which the latter prescribes to the former to wear on his person *Rudracshas* or the berries of *eleocarpus ganitrus* (Rox.) ; stating at the same time, that it was produced from a tear which dropped from his eye, during his battle with *Tripuras.*

This matter is better stated in one of the foregoing books. When *Siva* burnt the (*Tipura*) three towns, he shed tears ; which were re-produced as berries of the *eleocarpus.*

81.) *Ganapatyupanishada.*

This *upanishada* extols *Ganapati,* and assigns supremacy to him.

82.) *Darsanópanishada.*

This *upanishada* contains a discourse between *Dattatreya* and his disciple *Sankriti ;* in which the former, at the request of the latter, inculcates the doctrines of the *yoga,* and impugns the worship of idols.

83.) *Tarasarópanishada.*

This *upanishada* opens with a discourse between *Brihaspati* and *Yágnyavalcya,* in which the former extols *Avimucta,* or *Cási,* as a holy

place, where the individuals on the point of their death, are saved by *Siva*. *Bháradwaja* solicited *Yágnyavalcya* to inform him what is *Taraka*, (preservation) what is that which saves? he replied that the spell *O'm Namò Náráyana* saves ; and it is to be meditated upon.

84.) *Mahavakyópanishada.*

This *upanishada* contains the theological doctrines of the *Brahmans.*

85.) *Pancha Brahmópanishada.*

This *upanishada* contains a dialogue between *Paippalada* and *Mahadeva*, in which the latter gives a description of the *Pancha Brahmas; viz. Sadyojata, Aghora, Váma deva, Tatpurusha* and *Isana;* each presiding over an element, and recommends the adoration of *Siva.*

This accords very much with the *Bâuddhist* system; only the names differ.

86.) *Pranagnihotrópanishada.*

This *upanishada* enjoins that the taking of a mouthful (?) should be considered as an efficacious oblation.

87.) *Gópála tápani.*

This is divided into two portions, *púrva* and *uttara.*

Púrva tápani or the first part.

This part, consisting of five lectures, contains praise of *Krishna*, and enjoins to recite his *mantram*, or spell. This is a dialogue between the saints (*Munis*) and *Brahma.*

Uttara tápani.

This part of the *upanishada* opens with the following narration:

Once on a time, certain women, who had spent the whole night in an agreeable manner, asked *Krishna* the cowherd, and the lord of all, to what *Brahman* they should present food. He replied to *Durvasa*. They rejoined—"How could we cross the *Jamuna?*" He told them,—"Just say that *Krishna* is a *Brahmáchári* (a person whose chief virtue is continence) and the river will give you way." He further proceeded by stating—"By thinking of me deeps will become shoals, the wicked will become virtuous, &c. &c." They accordingly went to the river; and, on uttering the abovementioned word, the river gave them way; and they went to the other side, and satisfied *Durvasa* by presenting him with delicious viands, &c. The *rishi* asked them, how did they manage to cross the *Jamuna?* one of them replied, that they said *Krishna* is a *Brahmáchári*. The *rishi* first reflected how could *Krishna* be a *Brahmáchári*; and reasoned thus: although the sound issues from the atmosphere, yet they both differ from one another, and so on. He concluded that *Krishna* is of two-fold nature; one of divinity, and the other human. The women having requested the *rishi* to give them an account of *Krishna*, he revealed to them that he was an incarnation of *Náráyana*, and his history had on a former occasion been unfolded by *Brahma*. He related the tale in full, which contains a description of *Madhura*, and the gardens surrounding it. *Krishna* himself enjoins to worship the idol made in his likeness. The remaining part of this *upanishada* extols *Krishna* as the supreme being.

88.) *Krishnópanishada.*

This *upanishada* relates that the (wives of) *Rishis* residing in the forest, seeing the beautiful *Rámachandra* expressed a desire to embrace him. He prevented them from doing so, by telling them, that he would incarnate himself as *Krishna*, at a future period. and then they shall as shepherdesses embrace him. The remaining part of it contains a brief account of *Krishna*; and of the celestials having assumed various forms to please him on the earth.

89.) *Yágnyavalkyópanishada.*

This *upanishada* contains a discourse between *Yágnyavalkya*, and *Janaka* of *Videha*, in which the former reveals the method of entering into the order of a *Sanniyasi* or ascetic, with a description of his duties, and states that he needs no sacred thread, since he is pure in himself.

90.) *Varahópanishada.*

This *upanishada* consists of 5 lectures *(adhyáyas)*.

The opening of the first lecture is a dialogue between *Varaha* and *Ribhu;* in which the former explains the twenty five branches of metaphysical ethics; and the remaining lectures contain theological doctrines; as well as the principles of *yoga sastra.*

91.) *Satyayanópanishada.*

This *upanishada* contains rules for entering into the degree of a *Sanniyasi* with a description of his duties.

92.) *Hayagrivópanishada.*

Náreda having solicited divine knowledge from *Brahma*, the latter enjoined him to adore *Hayagriva* (an incarnation of *Vishnu* with the head of a horse) and communicated to him the spells of that deity.

93.) *Dattatreya upanishada.*

This tract contains an account of *Narayana* having communicated to *Brahma* the spell of *Dattatreya.*

94.) *Garudópanishada.*

This tract opens with an account of the *Garuda-upanishada* having been originally communicated to *Náreda* who is stated to have related it to *Brihatchena*. He narrated it to *Indra*; from whom *Bharadwaja* learned it; and he initiated his disciples in it. The subject of this *upanishada* is the *mantra*, or spell of *Garuda*, the vehicle of *Vishnu*, and a bird commonly called "*Braminy kite.*" It is said to be an antidote to poison, (*i. e.* venom of snakes.)

95.) *Kalisantarnópanishada.*

This short *upanishada* contains an account of *Nareda* having solicited from *Brahma*, the means for the clearing from sins in the *Cali yuga* or present age; and of his having communicated to him that the constant recital of the

names of *Náráyana* or *Vishnu*, which the following verse contains, would clear a man from all kinds of sins.

Hari Ráma, Hara Ráma, Ráma, Ráma.
Hari, Hari, Hara Krishna, Hari Krishna.
Krishna, Krishna, Hari, Hari.

This verse contains the 16 names of *Vishnu.*

96.) *Jabalópanishada.*

This *upanishada* opens with a discourse between *Jabali* and *Paippaluda*, in which the supremacy of *Siva* is recognized ; the besmearing of the ashes of the sacrificial fire, and a marking the forehead with *tripundra*, or triple horizontal lines, are recommended ; as the means to clear from sins. *Sanatcumara* is one of the *dialoguists* in this *upanishada.*

97.) *Sáubhagya Lacshmi upanishada.*

This *upanishada* contains a dialogue between *Naráyana* and the deities, in which the former communicated to the latter the spell (*mantra*) of *Lacshmi* or the goddess of prosperity, and recommended her adoration. They are likewise enjoined to practise the *yoga* in order to meditate upon her.

It is stated that '*Asvalayána* at the request of the *rishis*, revealed to them 10 *slocas* or verses in praise of *Sarasvati*, or the goddess of learning, as the means to attain proficiency in the arts and science, or to be able to compose verses. In one of the verses *Cashmir* is used, viz. *Cashmir pura vásini* Oh thou who residest in the town of *Cashmir.*

98.) *Mucticópanishada.*

This *upanishada* contains a discourse between *Rama* and *Hanuman*; in which the former enumerates the number of the *vedas* and names one hundred and eight *upanishadas* ; and communicates to him theological knowledge.

Ten* more are wanted in order to complete 108 *upanishadas;* but either the abstracter paused, or the last leaf of a frail China-paper cahier was torn off, and so lost *in transitu.* Either way the defect cannot be deemed of consequence. We are reminded of the adage—*omne ignotum pro magnifico.* At the same time these *upanishadas* are perceived to be the roots of much spreading foliage in these Manuscripts, *passim.*

* The numbering was incorrect : hence 98, not 99, as on page 457 17)18) are duplicates.

FIRST FAMILY: PALM LEAF MANUSCRIPTS.

B. TELUGU LANGUAGE, AND LETTER.

I. Architecture with statuary.

1. No. 473. *Silpi sastram, slócas,* with a Telugu *tica* 1—3 *adhyáyam* the fourth unfinished.

On the construction of temples—rules—proportions—measures; together with the melting of metals, and casting molten images: leaf 1—18.

The book is long, without boards, in good order.

2. No. 485. *Maya chelvam, slócas,* with a *tica* in Telugu: 12 *adhyáyas* complete. Silpam

By *Grant'ha áchári.*

The measures and proportions proper in building a temple; how long how broad, also dimensions of the inner chapel, or sanctuary.

Rules for molten images; the making them, when proper, when faulty.

Mode of fixing the images; Some rules as to the construction of various *váhanas,* or vehicles for processions.

The book is somewhat long, thin, old, slightly damaged.

II. Arithmetic.

1. No. 697. *Pavaluri ganitam.*

By *Malhana,* in *pádya cávyam,* with a few *slócas.* Two leaves prefixed.

One containing praise to *Ganésvara,* and one on the *tatva* system of the human body.

By *Pavalúri Malhana* the following:

On land measuring, or practical geometry. On weighing gold. On the reckoning of time. On the measures of grain. On bazar, or averdupois weights. Numeration table. On the different names given to integers as 1, 2, &c.

On partnership; or distributing a total according to respective shares; leaf 1—19, incomplete.

Appended are four leaves not fully written:—On times and modes of music—a few amorous verses—some English words written in Telugu letter, with the meaning in Telugu; such words as God, Father, Mother, Brother, Sister, I, my, me, of me, &c.

The book is long, of medium thickness, only one board, very much injured by insects.

2. No. 701. *Pávalur ganitam padya cavyam.*

By the same ; only 30 leaves, a fragment.

The book is long, without boards, in good order.

3. No. 702. *Ganita sastram padya cávyam*, in seven sections.

1. *prat'hána pari carma* integers, with cyphers, measures of time.
2. *dvitaya binna*, on division and quotients.
3. *prakirna —gaùla*—various.
4. rule of three—of five, of seven, of nine, of eleven.
5. reckoning by the shadow of objects.
6. on gold, its weight &c.
7. on fractions under the different headings, many examples are given.

The book is long, of medium thickness, without boards, damaged.

4. No. 703. *Sutra ganitam, vakira padya cávyam* 27 leaves, incomplete.

Various modes of account: the book teaches a very short mode of bringing out a total, or difference, or parts.

The book is of medium length, without boards, in good order.

5. No. 704. *Sutra ganitam, padya cávyam ;* 20 leaves, incomplete.

Various arithmetical accounts, and modes of performing short operations in arithmetic.

The book is long, without boards, in good order.

6. No. 705. *Pavalúri ganitam,*

(It is not quite certain whether this work is a reckoning according to the custom of the Village called *Pavalúr* ; or whether that word merely means the birth place of the author *Malhana* or *Malayya*: to prefix the birth-place to a man's name is a very common native custom ; and then it is analogous to an ancient European custom ; such as Wyl-liame of Wyckame, or Matthew de Paris.)

A fragment of 19 leaves, land measure by *yojana, kadam*, &c., time measure, minutes, hours, &c., grain measure—land measure as to area. Numeration extends to 36 cyphers added to 1. On these various points, modes of account are founded.

The book is of medium length, without boards, somewhat old, but in good order.

7. No. 706. *Ganita sastram, padya cavyam.*

Pávalur ganitam by *Pávalúr Malayya* a peculiar village mode of account, brief.

2. *dwitiya binna ganitam*, 2nd section on fractional remainders.
3. *trutya prakirna ganitam*, various.

4. *chaturdhi trai rásya ganitam*, rule of three, four, five &c.

5. wanting.

6. *shashta cshetra ganitam* on land measuring.

7. *gada ganitam* on cubical measure.

8. *ch'hayya ganitam*, mode of measuring by means of the shadows of objects.

9. *svarna ganitam*, weight of gold.

The 1st, 5th, 10th sections are wanting ; the rest are complete The author is stated to be a slave of *Mallicarjuna*, a form of *Siva* at *Sri Sáilam*.

Appended.

Lilavati, incomplete.

By *Devindra varan*. It contains—numeration—various modes of account—rule of three. On interest—on weighing gold ; and other connected matters.

130 leaves, but 1—11 and 41—60, and 97—110 differ from the other leaves.

The book is long, of medium thickness, in good order, letters and edges blackened.

8. No. 707. *Sutra ganitam, padya cávyam.*

7 leaves, a fragment.

On various brief modes of working arithmetical operations.

Four leaves fragments are added.

1 on the pains of love, 1 chant to *Siva*, 1 ethical, 1 praise.

This book is of medium length, thin, without boards, in good order.

9. No. 708. *Ganita sastram, padya cávyam.*

Four classes of account.

1 *Cshétra ganitam*, land measuring, however difficult or irregular may be the form.

2 *Sutra ganitam*, various kinds of account in the briefest form, totals, &c.

3 *Svarna ganitum*, weight of gold, according to its quality, and mode of adding up.

4 *Binna cshétra ganitam*, on fractional accounts in land measure (the division of lands is of such a nature as to render fractional arithmetic of the greatest consequence. Near Madras it is customary to divide the whole lands of a village into 5 parts, and the smallest portion held by an individual usually is $\frac{1}{16}$ of $\frac{1}{5}$; but, in extensive lands, still smaller parts, are held by single cultivators. Then the whole product has to be divided: very small fractional shares going to the five classes of village servants, &c.)

The book is of medium size, in good order.

10. No. 709. *Ganita sastram, padya cávyam.*

—multiplication table—2 leaves.

—brief operations in arithmetic—2 leaves.

—*pavalur ganitam*, a particular mode.

This is incomplete.

—various other particulars of arithmetical computation.

The book is long, thin, without boards.

11. No. 711. *Pávalur ganitam.*

By *Pávalur Malayya*, complete.

On integers up to the highest amount; rules—as Addition, Subtraction, Multiplication, Division, &c.

Accounts of kinds—money, weights, grain measure, land measure, &c.

The book is of medium size, without boards, in good order.

III. Art of Poetry.

1. No. 48. *Rághavíya pandavíyam.*

By *Surayya; padya cávyam*, with glossary. Only the 1st *asvásam*, and this complete.

This is a difficult book; exemplifying what is considered a high poetical excellency, in using words capable of a continuous double meaning. Here the words, taken in one sense, give the story of the *Rámáyanam;* but, taken in another sense, contain the narrative of the *Bháratam.*

In this section—on the birth of *Ráma, Lacshmana, Bharata, Satrugna*, or of *Dherma-Raja, Bhíma, Arjuna, Nacula, Sahadéva:* leaf 1—14 other 3 leaves, various stanzas: and 11 blank leaves.

The book is long, of medium thickness, recent, bamboo boards.

2. No. 79. *Cavi alancara sangraha.*

By *Sárada murti murti; padya cávyam.*

On dramatic composition; 4 *asvásas* are right, the 5th incomplete.

Description of the disposition of the hero, and his personal appearance. On the *rasas*, or poetical sentiments. Description of the hero in his amours. The proper character of a drama. Discrimination of differences between a heroic poem, and a drama. Mode of distinguishing theatrical emotions, or sentiments. On the knowledge, and discrimination of amorous signs. On the *sátvica*, or mild temperament. A discrimination of three defects in words; as to meaning, and manner of union. An epitome of ornamental words; with other details on rhetorical, or dramatic composition; incomplete leaf 1—86, and 26 blank leaves.

The book is somewhat long, of medium thickness, recent.

3. No. 84. *Cavi alancára chudámani.*

By *Vinna kotta peddayya*; *padya cávyam.* 1—8 *ulásas* complete the 9th, not so. Two leaves are prefixed; on indications as to the lunar asterism under which any one was born.

On the qualities of the hero and heroine.

On the nine *rasas*, ar poetical sentiments. On various rhetorical divisions, and their properties. Rules and proprieties as to composite stanzas: Words which are not good to be used in certain places. On faults of meaning; such as ascribing to *Ráma*, actions proper to *Siva.* With various other matters: 73 leaves, in all.

The book is long, of medium thickness, one board damaged.

4. No. 103. *Cavi alancára chudámani.*

By *Peddayya namadhíya cavi*; *padya cavyam.* The 7th *ulása* complete, the 8th not so.

On the poetical sentiments—properties of the hero and heroine—mode of fitting up dramatic exhibitions—right mode of composing; as to meaning, and as to forming stanzas: leaf 1—69.

The book is long, of medium thickness, without boards, yet a little injured.

5. No. 221. *Rághava pándavíyam*;

By *Surayya: padya cávyam* in four *asvásas,* complete (see 1 No. 48.)

This book is an exercise of genius, and skill. It exhibits parts of the story of the *Rámáyanam* and *Bháratam* by means of words of two meanings: the words of a *sloca*, read in one sense, give the former, in another sense the latter: this effort does not relate to the entire works; but to special parts only: leaf 1—62 and 7 blank leaves.

The book is long, of medium thickness, without boards, recent.

6. No. 222. *Rághava pandavíyam; vyakyanam.*

By *Surayya,* prose.

1—2 *asvasas* are complete, 3rd not so.

A comment on the preceding, as far as it goes.

The book is long, of medium thickness, very old, and very much damaged.

7. No. 475. *Vasu charitra vyakyanam*; a comment on the *Vasu charitra.*

1 *asvásam,* complete, the 2nd not so.

Chiefly an explanation of the measures, and words of this difficult poem ; but without coherence as to the story : leaf 1—37 and 56—74, 18 leaves wanting.

The book is long, thin, old, damaged.

8. No. 680 *Chandasu sastram,* some composite stanzas, relating to poetry as an art.

On syllables—and eight principle letters of classes. *ma, ya, ra, cha, da, b'ha, ja, na.* Their relation to astrological signs, and asterisms. The proper time for composing verses. Various results detailed. Rules for the composition of some kinds of verse, and the like.

The book is of medium length, without boards, in good order.

IV. Ascetic.

1. No. 35. For Sect. 1, see XXXIV.

Sect. 2. *Jiva prabódha; padya cávyam.*

By *Vásu déva* 1—3 *asvasas* complete.

4th defective. On the nature of the soul : its sinful state, and tendencies ; and the means of removing them ; with the mode of obtaining beatification. The reference to deity is by the name *Brahm.* It so far resembles the *upanishadas.*

2. No. 305. Sect. 1. *Sampagi mana satacam.*

On the *tatva* system, or corporeal members, mystically considered: only 47 *kanda* stanzas ; a fragment, and a mere prefix to an erotic book ; in a way which though singular, is common.

For Sect. 2, 3, see IX.

3. No. 484. *Sampagi mana satacam.*

By *Paramánanda yeti.* 115 *kanda padyas.*

On the *tatva* system—*sampagi mana* would seem to be some local name of a deity : half leaf, loose stanzas.

The book is of medium length, thin, without boards, injured.

4. No. 623. *Vijnána pradîpica* an illustration of real wisdom ; *padya cavyam.*

By *Virayya.* Only the 2nd *asvásam.*

On ascetic metaphysics, and wisdom; compare No. 607 : leaf 9—19.

The book is of medium length, without boards, recent.

5. No. 624. Three pieces.

1.) *Sádana chatushtaiyam*, prose with some *slócas*. On four modes of sentiment, and practice.

(1.) *Brihm* is eternal, the world finite: this truth must be known, and acted upon.

(2.) All secular desires, and passions must be relinquished, and self-control maintained.

(3.) *Sáma*, *dána*, *uparedha*, *tit'hicsha*, *samadhánam*, *sraddha*, these must be relinquished. The terms are technical.

2.) *Siddhanta sáram*, prose.

The essence of rectification—mystic. Sorrow attaches to the soul by reason of the body. The body is the result, or consequence of sin in a former state; and sin came by *róga dwesha*, passion, involving disease: that came by *abimanam* (carelessness ?) that by *ajnánam* want of wisdom, and this ignorance *(ratio in circulo)* came from sensual desires.

If you ask how the said sorrow will depart, the reply is by *gnánam*, or wisdom; which proceeds from *átmanátma vicharam*, or care of the soul.

If you ask what power will he possess who has the said care, the reply is, he will possess the *anubandhan chatushtaiyam*, or fourfold concord; to wit 1, *adikari*; 2, *bhishayam*; 3, *samandam*; 4, *projeyanam*; such as possess these four, are *gnánis*, or wise-men. (I do not recognize what is the exact system of this section; perhaps *Jaina*).

3.) *Sacalópanishada saram*, essence of all the *upanishadas*: prose with *slocas* mingled. The sum seems to be to extract thence the *vedanta* doctrine, with the sub-joined practice of asceticism. Modes of it, variously described: 9 leaves and 9 blank ones.

The book is long, thin, without boards, recent.

6. No. 630. *Siddhanta saram*, prose complete; *v. supra* 5. 2.)

The various evils incident to mankind, from mental ignorance, to be removed by true knowledge. The mode of acquiring this knowledge stated.

The book is of medium length, thin, somewhat old, and damaged.

7. No. 634. *Sarvart'ha sáram*, *padya cavyam*.

By *Vencata pati*, 3rd *asvasam* only, or

1. *Isvara tatva vivéca prakurunam*, the chapter on the knowledge of deity, *chitátma tatva—kévalátma tatvam*.
2. *Sádana chadushtaiya prakaranam*.
3. *Sadanópáya tatva prakaranam*.
4. *Jivan mukti prakaranam*.
5. *Jagat prándi vrüti prakaranam*, a chapter on worldly desires.

Sancalpa or summary—all creation is the work of *Isvara,* and the evolution of his form; *vedantic,* or *tatva* metaphysics: leaf 1—49, some wanting.

The book is long, without boards, much injured by insects.

8. No. 636. Two pieces.

For Sect: 1. see XVI.

Sect: 2. matter from the *Bhárutam.*

Vyasa conversed with *Dherma roja* on the duties of spiritual knowledge—on the vagrancy of the human mind, in glancing at things remote; this must be repressed, or kept in order. They who reject the delusive cares of family are truly wise—and like topics; stated as if given by *Suta* to sages in the *Naimisara* park: leaf 1—24.

The whole book is long, thin, without boards, injured.

9. No. 640. *Gada chacra nirnayam,* on the earthen vessel (*i. e.* the human body) prose; and in a few places, *slocas,* with a *tica.*

Details on the universe—On the five elements composing the human body—the product of each single element—details as to the mental, or spiritual faculties. On the ten vital airs—their location, and descriptive of them—the effects of their influence; as sorrow, sickness, joy, &c.; description of the various pulses—mode of growth of mankind. [This union of physics, and metaphysics is deemed religion]. Complete, leaf 141—154; hence taken out from some larger book.

It is long, without boards, recent.

10. No. 641. *Gada chacra nirnayam,* on the earthen figure or vessel; the *slocas* in it have a Telugu *tica.*

Prit'hivi, appu, tejas, vayu, ácásam, these five elements, their properties and nature. The five *indriyas* or five senses—harmony of elements, and senses. On *avast'has* or defects; as watchfulness, sleep, swoon, indolence, (*simbal*)—talking in sleep, sickness, &c.

On the six (*matas*) infatuations or sins; as *kama,* lust, *cródha,* anger, &c. On bones, flesh, nerves, details. On *déha tatva,* bodily properties, &c. Complete, leaf 48—58.

The book is long, without boards.

V. Astrological.

1. No. 721. *Jyotisha retna caram.*

By *Charikonda Honayya, padya cávyam,* complete, in five *asvásas.* Narrated by *Vasishta* to *Garg'heya.*

Year—*ayana* half-year *rutu*, six of two months each—month—*pacsha* half lunation, described.

Tit'hi lunar day, *vára* day of week, *nacshetra* lunar asterism, *yóga* good time, *carana* (or *avuyóga*) bad time. *Lagna p'halam*, influence of zodiacal signs; especially when ascendant.

On six kinds of horary questions. The lunar place for a day is a *nacshetra*; which of the 27½ are good, which bad for a child to be born in. Thus, the first half of Aries (solar signs) is good, the second half bad, &c.

On the situation of the planets at the time of birth, and their influence.

On *gâudam*, or accidents, as from snakes, water, &c.

The proper time for assuming the scholastic thread, according to the birth *nacshetra*, *supra*.

The same as to marriage; shaving the head; first menstruation; pregnancy; and bathing, or anointing a king.

Such are a few, but there are various other details: 120 leaves.

The book is somewhat long, and thick.

2. No. 722. Five pieces.

1.) *Sassiyánandam*, *padya cávyam*.

On natural astrology.

At such times as the sun first enters the lunar asterisms *Anuradha* and *Múla* there should be a little rain; if none, then there will be none for fourteen days after, in each case. If the sun and Jupiter are in conjunction in the lunar asterism *Jyest'ha*, in that year, there will be much rain, or a "good monsoon." Other like matter as to rain or none, in other months, and asterisms, with the good or evil thence resulting. See further No. 744 *infra*; especially as to times of sowing corn.

This tract leaf 17—30 is complete.

2.) *Retnácaram*: *padya cávyam*.

The character and fortunes of a child, according to the *nacshetra*, and *laghuna* at the time of birth. Results of the lunar asterisms: as for example: *Asvini*, good form—sensible—fond of his wife.

Bharini, brave, bold, secret, reserved or taciturn, charitable.

Critica, poor, lustful, fond of others' food, very bold.

Rohini, fond of jewel ornaments—good sense, conqueror of others by power; will possess land, horses, places, or houses. And so on.

Influence of signs in ascendant—as *Mésha* (Aries) poor, good disposition, servant of a king, or soldier, handsome, hairy body.

Rishabha (Taurus) popular, excellent disposition, tall in stature, length of years; splendid as the sun.

Mit'huna (Gemini) fond of women, and of music, self-conceited, honors kings, handsome, lustre of body.

Carcata (Cancer) weak body, slender, wealthy, beloved by relatives, fond of talking, learned in all things. And the like.

The results stated throughout the *lagnas* or signs—with other matter on judicial astrology.

3.) *Sassiyánándam, padya cavyam.*

This is a fragment from the midst of the tract. On cycle years, their influence.

A curious *sloca* on forming a ring of nine jewels to represent the nine planets, benefit of wearing it: leaf 50—53.

4.) *Párásara hera, padya cávyam.*

1 *asvásam* astrological, from a comparison of the lunar asterism, zodiacal sign, and planets places—results calculated, or foretold ; leaf 54—64.

5.) Another copy Sanscrit, original *slocas;* with a *tica* in Telugu. Contents as above. Also some matters on *sacunas* omens, good or bad : leaf, 84—112.

The book is long, of medium thickness, without boards, recent two leaves injured.

3. No. 723. *P'hala grant'ha,* book of influences, *slocas* with Telugu meaning.

—*tará p'halam,* influence of the lunar mansions.

—*masa p'halam,* influence of different months.

—*sancranti p'halam,* results from the sun's entering each sign of the zodiac.

—*vára p'halam,* influence of solar days, taken with planets.

Stripushpavati—on a young woman's coming to maturity, the lunar and solar day, the asterism, *yógam, karana,* and *kálam,* time, (day or night) are noted; and from the whole, good or evil is predicted.

Some incomplete observations on the results of the time of birth.

The book is long, thin, without boards, leaves diverse.

4. No. 726. *Jyotisha sastram, slocas,* in some places Telugu prose: known as *Gáuri pánchángam,* told by *Siva* to *Gáuri.*

Chiefly on *muhúrtas,* or good, and evil times of short duration. In the course of twelve months, seven days are specified, with the *muhurtas* by day and night, in which it is suitable to go out to war, and others the opposite; with the good, or evil results in each case.

On the influences of the planets. In the aforesaid *muhurtas,* some signs are used as marks to designate them in an arbitrary and hidden sense (as *chemical ointment,* &c) The terms *rájasa* and *támasa* applied to times—in which of them it is proper to proceed in any affair, and in which not so. The proper *nacshétras* and *muhúrtas,* suitable for journeying, on various days of the week. On *sacunas,* or omens, as to journeys. When any horary question is asked, by observing how many letters are contained in the question, a good or evil result is divined. These and like matters. Some schemes of horary questions are given, as examples, incomplete: leaf 1—46 and 12 blank leaves.

The book is short, of medium thickness, in good order.

5. No. 727. For Sect: 1 see VII.

Sect 2. *Bhárgava pánchángam.*

A planet is stated to have power according to the lunar mansion in which it is posited. A discrimination of such positions, as referring to each planet. The results from the opposition of planets. Answers to horary questions, by looking at the places of the planets. The formation of a figure, or scheme of the heavens: and from that deducing results. Difference of *caste* among the *nacshétras,* or lunar mansions. Some Sanscrit *slócas* relative to answering horary questions. A lunar mansion has four *patas* or divisions. A letter proper to each one is given; variously used. Other details on horary questions: 28 leaves—incomplete.

The first section is wholly on divination, and the second runs into that subject; an almost necessary result of belief in horary questions.

The book is short, of medium thickness, bamboo boards, recent.

6. No. 728. *Sutras* on astrology, with *tica* in Telugu.

By *Jaya muni.*

On results from the opposition of planets, and on determining length of life.

The book is small in size, without boards, recent.

7. No. 730. *Siddhanta pánchángam;* the *ganita bhágam,* or calculation, *slócás,* with the meaning in Telugu.

By *Mallicarjuna.*

Mode of calculating the five parts of an almanac, on the northern system; said to be known by the term *astral sastram.* It contains a list of high numbers; complete, leaf 110—129.

The book is long, thin, recent.

8. No. 732. *Jyotisha retya mála, slócas,* with the meaning in Telugu: 25 *prakaranas* or chapters, incomplete.

On the results of birth ; on marriage ; and various other matters on astrology. Author not stated ; the leaves are without numbers.

The book is long, of medium thickness.

9. No. 733. *Jyotisham, slócas* with *tica.*

Influence of planets. On the formation of the fœtus in the womb—with various technical terms—complete.

The book is long, of medium thickness, without boards.

The *Gâuri panchangam* is appended, complete. The part noticed was on the effect of any affair undertaken during eight *muhurtas*, by night, and as many by day.

10. No. 734. *Jyotisha retna karam.*

By *Konnayya—padya cavyam,* with the meaning.

In five *asvásas,* complete, said to have been delivered by *Garghaya maha muni* to *Vasishta.*

It contains *kála chacras,* horoscopes, or other diagrams and figures.

In the three worlds there are gods, men, beasts. On the planets, lunar mansions, *yogas, karanas,* &c. Their influences, and how produced. Also on the influences ascribed to cycle years, to lunar months, and to lunar days. These matters are so applied as to enable any adept to answer horary questions ; the most common requisition, and perhaps found to pay best : leaf 9—97, 1—4 wanting.

The book is long, of medium thickness, old, slightly injured.

11. No. 735. *Sarvatóbaddra chacra lacshanam, slócas,* with Telugu *tica.* The title imports to be a charm against every kind of trouble ; but the contents are astrological.

Mode of forming a horoscope ; the various divisions and circumstances requiring attention—the nature of days, but according to the horoscope—whether the results will be good or ill. The like as to different months, good, or evil circumstances, mode of erecting a marriage pillar—entry on a new house, the day proper for so doing. On the *vára sulam* or inadvisableness of journeying in different directions, on certain days of the week : Monday and Saturday not E. Tuesday and Wednesday not N. Thursday not S. Friday and Sunday not W. ; with some similar matters.

The book is long, thin, in good order.

12. No. 736. *Sripati játacam, slocas,* with the meaning in Telugu.

An individual, under the title of *Sripati* calculates his own nativity. *Graha sputtam,* planetary position. *Lagna sputtam,* sign the ascendant ; *drish-*

ti p'halam opposition of planets, results. *Pacsha p'halam* result of birds ; see VII No. 725, *ayana p'halam* ; influence of the sun in the N. or S. hemisphere ; *varusha p'halam*, fruit of each cycle year. By these and other means, he foretells what good, or evil is to befal him : 17 leaves incomplete.

The book is long, old, without boards, injured.

13. No. 737. *Sutras* on astrology, with the meaning in Telugu.

By *Jaya muni.*

In two chapters, complete.

1, *Drishti p'hala.* The 12 signs and the 9 planets being considered with aspects, and especially oppositions, to determine on answers to horary questions, as to whether any proceeding is good, and beneficial, or the reverse.

2, *Ayudham.* By considering the signs and planets in a horoscope to determine what will be the age of the individual concerned ; or how long he will live.

The book is long, thin, without boards.

14. No. 744. Three pieces.

Sas-ya-nandam

1.) *Sasyánandam,* natural astrology ; *padya cávyam.* Description of clouds : nature of the earth at different seasons or times ; as to productiveness.

The particular influences of lunar months ; as *Kartika, Jyesht'ha, Margasiras, Pushya, Mágha, Chàitra, Vàisac'ha,* &c. *Chandra yoga p'halam,* the effects of the moon's being in different *yogas* or divisions of orbit, which of them are productive of rain, which not. Mode of testing or examining water. Good or evil results, as to agriculture, from the places of different signs wherein eclipses occur. Certain properties attendant on the rising, and setting of the planet Venus, and of other planets ; and, thereby, probabilities as to rain inferred—incomplete : leaf 1—29.

2.) *Svapna adhyáyam, slócas,* with *tica* in Telugu. According to the time of night, or early morning, when dreams occur, results, and how long afterwards accomplished. Also according to the nature, or kinds of things seen in dreams. Health, or the contrary prognosticated : leaf 1—9.

3.) According to the *nacshetra* on which a child is born, so will be his disposition, temper, &c.

Rama chacra, a magic diagram so formed as to answer questions by divination. A few stanzas laudatory of *Parvati* ; 4 leaves.

The book is somewhat long, thin, without boards.

15. No. 745. *Jyotisham, slócas,* with *tica* in Telugu.

By *Bhuvana pradipica.*

It treats on various kinds of horary questions—how to be answered—in what way good, or the contrary : 24 leaves, incomplete.

The book is long, thin, without boards, recent.

16. No. 746. *Jyotisham, slócas,* with *tíca* in Telugu.

On *p'halas* or influences.

—*nacshetras*—lords of zodiacal signs ; *tara p'halam,* a technical term, a comparison of lunar mansions on some accasions ; their fruits or results. On fixed, and unfixed lunar mansions. On inspection of lunar mansions before going on a journey ; and before shaving the head. On birth of any individual, aspects and their results. On horary questions. Details on the above subjects ; 35 leaves complete.

The book is somewhat long, thin, without boards, recent. It might merit translation.

17. No. 747. *Jyotisha sastra, slócas,* with *tica* in Telugu. Ascribed to *Sanatcumara.*

Astrological directions as to time of founding a house—fixing doors in it—entering on it, as a dwelling—and these according to the sign in the ascendant, the lunar mansion, day of the week, and the like matters ; the fruit, or results in the cases specified determined : leaf 5—30 a fragment.

It is long, thin, without boards.

18. No. 749. Two pieces.

1.) *Vastu slocas, padyas* and *tica.*

The results of founding a house, or a column in each lunar mansion, and in each zodiacal sign ; whence the one most suited to the intent is to be selected. [I note, by the way, that old Cairo was intentionally founded on some aspect of the planet Mars, receiving the Arabic name of that planet : with the intent of conquest in war. It has been conquered oftener than usual with cities ; and always notorious for the plague].

2.) *Amsas,* prose-form.

The *amsa* is a technical fraction of any zodiacal sign, the lunar mansions are divided each into four *saranas :* the coincidence of these is noted : such a *amsa* of the sign, such a *sarana* of the lunar mansion. Thus *Asvini's* four *saranas* have *amsas* four ; 1, *Mesha* ; 2, *Rishabha* ; 3, *Mit'huna* ; 4, *Carcata* ; *Bharini's* four *saranas* have *amsas* four ; 1, *Leo* ; 2, *Virgo* ; 3, *Tula* ; 4, *Vricshica ;* and so on.

The 2nd piece is shorter than the other ; without boards ; recent.

19. No. 750. *Cumára vástu, slócas,* with *tica* in Telugu.

On building a house—fixing doors in it—placing pillars—gathering grain into it—placing the rice pestle—bringing cows into it; binding up a book, these and like matters; these proceedings have results stated; as to be expected, according to the lunar mansion, the zodiacal sign, the lunar day, the sign in ascendant, &c. A few Telugu stanzas are added, on the same general subject, 28 leaves complete.

The book is of medium length, and has no boards.

20. No. 751. *Jyotisham, slócas,* with *tíca* in Telugu.

The lords of the different zodiacal signs, Aries, Mars; Taurus, Venus; Gemini, Mercury; Cancer, the Moon; Leo, the Sun; Virgo, Mercury; Libra, Venus; Scorpio, Mars; Sagittarius and Pisces, Jupiter; Capricorn, Aquarius, Saturn.

On the opposition (*drishti* looking at) of the different planets, and signs.

Effect of the *tara* or lunar asterisms. Lunar influence, and influence of the different months, as the sun is in different signs, with various other astrological matters; only 9 leaves.

The book is of medium length, without boards, much injured.

21. No. 754. *Jyotisha, slócas,* with *tíca* in Telugu.

—*acshara prasna*, looking for, and giving a reply, according to the letters contained in any question.

—*anga prasna*, doubtful, as having technical words without *tica*.

—*prasna lagna*, replies to questions according to the signs in which different planets are posited: leaf 6—11 a fragment.

The book is long, without boards, recent.

22. No. 755. Six almanacs, tied up together.

1. *Taruna* year, with 2 leaves chants to *Ráma*, complete, 52 leaves.
2. *Chitra bánu* year, incomplete, 22 leaves.
3. *Dundubhi* year, complete, 46 leaves.
4. *Rudhotgari* year, complete, 46 leaves.
5. *Cródhana* year, complete, 40 leaves.
6. *Ananda* year, complete, 44 leaves; with *Vicrama* year, incomplete, 21 leaves irregular.

These contain the usual five divisions; lunar and solar day—lunar mansion, *yoga*, *karana*, the two last, portions of time that are propitious, or the reverse.

Also aspects of the planets; good or bad *muhurtas;* or two Indian hours each day, deemed special. And the *pít'ha*, that is, a prognostication, at the beginning of each year, as to its general character; such as war—abundance of grain, &c.

The several books are without boards, not injured.

"Elegant Extracts"

VI. COMMONPLACE.

1. No. 6. Sect. 1. *Subhashita retnavali.*

By *Bartri hari; padyas, slócas,* &c.

A compilation of extracts; when entire it is in three parts, and then often classed under the heading Miscellaneous. This is a portion of the ethical part; containing decades on obstinately ignorant people, on those well taught. On the brave; on property; on bad people; on good persons, on doing good to others; on the gods; on ritual works, or ceremonies—such as might be copied into a commonplace book, classified.

For Sect. 2. see IX., for Sect. 3—6 see XXVIII.

The whole book is long, thick, recent.

2. No. 300. *Chátlu cávyam, excerpta.*

Selections to suit different occasions. Stanzas on various subjects, and in various kinds of metre. A brief epitome of the destruction of three cities *(Tripura).* On the *Rámáyanam;* a spy having reported to *Ráma* the state of *Ravana's* army, *Ráma* launched a destructive rocket. Stanzas on ther parts of the *Rámáyanam.* At the end from another book, 10 leaves on medicine.

The book is long, of medium thickness, recent.

3. No. 301. *Chátlu cávyam.*

A variety of verses adapted to special occasions; so as to answer objections, or to meet any particular case; or so as to convince, or persuade, or silence. Various metres, down to *lalla* or lullaby. On the laws of versification; the subjects, for the most part, are chief: not the metres: a sort of commonplace book for use.

At the end 8 leaves on borrowing, and re-paying loans.

The book is of medium size, recent.

4. No. 310. *Chatlu cávyam.*

Among lesser matters are:

Nila nagáti nayaka satacam, 70 stanzas.

Sudámanda satacam, 39 stanzas.

These two are ethical in kind.

Hasya vaidhya sastram, risible medicine; a jocose imitation of medical books, in the style of Dr. Sangrado in Gil Blas, or of Moliere's *Medecin malgre lui.*

Some lists of tribes; chants, &c., &c.

The book is of medium size, recent.

5. No. 327. Various stanzas.

A selection of commonplace extracts from various books, and of very different kinds of poetry, and versification, ornate, laudatory, *lállu páttu.*

The book is of medium size, thin, without boards.

6. No. 359. *Anyáya puri panchacam.*

Five *slócas,* on a ruler of Nilequity town: whose decrees were unrighteous.

A jest book for buffoonery.

Each *slóca* is made the foundation for a brief tale in illustration.

Examples.—A man went to buy rice from a dealer, which last reversed the measure, and filled in to the small end; and the doing so caused a dispute; carried before the king; who said since you cannot agree as to which end let the measure be laid flat, and rice be poured thereon—of course yielding nothing.

A washerman's ass caused abortion in a woman by a kick, and got its leg broken. Complaint by both parties. The king decreed, let the husband take the ass, till its leg can be cured; and let the washerman take the woman till he can return her to the husband pregnant: leaf 1—15 and 8 blank ones.

The book is very small for the pocket.

7. No. 506. Extracts from various books "by desire of a king" by one *Rámasvámi;* only 7 leaves. One stanza from *Rámadharaca satacam,* two from the *Calahasti satacam,* 3—7 from the *Nara sinha satacam,* 1 from another book on *Cálahasti,* 1 from the *Bháscura satacam,* 1 from *Sumati satacam,* 1 from the *Venugópala satacam,* and others.

VII. Divination.

1. No. 313. Palmistry, and like matters; six pieces in all.

1.) 3 leaves *padya cávyam*—lines on the hands, spots, moles, or other marks on the body, curls in the hair—their significations; a sort of gipsy lore.

2.) 4 leaves *Strí lacshanam,* on the female person: special marks on the face; and kind of forehead, eyes, nose, &c., thence character, or propensities divined.

3.) *Purusha lacshanam* 4 leaves, the like as to men; a sort of physiognomy.

4.) The like generally, as to both sexes.

5.) Sanscrit *slócas,* with Telugu *tica,* 11 leaves.

6.) Composite stanzas, with prose *tica,* 27 leaves; and 3 others *sisa mulica,* lengthy stanzas: on the same general topic.

The sum is "fortune telling." From hand marks, curls of hair, spots, moles, and other such things, to determine the length of life—incidents; such as sorrow—good fortune—dispositions—tendencies.

The book is long, of medium thickness, recent.

2. No. 314. *Sámudrica sastram.*

Composite stanzas, complete.

Leaf 1—12 on lines in the hand of women, with moles, and like matters, *v. supra*, leaf 13—20, the like as to men. From both, events of life, time of death, dispositions, and such matters said to be determined.

The book is short, and thin, without boards, neat appearance.

3. No. 315. *Sámudricam.* Palmistry.

Ascribed to *Prahlada; padya cávyam*—only a fragment of six leaves.

To judge by the members of the body, from the head down to the feet, their size, appearance, &c., what will be the character, and duration of any one's life. Especially on Palmistry—determining by the lines on the hand, the length of life, and the prosperity, or adversity of the individual concerned.

The book is long, without boards.

4. No. 632. Sect: 1. *Svara sastram, dwipada* metre. 50 leaves, complete.

This is a divination from the mode of breathing through the nostrils; and, with reference thereto: the astrological commonplaces of day of the week, lunar mansion, sign in the ascendant, bright or dark half lunations, month, season *(rutu)* are to be considered. From the whole, results as to life, health, &c. &c. are predicted; which must be more or less an imposition, on the weak and credulous.

For Sect 2. see X. *infra.*

5. No. 724. *Sámudrica.* Palmistry.

Composite metre, with prose version 95 stanzas, on 19 leaves, incomplete.

By lines on the hands of women and men, and also from marks, warts, moles, on different parts of the body, prognostications of good, or ill, length of life, or the contrary; various other matters are also assumed to be predicted.

The book is long, without boards, injured.

6. No. 725. *Pancha pacshi sastram,* augury from five imaginary birds.

These suppositious birds are designated by the vowels a, i, u, e, o, to determine their order. Next their order, according to the lunar days—then weeks—then according to the eight points E. S.E. S. &c. these matters are explained. As the said birds, according to the said different orders are considered to be sleeping, waking, &c. so results are augured, as to any event.

Different times of feeding by these birds in the bright, and dark lunations: squares or diagrams to illustrate the same. Other matters are connected with sorcery, and astrology.

Signs of the zodiac, and some binary divisions of each sign, for horary questions. (The word *hora* is used) also triple divisions; nonal divisions—duodecimal divisions, with like reference. On the sun and other planets, as lords of signs. *Drishti krama,* or oppositions of planets, or signs.

Ashtaca varga; eight squares for divination, or sorcery.

Ganda dósha kramam, accidents, or ill results from the birth of children, to themselves, or to their parents: *slócas* with Telugu *tica. Lagna sputta kramam,* mode of forming an opinion from the sign in ascendant at the time of birth. One leaf from the *chandriki* on shaving the head, on the tenth day after journeying. See DIVINATION in the INTRODUCTION.

6½. No. 727. Sect: 1. see V. *supra.*

7. No. 729. *Nava griha chintámani.*

On divination.

In this book there is a great variety of answers to such questions, as are likely to be propounded. The mode of proceeding is to have nine couries (small sea-shells) answering to the nine planets. These are thrown nine times; and the number thrown each time is reckoned (flat side 1, convex 0) the nine are added into one total; this is divided by nine, as distributed to nine persons. The *remainder* is used for divination, in answer to any question, *e. g.* if 1 see the 1st leaf, and take the first line, as an answer; if 3 look at leaf 3, take out the 3rd line, as an answer. [Evidently to amuse a weak mind; but with what recondite evil connected is not so apparent].

The book is short, thick, not injured.

8. No. 738. *Sacunam,* on omens.

These are of five classes.

1.) By the *Rámáyanam*, by means of a string held in both hands, a leaf of that book is cut or marked—then from the character of the contents just there, good or otherwise is opined.

2.) By sneezing, the day, 1st, 2nd or 3rd watch, from what side heard—and thence good or ill portended.

3.) From week days compared with the planets ruling each one; the numbers of hours in each day, which are told off to each day planet; and conclusions thence deduced.

4.) *Gáuli sastram*, lizard omens; from the chappering of lizards, according to the days of the week, and the points of the compass whence heard, good or evil is augured; but sometimes of a trifling, or vicious character. The foregoing are complete.

5.) *Gáuri pánchangam*, it has reference to eight *muhurtas* by day, and eight by night; if any work be begun, in any one of these, the results foretold. This is incomplete.

The book is short, and not thick.

9. No. 739. *Nimitta chudámani*, prose.

"The head jewel of signs;" complete.

On divination, from hearing any one sneeze according to the eight points of the compass whence heard; and according to the day of the week when heard; and also according to the watch (day or night). Thus, if any one is heard to sneeze coming from the S. on the 2nd day of the week, and in the 1st or evening watch: and so on.

The book is small for the pocket, not injured.

10. No. 740. *Sacuna Rámáyanam, acshara prasna.* The practice resembles the *sortes Virgilianæ.* While one holds the book another one passes a string between any two leaves: the passage is then read, and is taken to be oracular. A trial was made, and the book opened on the place where *Lacshmana* conveys *Sita* to a hermitage; which was then said to be a good omen: *slócas* with the meaning complete.

The book is small, and recent.

11. No. 741. *Sacunam*—on omens, prose, complete.

A die, or cube has marks $_0)^0_0)\,^0_{1\bullet})$ 100 on four sides only. A good day being selected, these are thrown three times; and, according to the number turned up, reference is made to corresponding parts of this book, which yield a divination—the book giving the particulars; they relate to food, clothes, health, and other common benefits: the few numbers that were tried, the better to understand the book, gave only favorable results.

The book is small, not injured.

12. No. 742. *Sacunam,* two kinds.

1.) *Gâuli sacunam,* lizard omens.

If a lizard is heard to chirp, or chapper, the quarter whence heard is to be noted; and thence a result divined. It would seem as if this piece is limited to the side whence heard; usually other points are noted.

2.) *Tumma núl* sneezing science.

When any one is heard to sneeze, the day of week, watch of day or night, quarter of the heavens, are to be noted, and thence various results are to be divined, as the book specifies.

The book is short, of medium thickness, (23 leaves written 55 blank) recent.

13. No. 743. *Nava grïha chudámani,* "nine planet jewel": on divination.

The person consulting must be ceremoniously, and otherwise, clean. Then after making *puja,* he casts nine couries, nine times (see 7 No. 729 *supra*) then takes the total amount of value upmost, each reckoning one. After dividing the total by 9. the remainder is used by referring tó the same leaf, and line of this book; so remainder 2 on the 2nd leaf and 2nd line is read "This is true, without mistake," and so on, 108 leaves 8 blank.

The book is short, and thick, with bamboo boards, not injured.

14. No. 757. Sect 1. *Sámudricam, padya cavyum.*

On Palmistry: a fragment relating to marks, lines on the hands of a man, with moles on the body; and from these the fortune told; 4 leaves.

Sect: 5, *dúta lacshana sacunam,* composite metre 13 leaves, incomplete.

By the messenger; as to number, one, two, &c. and from other circumstances, as to speech or manner, the doctor, when sent for, divines the state of the patient, and forms a prognosis: one messenger is good, two bad, &c.

For Sect. 1, see XVI. For other sections see XX.

VIII. Dramatic.

1. No. 28. *Sacontala parinayam.*

By *Krishna cavi, padya cávyam.*

In 3 *asvásas,* complete. A poem founded on *Cáli dasa's* drama. Description of *Hastinápuri. Náreda* came to *Dushmanta*—their discourse; description of the six *rutus* or seasons. *Dushmanta's* hunting excursion—and enquiry into the parentage of *Sacontala*—*Gandharba* marriage. Her journey

with her son *Bharata*—ring lost by the way—denied—*Náráyana*, and other gods, brought in to solve the difficulty ; ring recovered—*Dushmanta* acknowledged her, and her son—the latter crowned as second king, and successor; leaf 1—71.

The book is long, of medium thickness, without boards, recent.

2. No. 43. *Bhaktangiri rénu natacam,* otherwise termed *Vaijayanti vilásam.*

Another name is *Vipra náráyana charitra.* It relates to an *'Aluvar* whose secular name was *Vipra Náráyana:* but by superior direction, he was styled *Tondu reddi podi 'Aluvar.*

Some special circumstances in his life ; one form in *padya cavgam* 4 *asvásas* ; another form *yecha ganam* various metre, adopted to scenic representation ; exhibiting a character, deemed sacred, to ridicule.

See p. 824

Vaijayanti was a *danseuse*, who pleased the king by her performances ; and he gave her a *mániyam* or glebe, tax free, in the temple at *Srirangham.* She, and a companion made a sort of wager ; by which she engaged to bring *Vipra Náráyana* under her influence. She began, on seeing him gathering flowers for the shrine—with great difficulty she brought him to ask, who she was, and enticed him to her house, whence he was driven, and beaten by her parents. By his prayers the god *gave* him one of the five golden cups used for offerings, which he gave to the *dási.* The cup being missing, the *Brahman* was brought into trouble. He cast himself at the feet of the god, who rescued him from his distress, by stating that he himself gave the cup to the *Brahman;* directing him thenceforward to be named *Tondu reddi podi 'Aluvar.* The skill of the *dási* is applauded, by the term *jayanti* (*victrix*) added to her name. It may be easily seen how much scope there is for licentious farce ; directed alike to god and votary. The drama is probably written with like *animus* to Moliere's Tartuffe.

The book is long, of medium thickness, the drama is old, the poem looks recent.

3. No. 67. For Sect. 1, see XXXI.

Sect. 2. *Viti nátacam,* a farce.

By *Sri nát'ha.* Composite stanzas.

Subject ornamental, amorous, farcical ; leaf 1—5 the 3rd wanting.

For Sect. 3, see XXXI.

4. No. 208. *Nátaca,* various metre.

An exhibition of the *vésha* (disguise or costume) worn by *Satyabhaumi, Rucmini,* and *Lacshana,* wives of *Krishna.*

The costume of *Art'hanát'hesvari*, a form half *Siva*, half *Parvati.*

Costume of *Krishna* and various of his lewd frolics, publicly acted over again. The beginning, and ending are wanting : 36 leaves remain.

The book is somewhat long, one leaf is broken.

5. No. 283. *Nala nátacam, 3 ancas.*

The story of *Nala* dramatized—his marriage with *Damayanti*—the distress to which both were reduced, by the enmity of *Sani* (the planet Saturn) and their subsequent return to prosperity.

The book is long, of medium thickness, has only one board.

IX. Erotic.

1. No. 6. For Sect. 1, see VI.

Sect. 2. *Rasica jana manóbiramam.*

By *Timmana cavi ; padya cávyam.*

In 6 *asvásas* complete. As if narrated by *Nareda* to *Varijasana.*

Description of the persons of females, and discourse with, or concerning them. V. 26. No. 178. *infra.*

For the remaining Sections see XXVIII.

1½. No. 14. *Chandra rek'ha vilásam,* part of the 2nd *asvásam,* a fragment, 14 leaves no boards.

Amour of *Niládri raja*, and *Chandra rek'ha,* a dancing girl. See 2d Family. page 364

2. No. 21. Fragments.

1.) Leaves 1—31 but 10—19 wanting.

By *Bhava nisa* : 1 *asvásam.*

The subject the amorous adventures of *Krishna.*

2.) *Vasu charitra vyakyánam,* only 10 leaves of a *comment* on the *Vasu charitra.*

3.) *Cavi alancáram,* 2 *asvásas,* not complete.

By *Sarada murti.*

Rules of poetic art, as to the hero and heroine, their emotions, gestures, passions, &c.

4.) *Rasábaranam,* jewel of sentiments.

By *'Ananda,* 4 *asvásas,* incomplete.

On poetical, and amorous sentiments and passions.

5.) Four leaves only from the *'Amukta mála,* concerning *Vishnu jit,* or *Namáluvar.*

The book is long, thin, recent.

3. No. 22. For Sect. 1. see XXXII.

Sect. 2. *Svarochisa manu charitra,* 1—3 *asvásas,* see 6 No. 30 *infra.*

This copy has 1—6 *asvásas,* complete, *padya cávyam,* considered very difficult.

Adventures on *Himaut,* or *Himálya.* Birth of a son by a *Gandarbha;* the mother gave the child the name of *Svarochi;* and caused him to be trained in all learning. One day while out hunting, and being seated, a timid woman came, and asked his aid to kill an *asura,* that oppressed her father. After intermediate advèntures, the father died ; and the remaining pair married. *Svarochi* had three sons, by three women ; and established them as kings in three towns. Again he met a woman in a forest, and by her had a son named *Svarochisa* ; who arrived at the dignity of second *Manu.* (The 1st being *Svayambhwà*) governing the second *manuvantara.*

The entire book is long, thick, recent.

4. No. 25. Two pieces.

1.) *Satyábhauma asvantam, padyas.*

By *Sri Kámesvaru* 1—4 *asvásas,* only wanting two lines at the close.

Náredà came to *Krishna* and told him that *Naracásura* ought to be killed, because of the trouble caused by him : *Krishna* consented. *Satyabhaumi.* one of his wives, requested leave to go with him, and went a little distance. On his leaving her, she suffered from his absence ; the main object of the poem being to describe in detail female emotions, passions, and actions, during the absence of a lover. *Krishna* killed *Naracasura* in *Prayotisha-puri* his capital ; and then returned to his own town.

2.) *Manu charitra, padya cávyam.*

By *Pedda nát'hayya.*

A *siddha,* or magician, told a *Brahman* and his wife, matters about *Udayagiri* in the *Himálayas.* The *Brahman* determined to go thither. When there a woman saw him, and fell in love with him ; but he avoided her. The usual execrations of the moon, and *Manmata* are given. A *gandarbha* assumed the *Brahman's* form. By him she had a son named *Svarochi.* For the rest see 2 No. 22 Sec. 2 *supra.*

The recondite language of this poem is the main cause of its high esteem. The entire book is long, thick, reecnt with many blank leaves.

5. No. 26. Sect. 1. *Rádha Madhava samvátam, padya cavyam.*

By *Vencatapati cavi*; founded on a portion of the last part 10th book of the *Bhágavatam.*

Intercourse, jealousy, alienation, reconciliation, and so forth, as to *Krishna* and *Rádha* his aunt. See 2d Family MSS.

For sect. 2 see XVI. The book is long, thin, without boards.

6. No. 30. *Svárochisa manu charitra.*

By *Pedda nát'ha,* son of *Chockupádhya, padya cavyam* 1—3 *asvásas.*

Subject as in 4, No. 25 *supra* sect. 2 down to the *Gandharba's* disappearance: leaf 1—50, not complete.

The book is of medium size, without boards.

7. No. 31. *Svárochisa manu charitra.*

1, 2 *asvásas* complete, 2 leaves of the 3rd; same tale—the copying only begun, and left imperfect.

The book is long, thin, without boards, recent.

8. No. 32. *Vasu charitra vyakyánam,* a comment on the *Vasu charitra* of *Bhatta murti,* by *Sóma nát'hayya.* It extends to the 3rd *asvása,* but not beyond; following the recondite original, word by word. The subject fictitious, and amorous romance.

The book is long, thick; with the appearance of having been written at intervals.

9. No. 44. *Vasu charitra vyakyánam.*

By *Sóma nát'ha.*

The 4th and 5th *asvasas*—6th defective.

The book is very long, thin, recent.

10. No. 58. Two pieces.

1.) *Rádha Madhava samváta,* or *vilásam.*

By *Vencatapati*—complete in 3 *asvasas.*

Rádha was younger sister of *Krishna's* father. Account of their early intercourse, and amours, or jealousies; and of *Krishna* taking her home to his house.

2.) *Suca Rhemba samvátam, padyas,* a fragment of 6 leaves in irregular order: but the name *Rhemba* indicates the subject. *Rhemba* tempted *Suca rishi* but failed.

The book is long, of medium thichness.

11. No. 65. Three poems.

1.) *Tarasa sesanca vijayam, padyas.*

By *Vencata pati ;* in 5 *asvásas,* complete.

Founded on a pauranic legend.

Chandra (the moon) was the son of *Atri.* He became a pupil in the house of *Vrihaspati* (Jupiter) *Tarà* (lunar orbit) became enamoured of *Chandra* ; and, at length, when *Vrihaspati* was called away to a sacrifice, by *Indra,* she succeeded. *Chandra* became enamoured. *Vrihaspati* on his return reproached his wife, and sent *Chandra* away. *Tarà* sent a female messenger to recall him. In due time *Budha* (Mercury) was born. A dispute as to the right to the child. The celestials, being called in, decided in favor of *Chandra,* See further 2nd Family M. S. Books.

[Wilford makes the pauranical tale to be an astronomical enigma ; but if so, Telugu poets have taken great liberties with it].

Kokkōkam 2.) ~~*Gohoke*~~ *kalá sastram, padyas.*

Only the 1st *asvásam.*

By *Yariya namadheya cavi.*

On four classes of women, and some discriminations as to personal appearance, dress, habits, phlegmatic or other constitutions ; modes of endearment, &c.

3.) *Ahalya sancrantana vilásam, padyas* fragment of two leaves.

Ahalya was the wife of *Gaûtama.*

There are two full versions, elsewhere of this pauranic legend ; one of them close, one very free.

The book is long, of medium thickness, recent.

12. No. 68. Sect. 1. *Vélpu satacam.*

By *Balita cavi ;* 69 stanzas only.

On the amours of *Krĭshna* and *Rádha* ; some *lálla* stanzas on the 10 *avataras ;* and a few other miscellaneous chants, or stanzas.

For Sect. 2. See XXXI.

13. No. 81. *Rája Krishna vilásam ; padyas.*

By *Krishna dása.*

1, 2 *asvasas* complete, 3 defective. Introductory matter on the life of *Krishna*. His building the town of *Dwaraca,* on the sea shore ; and living prospersously, with his wives. in his *répalli,* or hamlet. His amours ; but especially the one with *Rádha. Rádha* sent a messenger to *Krishna,* who delivered her errand. *Rucmini* took occasion to ask her, who is *Rádha* ? and

how came there to be any connexion between her, and *Krishna.* The messenger enters into a circumstantial reply; the main object of the work: leaf 2–72.

The book is of medium size, old, and very much damaged, many leaves only half remaining.

14. No. 82. Six pieces.

1.) *Calahasti linga satacam,* 100 *sîsa padyas.*

A devotee praises the emblem of *Siva.*

2.) *Paraváti gajancusham; vrütta* stanzas.

Some sectarial praise of *Siva,* as being the only God. From the connexion in which it is found it appears burlesque.

3.) *Varaha narasinha satacam,* 43 *sîsa padyas,* 6 leaves only; a fragment.

In it a woman, not named, expresses the pains of love towards *Vishnu*

4.) *Sri saila satacam,* 18 *sisa padyas.*

The pains of love, as if expressed by the *sacti* of *Mallicarjuna,* a form of *Siva.*

5.) *Vélpu satacam,* 82 *sîsa padyas.*

By *Ballira cavi.*

Praise of *Krishna,* on his amours with *Radha* and others: 20 leaves incomplete.

6.) *Kaluváya chinna Krishna satacam,* 100 *sisa padyas* on 24 leaves complete.

One of the wives of *Krishna* expresses the pains of love, during his absence.

The book is long, thick, recent.

15. No. 85. *Sunanda parinayam.*

By *Cótanda Ráma; padya cāvyam.*

In 5 *asvasas,* complete.

A fictitious love tale. *Pradhipa,* a king of *Hastinapuri* went out to hunt, and hearing, when he reposed, from his *mantri* that *Bhima sena's* daughter, named *Sunanda devi,* was away alone in the forest, and of great beauty, he allowed himself to be led to see her; when a mutual passion arose; and both afterwards suffered, being apart. At length she contrived to send a messenger; and the result was her being taken to his town, as his wife, with full and varied description of their amours: illustrating, also the craft of *mantris* to detach kings from public business.

The book is long, and somewhat thick.

16. No. 87. *Rucmini parinayam.*

By *Timmaiyya; padya cavyam.*

1, 2 *asvasas*, right; but not finished.

Rucmini, was affianced to *Sisupála*; but did not like him. She was attached to *Krishna*; and sent a messenger, asking him to free her from the other engagement. As a reply did not quickly come, she is herein represented as suffering pain, and anxiety: the rest wanting.

The book is long, thin, without boards, and much damaged.

17. No. 96. Three pieces.

1.) *Uma Mahésa satacam*; 100 *vrütta padyas;* 13 leaves complete. The part looked at, represents *Ganga* as thinking on *Siva*, and expressing the pains of love.

2.) *Kaluvaya satacam*, 32 *sisa padyas*; leaf 15—20 defective.

A wife of *Krishna* expresses pain and grief in his absence.

3.) *Hanumanta dandacam*; complete.

Ostensibly praise of *Hanuman*; but of a different character.

One loose leaf from the beginning of the *udyoga parvam* of the *Bháratam.*

The book is long, thin, without boards, recent.

18. No. 108. For Sect. 1. See X.

Sect. 2. *slocas* 3, stanzas 3, on 2 leaves, amorous chants, affixed to an ethical book.

19. No. 116. *Satyabhaûmasántvanam.*

By *Sri kamésvara; padya cávyam.*

In 4 *asvásas* complete.

A complaint was made to *Krishna* as to the oppression of *Naracásura. Krishna* promised to take his wife with him to the war, but broke his promise The grief and suffering of *Satyabhaûma*, in consequence, is described. After a time *Krishna* sent his son *Pradhyaduma* to bring her. Their meeting, and intercourse described. The killing of *Naracásura.* Statement of *Krishna.* having 16,000 concubines; the whole got up for licentious tastes.

The book is long, of medium thickness, without boards, recent.

20. No. 121. *Krishna lila vilásam.*

By *Timma rája cavi; padya cávyam.*

1, 2 *asvásam*, the 3rd defective.

Account of *Krishna's* birth, and nurture. His aunt saw, and fell in love with him. He and *Rádha* were associated for a time—then separated—

their sufferings described. *Krishna* built for himself a suitable place, that is *Dwaraca*. Afterwards messengers from, and to *Rucmini*; ending in a marriage with her. Various matters, thereto pertaining detailed.

The book is long, of medium thickness, without boards.

21. No. 157. *Siva líla vilásam, padyas.*

By *Timma Cavi*—1. 2 *asvásas*, complete.

Under the fiction of having been related, by *Bhishmácharya* to *Arjuna.*

Origin of *Ganga*; and the reason of her being reared in *Sambadayya's* (a fisherman's) house. *Siva*, having put on the disguise of a *Jangama*, came; and made signs to her. At length *Siva* and *Ganga* were married. A quarrel between *Ganga* and *Girija* (or *Parvati*). *Siva* came and settled it; giving to *Ganga* the privilege of being borne on his head, and to *Parvati* that of being one half of himself: 21 leaves.

The book is long, thin, without boards.

[The ascribing *lílas* of this sort to *Siva*, by poets, seems intended to rival the popularity of the sports of *Krishna*].

22. No. 160. *Manu charitra; padyas.*

By *Allasana peddana*: 1—3 *asvásas*; but only a part of the whole poem.

In '*Ariyánanda désam*, a *Brahman* named *Pravaran-âriyà varta* went to '*Himâut*; and, when returning lost his way. On his asking a woman the road, she fell in love with him; but as he took no notice, and continued his journey, she suffered great pain. A *gandharba* knowing this circumstance, assumed the *Brahman's* form; and after cohabiting with her, for some time, he made false excuses, and left her; not more here—*v. supra.*

The book is of medium length, thin, old, injured, no boards.

23. No. 170. *Suca Rhemba samvâtam, padya cavyam: Brahma* told to *Náreda*

Indra sent *Rhemba*, a courtezan of *Sverga* to nullify the penance of *Suca-yogi.* Her advances, and conversation detailed. On receiving suitable answers to every proposal, or subtlety of device, she returned disappointed, ashamed and vexed to her place. 15 leaves complete.

The book is long, thin, without boards.

24. No. 173. *Ballira kari velpu satacam.*

61 *sisa padyams*—incomplete.

Praise of *Krishna* in his various *lilas*, or sports and amorous adventures: 34 leaves.

The book is of medium length without boards, recent.

25. No. 177. Two fragments.

1.) *Krishna lila vilásam; padyas.*

By *Ráma rája,* defective at the beginning.

Rádha, suffering the pains of absence, sent a messenger once and again to *Krishna;* who visited her; and returned. Then, on hearing of *Rucmini's* passion, he concluded a marriage with her; and afterwards took *Satyabhaúmi,* and other inferior wives: 32 leaves remain.

2.) *Hamsala divi satacam.*

35 *sisa padyams,* the 36th unfinished, 5 leaves. Praise of *Krishna.*

The book is long, of medium thickness, without boards, recent.

26. No. 178. *Rasica jana manóbiramam.*

By *Timma cávi, padya cávyam.*

1—3 *asvásas;* but not complete, as a whole.

Archisánanda, a king of *Kalyana puram,* had a son named *Rudra dvaja,* who one day went out to hunt; and, at the end, halted under a banyan tree. Being spring time he, with his companion *Mati manta* (slow-sense) wandered into the wilderness; and ascending a hill, termed *Cailasa,* saw the wonders there; when returning he heard the daughter of a *gandharba* with her friends singing, and on going near to see them he became amorous; but, after much entreaty, the said daughter refused him; and her companions took her away. The young man without listening to the counsels of his friend gave way to violent grief—not more here: 72 leaves in all.

The book is of medium size, without boards, recent.

27. No. 180. *Suca Rhemba vilásam.*

Brahma to *Náreda: padya cávyam.*

Suca-yogi performing penance, *Indra* became jealous as to its intention; and sent *Rhemba* from *Sverga* to nullify it. She came to *Suca,* splendidly attired; and endeavoured to attract his attention. She also proffered verbal instruction; but as he steadily rejected her advances, she was abashed; and with great vexation returned.

The book is long, thin, without boards, a little injured: 1 leaf at end *slócas,* praise of *Hari.*

28. No. 185. *Rája gópála satacam.*

102 *sisa padyams,* complete.

Various praises of *Krishna,* and of his sports, and amours: leaf 1—17.

The book is long, recent, without boards.

29. No, 210. Two pieces.

1.) *Srngara manjeri,* ornate garland: leaf 20—29, *slócas* and *padyas.*

They contain an ornamented description of the *nayaca* and *nayaki,* or lover and mistress.

2.) Wants the title; 2nd to 9th *ulasa* the end.

By *Bála Krshna cavi.*

The purport is similar to the above.

Leaf 125—137 and 139—144.

The two pieces have leaves differing in length; as a whole of medium thickness, no boards.

30. No. 236. *Ashta patalu.*

By *Jaya déva, yecha ganam,* incomplete; otherwise known as *Gita Govinda.*

Rádha tells her love-pains to her *saki,* or confident, who goes with a message to *Krshna,* and returns with the relation of his corresponding sufferings: 17 leaves.

The book is long, without boards, slightly injured.

31. No. 244. *Táru vana krita.*

By *Pinnaca poti:* 204 peculiar stanzas.

Náreda's report to *Siva* of the beauty of the *rshi's* wives in the *Táru* woodlands. He went, in the form of a *Jangama,* and infatuated the whole of them. The *rshis* their husbands, became incensed, and devised or tried various schemes of revenge; until ascertaining his proper form, and character, they became reconciled.

25 leaves, and 4 blank.

The book is short, of medium thickness, recent.

32. No. 252. *Krshna lila vilásam.*

By *Rámarája padya cavyam.*

1st *asvasam* complete, 2nd defective.

Birth and nurture of *Krshna*—intercourse with *Rádha;* while living in *Dwaracapuri,* a *Brahman* came to him, and told him the great beauty of *Rucmini,* daughter of *Bhishmaca*: not more here: 49 leaves confusedly strung.

The book is long, of medium thickness, without boards, injured especially at the beginning.

33. No. 253. Two pieces.

1.) *Siva parijatam*, or *Saûra mani nátacam.*

By *Rama linga—yecha ganam*—or mixed metre.

While *Siva* was with *Parvati, Ganga dévi*, unable longer to bear the pains of separation, sent a female messenger to *Siva.* In the interim *Náreda* came to see *Siva*, and gave him a necklace of jewels—which *Siva* bestowed on *Parvati.* Thereupon *Ganga* being irritated, went to *Siva*, and some words occurred between them both. After reconciliation, *Siva* lived with *Parvati* and *Ganga*, without any discord ; and he praised them both.

2.) *Petit balêt* : leaf 32—39.

Siva, Parvati, Durga, in appropriate dresses, appear on the stage, and dance together. At the end 3 leaves contain some ethical matter ; praise of *Siva ;* and some *lilas*, or sports of *Siva.*

The book is long, thin, old, without boards, one end damaged.

33½. No. 254. Nine pieces.

1.) *Gola vésha cat'ha ;* mixed metre. Golla

Story of *Krishna*, &c. delivered by one disguised as a cow-keeper. Various matter on the *Yadu*, or cowherd race ; birth and training of *Krishna :* he was of *Yadu* race ; hence, as they say; that is the highest caste. Humour, or broad farce, founded on this assumption of cowkeepers being the highest caste ; stated to be adapted for scenic representation at night.

2.) The same ; fragment of 14 leaves.

By *Potla durti.*

3.) *Bhoja rája cat'ha*, mixed metre.

By the same. (There is another tale of this name).

Story of a daughter of *Bhója*, named *Nilavati.* She was asked for in marriage by a king. The father refused ; seeing she was already affianced to *Vishnu.* He retired incensed ; and in his own town, offered a reward to any one, who would bring away the said female. A clever man made a subterraneous passage, and took her away at night, while sleeping. On the passage she awoke ; when a voice was heard to the effect that, if she invoked *Vishnu*, aid would be given. She asked it ; and the thieves were destroyed. She was then taken by *Vishnu* (i. e. *Kṛishna*) to his palace at *Dwaraca* [The difference between the eras of *Kṛishna* and *Bhója* of course is nothing in a work of fiction].

4.) *Kṛishna vésham ;* mixed metre, with some *slócas.*

A *bhánam*, or monologue representation, by an actor, in the character of *Krishna ;* narrating his obscene sports ; for scenic recitative at night. 29 leaves.

5.) *Rádha vésham.*

The aunt of *Krṣhna*—his birth—mode of life, her seducing the boy *Krṣhna*—their amours—in his absence, her grief, &c. 5 leaves.

6.) *Satyabhauma véshan*, mixed metre, fragment of 10 leaves.

Satyabháuma was the head of *Krṣhna's* inferior wives—her seeking for *Krishna*—lamenting his absence—finding him—their quarrels—her abuse of the moon, and of *Manmata*—the quarrel about the *Parijata* flower, &c.

7.) *Kalinga marddhana*—mixed metre.

On killing a *nága* (snake, or pariah) by *Krishna's* dancing on its head. The life of the *nága* was spared at the intercession of his wife : 23 leaves.

8.) *Sarangadhara natácam*, mixed metre.

By *Suba raya cavi.*

A drama founded on the popular tale of *Sárangadhara ;* in the end he became one of the *nava nát'ha siddhas* : 44 leaves.

9.) *Kilà sastra*, 1 leaf only.

On the four classes of women—*hastini*—*sankhini*—*chitreni*—*padmini.*

The book is long and thick, has only one board.

34. No. 265. *Krishna lila vilásam, padyas.*

Vasu deva and *Déviki* had a son, named *Krṣhna*—who was reared in the house of *Nanda* and *Yasódi* (cowherds) his youthful sports—*Sahasra gopa's* daughter *Rádha*, one day seeing the behaviour of *Krishna*, fell in love with him ; and an interview followed, in which they came to an understanding with each other. After *Rádha* had left, *Krishna's* grief at her absence is described—breaks off : leaf 1—7 and 4 blank.

The book is long, without boards, recent.

35. No. 271. Sect. 1. *Muru malla vira Sancara satacam* ; 105 rounded stanzas.

Parvati as wife of *Siva*, suffering from love-pains, addresses him insultingly in scorn—the refrain is—*muru malla vira sancará* or courageous destroyer ! of the young god of love.

For section 2 see X.

36. No. 280. Sect : 1. a loose song.

A woman addresses her gallant, with a varied change of *rá rá ná intiki rá*, calling him to her house in the evening—husband away—relatives will not meddle—to stay the night, and go away in the morning ; and this is followed sect. 2, by praise of *Ráma*, for which see XVI.

37. No. 304. *Kalà sastram, padyas.*

By *Yerria námadheya cavi.*

1. 2 *asvásams* complete, 3rd defective.

Prefatory landation of the author by others.

Much on the female person—effects of different lunar days—temperament—a caste woman, and chaste wife—philtres for both sexes; and other matters, *haud honesta.* They seem derived from the sanscrit *Amarúcam,* or like books: 54 leaves.

The book is long, without boards.

38. No. 305. For section 1. See IV.

Sect. 2. *Usha canya charitra; yecha ganam* metre, complete; by *Visvanát'hayya.*

Banasura son of *Balachacraverti* ruled in *Sonadri-puram.* By penance he caused *Siva* to become a warder at his gate. At length, as he had no adversary to contend with, he challenged *Siva;* who, being incensed at his pride, told him that another stronger than himself, would come and fight with him.

Then follows a dream of *'Usha* daughter of *Bánásur,* and a message sent by her *saki* or confidante *Chitra rekhi,* to *Anirudha* grandson of *Krishna.* A furtive amour following, *Anirudha* was caught, and imprisoned by *Bánásura. Krishna* came to the rescue, with an army; first fought with, and overcame *Siva,* the warder; and, was about proceeding, when *Siva,* interceded; the quarrel was compromised; and *'Usha* was publicly married to *Anirudha.*

Kānta Lalāma Sect. 3. *Káutála láma satacam,* 81 *sisa padyas,* incomplete.

A husband, or lover expresses the pains and sufferings caused, by love of some female.

The book is of medium size, has only one board, recent.

39. No. 321. Fragment, without title: leaf 41—71.

Composite stanzas of amatory kind. In some a man expresses the pains of love, and asks relief from a woman; in others a woman is made to address a man. Matters of like kind as to *Krishna* and *Satyabhaumi.*

The book is ef medium length, without boards.

40. No. 332. For sect: 1, 2, see XVI.

Sect: 3. *Chandra dushanam*—abuse of the moon—*padyas*—fragment of 3 leaves.

Women scold the moon, on its rising; as being a received cause of amorous emotions The subject is common place; and may be from the *manu charitra,* or like other book. This 3rd section is recent in appearance.

Correctly "Erukala Kuravanzi see p 581

41. No. 462. *Yera kula kora-vanchi* in *yecha ganam*, or mixed metre.

The *kora vánchi* is a kind of poem that represents *Siva* and *Parvati*, sometimes others, wandering about as gypsies, seeking each other, and acting in the character assumed; till they meet, and recognize each other. The *yeravándlu* are wild foresters of inferior race. In this book a fictitious female discourses on palmistry, the pulses, and principle of life; and is so learned, as to quote sanscrit *slocas*, and tells a tale of a lion that lost its mate; the book does not seem complete: leaf 1—116; four other, and miscellaneous leaves, are added. One on *Siva's* anger in killing *Manmata*; and a bridal chant on *Parvati*.

The book is long, of medium thickness, recent.

42. No. 474. *Vasu charitra vyakyánam*, only 7 leaves of a comment on the *Vasu charitra*.

The book is long, without boards.

43. No. 519. Extract from the 10th book of the *Bhágavatam*, the subject being the youthful sports of *Krishna*: 9 leaves, *padyas*.

The book is long, without boards.

44. No. 523. *Krishna karnamritam*, *slocas* and *padyas* mixed; complete.

A poetical description ("as nectar to the ear") of the sports of *Krishna* with 16,000 *gopis* or cowherdesses in *Vrindávanam*.

The book is long, thin, recent.

45. No. 527. *Siva parijata*, mixed metre, complete.

This book, and others, on like principles as to *Siva*, seem to have been induced by the popularity of the foregoing subject, in a rival system.

The subject of this one is the sports of *Siva* as *Mallicarjuna*. He assumed various disguises; and, in them, came and danced (being the *Tándava ráya* or royal dancer) to wit.

Gola	*vésha*,	as a female cowkeeper.
Yerucala	„	as a wild forester.
Chenzi	„	as one of an inferior race of aborigines, north of Pulicat.
Harihara	„	as *Vishnu* and *Siva*, in one person.
Bálaki	„	as a young woman.
Bhagirati	„	as a river (word equivocal).
Padmácshi	„	as a goddess ("lotos-eye.")

Kanaka Durga vésha, as a gold colored fiend.
Parvati „ as his own wife.
Ganga „ as his mistress.

There is a tale of *Ganga* falling in love with him ; enquiring after him ; sending a female messenger to him ; and finding him in company with *Minácshi*, the form of *Parvati* at Madura. The loves of *Siva* and *Ganga* are detailed. It is needless to note the suicidal tendency of such low ribaldry.

The book is long, thin, without boards, recent.

46. No. 542. *Basavana pendla-páttu* (of the kind of verse termed *mangala*). A marriage epithalamium of *Basava*, author not known.

The book is thin, old, very much damaged.

47. No. 642. For Sect. 1, see XX.

Sect. 2. *Kalà sástram*, matters in ordinary preliminary to the physico-midwifery of Sect. 1. The seminal fluid in men, and women, is supposed to circulate; to rise on the left side, and sink on the right side, according to the lunar phases: and to effect the predispositions, according to the site. This section is the smaller portion of the book.

X. Ethical.

1. No. 89. For Sect. 1, see XII.

Bartri hari satacam; slócas, with a version in Telugu stanzas.

Only the 1st *satacam*—on *níti* or ethics ; and this also defective: leaf 79—94.

The book is long, recent.

2. No. 108. Sect. 1. *Níti sástram* ethics ; *slócas*, 67, with Telugu *tica* on 14 leaves.

For Sect. 2, see IX.

The entire book is long, and thin, without boards, recent.

3. No. 109. *Matrü-satacam.* 101 *vritta* stanzas ; 94 to 92, defective ; leaf 1—18, 20.

A mother is of chief importance among men. The mother preserves the husband's children—many examples given : excellence of mothers, with many examples deduced from books ; such as the mother of *Krishna* ; the mother of the *Pandavas &c.*

The book is short, thin, without boards, injured.

4. No. 205. Sect. 1. *Bháscara satacam,* 102 *vritta* stanzas, on 9 leaves, complete.

A centum on common places, moralities : example—If the aid of a cruel person be invoked, it will either be small in amount, and soon fall away ; or else it will cause mischief ; even as shell-lime with betel leaf and areca nut is acrid ; a little may be used, but if too much the tongue will become ulcerated.

Four *sisa padyas,* on one leaf, descriptive of the colors, black, red, yellow, white.

For Sect. 2, see XXVI.

The entire book is somewhat long, of medium thickness.

5. No. 230. *Bháscara satacam,* 106 *vritta* stanzas, on 14 leaves, complete.

On moral subjects of various kinds, with exemplifications. Another specimen :

When any one's physical strength is gone, then, however wealthy he may be, he cannot protect his goods, or resist invaders : even as—*Arjuna* who had overcome *Siva,* and many others ; when, in advanced age, he was conducting the wives of the deceased *Krishna* to a place of safety, and was attacked by **Boyis,* was fain content to yield these females into their hands ; and himself remained alone, as one worth nothing.

The book is of medium length, thin, without boards, recent.

6. No. 257. Three fragments.

1.) *Mátrü satacam,* 35 *vritta* stanzas, on 6 leaves, a panegyric on mothers ; as above 3, No. 109.

2.) *Sampagi mana satacam,* 125 *kanda* stanza, on 12 leaves, defective.

By *Paramánanda yeti Indra.*

On the *tatva gnanam,* or metaphysics of bodily members, and organs ; in a moral reference.

3.) Four leaves appended ; praise of *Siva* ; and of spiritual wisdom.

The book is of medium length, thin, without boards.

7. No. 266. Two fragments.

1.) *Sumati satacam,* 80 *kanda* stanzas, on 8 leaves, defective.

Various ethical teaching ; see other notices.

2.) Four *sisa* stanzas, on the colors, black, yellow, red, white ; the last not finished.

The book is of medium length, very thin, without boards, slightly damaged.

* Boers, agriculturist tribe.

8. No. 267. *Matrü satacam,* 101 *vritta* stânzas, complete, on 8 leaves.

There is no *guru* or god besides (superior to ?) the mother of any one; very high panegyric throughout : ex. gr.

There is no equal to a mother ; who knowing the time of a child's hunger, places before it five kinds of food, and causes it to eat what is suitable.

The book is of medium length, thin, without boards, very slightly injured.

9. No. 270. Sect. 1, *Ráma linga satacam ; sisa* stanzas, on 4 leaves, e. g.

However wealthy any one may be ; yet as he can carry nothing away with him from this world, if he here be miserly, and neglect the duty of alms-giving, is he worthy the name of a rational creature ?

For sect: 2, see XXX.

10. No. 271. For sect: 1, see IX.

Sect: 2. Stanzas on persons, who must not be provoked, or vexed ; as—a cook, a poet, a doctor, a minister of state (king's chief adviser) a sorcerer, a back-biter, one who is associated with an enemy ; a great or wealthy man, any worldly ruler ; any one to whom the speaker's secrets, or private affairs, are known : if these, or any of them, be spoken to, in anger, very bad results may follow.

Kirtanas or chants, in praise of *Siva*, and on spiritual wisdom ; leaf 10—23.

The whole book is long, thin, without boards, scorched at one end.

11. No. 272. *Sumati satacam,* 95 *kanda* stanzas, on 11 leaves, defective.

A variety of ethical matters are stated in this poem e. g.—Money acquired, and not used aright, will either go to strangers, or to kings.

The book is long, without boards, recent.

12. No. 296. *Prasthada rctnácaram slócas* with the meaning in Telugu, complete ; ascribed to *Suca yogi.*

Specimens—if the dust from a flock of sheep—if the dust from a troop of boys—if the dust from any one sweeping—if the dust from a woman's foot —if the breath of her mouth, when vacantly or dissatisfiedly gaping—come upon any one, his riches will depart.

If any one in an antecedent birth (or state) would not give in charity, he will again be born poor : by poverty sin will be occasioned ; by that sin the pains of hell will be suffered ; and, after suffering awhile there, he will again be born poor (*quasi in circulo*).

The book is short, of medium thickness, recent.

13. No. 323. For Sect. 1, 2, see XXXII.

Sect: 3. Ethical *slócas*, with *tica* in Telugu, 13 leaves.

The whole book is long, thin, recent.

14. No. 351. *Vémana satacam, kanda stanzas*, defective on 34 leaves. Morals, &c.

The book is long, thin, without boards.

15. No. 353. Sect. 1, *Sumati satacam.*

80 *kanda* stanzas, defective, leaves transposed. The general subject on morals.

For sect. 2, see XXXII.

The whole book is long, thin, without boards, damaged.

16. No. 360. *Vémana satacam*, 1,009 *kanda* stanzas, 15 wanting in the middle, leaf 1—71.

The book is long, of medium thickness, recent.

17. No. 361. *Vémana padyas*, 878 stanzas, not complete, on 67 leaves.

Ethical, proverbial, and the like; a very extensive series, ascribed to *Véma reddi;* many of them collated, and translated into English. A complete copy is rare.

The book is long, of medium thickness, slightly injured.

18. No. 362. *Vémana satacam*, 785 *kanda* stanzas, on 57 leaves.

Moral apothegms and proverbs; a sort of omnium gatherum, ascribed to *Véma.*

The book is long, thin, in good order.

19. No. 363. *Vémanam*, 502 stanzas, on 21 leaves, not complete: proverbial, and ethical.

The book is long, thin, neat and recent.

20. No. 365. *Vémana satacam*, 505 stanzas: part of an ethical and sententious poem.

The book is long, thin, without boards.

21. No. 367. *Vémanam*; two fragments.

1. from 1 to 401, } both defective: ethical, proverbial, quaint
2. from 1 to 93, } sayings.

The book is of medium length, thin, without boards, recent.

22. No. 368. *Vémanam*, 152 stanzas, on 9 leaves; a mere fragment.

The book is long, thin, without boards, recent.

23. No. 369. *Vémana satacam*, 309 stanzas; on 17 leaves, defective.

The book is somewhat long, thin, no boards.

24. No. 370. *Vémana padyalu*, 605 stanzas, leaf 154—181, defective.

The book is long, thin, without boards.

25. No. 371. *Vémana satacam*, two fragments; prefixed 1 leaf, stanzas in praise of *Bejavaddi* a river, probably the *Krishna*.

Vemanam, 557 stanzas, leaf 1—43.

Ibid 246 stanzas, leaf 1—21.

The book is long, of medium thickness.

26. No. 372. *Vémanam*, 608 stanzas, leaf 1—12 and 14—32.

The book is long, thin, without boards, recent.

27. No. 373. *Vémana padyalu*, 1,083 stanzas: leaf 1—104, a fuller copy than usual.

The book is of medium size, only one board.

28. No. 374. *Vémana padyam*, 1,000 stanzas; leaf 1—93, not complete.

The book is short, of medium thickness, no boards.

29. No. 375. *Vémana satacam*, 300 stanzas, on 15 leaves, defective.

The book is long, thin, without boards.

29½. No. 376. *Vémanam, kanda* stanzas; 57 leaves remain.

The book is somewhat long, of medium thickness, very old, and greatly injured.

30. No. 377. *Vémana satacam*, two copies.

1—322 stanzas, wanting 23 in the midst; leaf 1—6, 8—14.

2—111 stanzas, on 9 leaves.

The book is long and thin, one old, one recent.

31. No. 378. *Vémanam, kanda* stanzas 120, *Gita* 576, *Vritta* 6=702 stanzas, on 54 leaves.

Specimen. In distress, look at the conduct of relatives, regardless. In troublesome times look at the conduct of servants, they run away. In poverty, look at a wife's conduct. To come, to go, to die, belong to ignorant man; an insect that flies into the fire.

The book is somewhat long, of medium thickness, recent.

31½. No. 379. *Vémanam*, stanzas 1—206, in regular order, then to 445, not in order, on 53 leaves, not regularly strung.

The book is of medium size, without boards, slightly injured.

32. No. 380. *Vémanam*, 551 stanzas, on 34 leaves, not in regular order.

The book is long, thin, without boards.

32½. No. 382. *Vémanam*, 200 stanzas, in various metre, on 15 leaves.

Morality, religious wisdom ; contempt of the world.

The book is long, thin, no boards, recent.

33. No. 383. Sect. 2. *Vémanam*, 123 stanzas, on 8 leaves.

For sections 1, 3—5, see XXXII.

33½. No. 385. *Vémanam*, 990 stanzas, on 88 leaves.

The book is of medium size, without boards.

34. No. 386. *Vémana satacam*, 498 stanzas ; prefixed one leaf; chant in praise of *Ráma ;* and one leaf, *slócas*, on *puja*, or ritual homage, leaf 1—24.

The book is long, without boards, slightly injured.

35. No. 387. *Vémanam*, two fragments.

1st stanzas 2,093 ; 2nd 308 stanzas : 38 leaves.

The book is long, thin, without boards, recent.

36. No. 388. *Vémanam*, 320 stanzas, on 15 leaves.

37. No. 389. *Vémanam*, 463 stanzas.

The book is long, thin, without boards, recent.

38. No. 390. *Vémana satacam*, 1,000 stanzas ; leaf 1—93.

The book is of medium size, no boards.

39. No. 391. *Vémanam*, 204 *kanda* stanzas, on 22 leaves ; not in regular order ; leaves of different lengths, thin, no boards.

40. No. 392. *Vémanam*, 152 *kanda* stanzas ; on 7 leaves.

The book is of medium length, thin, no boards.

41. No. 393. *Vémana satacam*, 194 stanzas : leaf 9—16.

The book is long, without boards, recent.

42. No. 394. *Vémana satacam*, 354 *kanda* stanzas, on 30 leaves. Appended is a fragment of two leaves, from the *kósala rághava satacam :* 10 *vritta* stanzas, praise of *Ráma.*

The book is long, thin, without boards, recent.

43. No. 394. (duplicate) *Vémanam*, 111 *kanda* stanzas, on 9 leaves.
The book is of medium length, no boards, recent.

44. No. 395. *Vémana satacam*, 500 stanzas, leaf 82—123.
The book is of medium length, without boards.

45. No. 396. *Vémana padyalu*, 309 stanzas, on 11 leaves: specimen.

Though modes of worship are various, God is one ; even as jewels are various, the gold in all is one ; cows are various, but their milk one ; food is various, hunger one ; flowers various, *puja* with them one.

The book is long, has one board.

46. No. 397. *Vémana satacam*, 182 stanzas, on leaf 16—27, moral and sententious.
The book looks old, has no boards.

47. No. 398. *Vémanam*, 148 stanzas, on leaf 1—12 moral apothegms.
The book is long, thin, very narrow leaves, without boards.

48. No. 399. *Vémanam*, 1—91, *kanda* stanzas, on leaf 213—217, or 4 leaves only.
The book is long, recent.

49. No. 400. Three fragments.

1.) Account of rice cultivation, on the mode customary in the North ; so many cawnies of land to so many persons, 14 leaves ; 1 leaf a stanza of *Vémana*, 1 leaf *slócas* praise of *Vishnu*.

2.) *Vémana satacam*, 1—196 *kanda* stanzas, on 26 leaves.

3.) *Vémana satacam*, 1—591 stanzas, 16 in the midst wanting : on leaf 1—67, in the midst, 2 leaves wanting.
The book is of medium size, without boards.

50. No. 401. *Vémanam*, 1—371 *kanda* stanzas, on 16 leaves.
The book is long, without boards, a little injured.

51. No. 539. *Siddhappa vachanam*, *padyas* incomplete. A work by *Siddhappa*, addressed to *Vira cáli ;* but on ethics, wisdom, homage.
The book is long, thin, recent, but much damaged.

52. No. 543. Sects. 1. *Sumati satacam.*
Composite stanzas, complete.

The word *Sumati* means "good sense" and whether it designates the author's name, or the subject is uncertain. It is in the usual style of native ethics.

For Sect: 2, see XXVIII, which is different as to the leaves.

53. No. 611. Two pieces.

1.) *Bhagavat gita.* The *múlam*, or *slócas*, in 18 *adhyayams*, complete, with a comment, in Telugu, by *Tirumalappa :* leaf 244—315.

From the *Bhishma parvam* of the *Bháratam : Krishna* to remove *Arjuna's* doubts gives him metaphysical instructions ; enjoins obedience ; and terrifies by shewing his *visva rúpa ;* followed by ascetic matters which look foreign to the subject, but are the root of the *advaitam.*

2.) *Uttara gita ; múlam*, and *vyakyánam.*

The comment by *Paramánanda tirt'ha*, 1st *adhyaya* wanting.

From the *asvaméda parvam*, of the *Bharatam.* In reply to *Arjuna's* enquiries *Krishna* gave many ethical lessons, to console on the death of friends and relatives which he had prompted. The doctrine of the soul, on the *vedanta* system, is taught, leaf 114—121.

54. No. 619. Two pieces.

1.) *Bhagavat gita, slócas* with *tica* in Telugu : only 2 *adhyáyas*, leaf 202—212, the comment by *Sridhara svámi cavi.*

2.) *Uttara gita*, from *asvamédha parvam, slócas*, with Telugu *tica* or comment, by *Sudarisanu tirt'ha cavi*, 3 *adhyáyas* complete ; leaf 1—17.

Both subjects as in the last No. only the comments by other authors.

The book is long, thin, without boards.

55. No. 627. *Bhagavat gita.*

A Telugu translation, in composite stanzas of 3 *adhyayas*, the 4th not finished ; by *Bhatoji Pandita cavi.*

From the *Bhishma parvam*, as above. *Sanjayya* repeated to *Drita rashtra* the metaphysical discourse of *Krishna* to *Arjuna*, *ut supra.*

The book is long, thin, without boards, recent.

56. No. 632. For Sect : 1. see VII.

Sect. 2. Various *prakaranas*, or chapters on ethical, ascetical, and *tatva* metaphysical subjects.

1.) *Sabda prakaranam*, prose with *slócas.*

2.) *Rága dwesha prakaranam*, revengeful dispositions in returning injury for injury should be rejected ; as also anger, covetousness, lust, fanatic zeal, envy, hatred, ostentation, pride, by those who wish to obtain beatification ; and *sraddha bhakti*, or mild devotedness should be cultivated.

3.) *Sadana chatushtya prakaranam* (see IV).

Four kinds of knowledge or duty. (1.) It must be known that *Brahm* is *nitya*, or eternal, and *jagat* the universe *anitya* finite. (2.) secular desires, as to women, children, &c., ought to be rejected ; even as people reject dung, and things unclean. (3.) The vagrant desires (or sins of the mind) must be rejected, and superior ends regarded ; otherwise beatification cannot be obtained. (4.) But they who both know and act according to the above rules will obtain beatification. [This is so like the doctrine of St. Paul, under some variation of terms, that I wonder whence it originally came.]

4.) *St'hula prakaranam*, on the gross corporeal body of man.

5.) *Súcshma prakaranam*, on a subtile refined body ; which exists after the death of the body ; "shade ;" or "ghost" of the Highlands of Scotland.

6.) *Kárana prakaranam*, on the *mens immortalis*, or universal soul.

7.) *Mahà karana prakaranam*, on God, the first cause, or Creator.

8.) *Nijánanda prakaranam*, on true bliss, or eternal happiness.

[A remarkable book, ascending from morals to recondite religion.]

Leaf 1—109, complete.

As a whole, the book is short, very thick, recent.

XI. Exegetical.

1. No. 312. *Kālagnánam ;* prophetic knowledge.

Twenty-five names of celebrity are mentioned such as *Vyasa*, *Marcandéya*, *Súca*, and others, as having uttered predictions ; but the book chiefly consists of vaticinations by *Vira Bhattayya*, by *Krishnamacharya*, and *Sarvágnya :* they declared future things, as recorded in this book.

Vira Bhatt, future wonders ; these appear to be vaguely stated—indefinite in character ; and with names artificially constructed, so as to suit the metre, and rhythm.

Krishnamácharya, in every land there are to be *agrahárams* (or almshouses) for *Brahmans ;* and sacrifices will be every where offered.

Sarvágnya ; Siva is to appear in a certain town. There will be nine rulers. Some of them good, some bad. *Dásis* (or temple prostitutes) are to rule ; and various irregular, and incestuous proceedings are to take place, under their rule. A certain *tirt'ha* or fresh water bathing pool, is to become salt ; and the like prodigies.

At the end are various accounts of different individuals, on 21 leaves : in all 105 leaves.

The book is long, thick ; inane, but a sort of curiosity.

2. No. 316. *Kálagnánam*, foreknowledge, prose.

A fragment which does not finish.

By *Virama.*

This *Vîrama* assumes the office of a prophet ; and foretels things, good or evil, to come after his time ; in the manner, as he states of the *sastras.* In the few passages looked at there is various mention of a wide, and general destruction—people perishing—and towns, even the memory of the names gone—ten men to one woman—calamities to the *Vaishnavas*—and to other sects: the whole in vague, and general terms ; not definitely affixed to any country ; or places ; but such as a disturbed imagination might dictate ; only 14 leaves.

The book is long, and has no boards.

3. No. 601. *Ráma stava rájam ; padyas.*

By *Malla árya*, in 3 *asvásas*, complete.

Assumed to be narrated by *Vyása*, to *Dhermarája*, and afterwards by *Suta* to *Savunaca rishi.*

Praise of *Ráma*, whence the title ; but other matters follow. *Vyása* discoursed to *Dherma rája* on charities. The human mind runs throughout the world, in search of its objects of desire : these desires should be restrained. They who reject and hate the domestic life are truly wise ; on the nature of beatification ; on the proper demeanour of a disciple towards his preceptor Other matters as to the soul—so far of grave complexion.

Dherma raja uses a metaphor *mukti kánta* (odour of heaven) and asks for a description. *Vyasa* is represented as replying to the same metaphor, in the style of the Persian Hafiz ; and hence the auther contrives a burlesque of the serious ; indulges in ornate parallels, and makes out Moore's " heaven on earth ;" beatification and happiness being found in a beautiful woman ; and so forth ; 46 leaves.

The book is long, thin, recent.

4. No. 615. Sect. 1. *Ráma stava rájam, padyas.*

By *Malla arya cavi ;* 3 *asvásas*, complete.

Vaisampayana to *Dherma rája*, and *Suta* to *Savunaca.* Praise of *Ráma* and *Krishna.* *Vyasa* taught *Dherma rája* concerning wisdom, devotedness, charity. On the cause of the entire universe. The soul should not be allowed to wander after various objects ; but should adhere to one of superior importance. They are truly wise who relinquish all family concerns—the nature, or properties of beatitude—excellence of a *guru*, and due behaviour of a disciple ; and like matters.

Afterwards *Dherma raja*, enquires the meaning of a term used, referring to beatitude ; and *Vyása* replies, using figurative language, for the love

of the sexes ; and thence describes the nature of beatitude, *ut supra.*
35 leaves. For Sect. 2, see XXXIII, and for Sect. 3, see XXXV.

5. No. 629. *Jiva prabódhana, padyas,* with some *dwipadu* stanzas ; only 8 leaves.

By *Janart'thana Brahma.*

Brahma is represented as instructing a (*jivátma*) human soul—in substance as follows.

On *yucti jiva* the intellectual soul, and *mukti jiva* the spiritual soul The latter is conerned in questions of moral merit, and in the great subject of beatification.

The *yucti jiva* from not understanding the proper mode of conduct renders its possessor liable to a thousand births, by transmigration, and subject to pass through twenty-eight hells.

The *mukti jiva :* ten dispositions (*guna*) are needful to be known ; to each one of these there are two *vrȥt'a gunas,* in all twenty *vrȥt'a gunas.* To those who understand these, and act accordingly, the reward is final beatification. Moreover the merit of such a rare character will extend, by reflex action to deceased ancestors, now suffering pains in hell.

It does not clearly appear to what class of votaries this book relates ; and it is therefore classified here : it has a connexion with IV, and X.

The book is recent, and without boards.

6. No. 672. *Guru bála prabódhica, slócas,* with the meaning given in Telugu ; 1 *cándam.*

Instruction from a teacher to a pupil.

Concerning *sverga* or paradise, and *pátálam* or the upper hell – matters pertaining to them detailed. On the celestials ; on clouds ; on the *ashta dic,* or eight points of the heavens. On times or periods. On intelligencies, or beings having intellect : on sounds, or voices. On various gestures in dancing—on *dasis* or female dancers—on various kinds of water : what nature or properties the aforesaid possess. By what means the different names, were acquired.

The book is long, of medium thickness.

XII. Fables.

1. No. 3. *Pancha tantram : padyas.*

In 5 sections a complete copy.

1. *mitra bhedam,* division of former friendship.
2. *sukrȥta lábham,* reward of good actions.
3. *zanti vigraham,* deceptive treachery.
4. *labda násanam,* loss of possessions.
5. *asampréc'hana,* on rash procedure.

The book is long, thick, recent.

2. No. 77. *Pancha tantram, padyas.*

The version by *Náráyana cavi.*

The 1st and 2nd sections, *mitra bhédam* and *sukrita lábham.*

The book is short, of medium thickness, injured.

3. No. 89. Sect. 1. *Pancha tantram ; slócas,* with version in Telugu prose.

Only the 1st section. leaf 79—94.

For Sect. 2, see X.

4. No. 153. *Pancha tantram ; slócas* and *tíca* in Telugu. Only the 1st section, 45 leaves.

At the end a fragment from the *Bháratam.*

The book is long, of medium thickness, without boards, recent.

5. No. 189. Sect. 1. *Pancha tantram,* prose, with a few *slócas* mingled.

In *Pátala putra puram,* a king commissioned *Vishnu sarman,* to teach his imbecile son worldly wisdom, and policy. On this foundation five kinds of political devices are founded, *v : supra.* This copy has the whole complete, on 127 leaves.

For Sect. 2, see XXXIV. For Sect. 3, see XXX.

6. No. 292. *Pancha tantra cat'ha.*

The 1st and 2nd sections, *mitra bhédam* and *sukrita lábham* complete, leaf 1—140.

—another piece leaf 6—88, wanting 66, an epitome of the 2nd, 3rd, 4th, 5th sections, the 1st section wanting.

The book is of medium size, the first piece recent; the other old, and partially damaged.

7. No. 507. *Pancha tantram, padyas.*

A fragment, part only of the 1st section.

The book is of medium length, thin, no boards.

8. No. 534. *Pancha tantra cat'ha, padyas.*

The five sections without defect ; a complete copy.

The book is long, of medium thickness.

XIII. Geometry.

No. 710. *Cshétra ganitam.*

A fragment without beginning or ending.

On mensuration, and land surveying ; teaching how to ascertain the area of the most irregular figures. It contains some diagrams—squares, triangle, rhombus, irregular forms.

The book is of medium length, thin, old without boards, slightly damaged.

XIV. Grammatical.

1. No. 651. Two books on prosody.

1.) *Sulacshanam*, a *chandasu; slócas*, chiefly *padyas*. By *Timma cavi.*

Origin of *magham* and *ashta ganas* or eight class letters. The *ádi devata*, or divinity presiding over each of the classes.

To each *gana* belong *guru* long, and *laghu* short letters: their modes and time.

The fruit of each *gana;* some propitious as *m*, some not so, as *r.* Mode of elision of short vowels. Divisions of the *ganas.*

The *yati prakarnam*, or chapter on caesuras, or pauses. These, and other prosodial qualities of *vṛtta* or rounded stanzas described leaf, 1—23 complete.

2.) *Bhimana chandasu, padyas.*

By *Bhimana.*

The properties of the *yati*, caesura, or pause—and of the *prása* the rhyming syllables, or alliteration. Mode of composing stanzas, from eight letters up to a greater number, as forming a line or a verse. Qualities of the *sardula nigrédita* a kind of stanza, and of the *madépa*, another kind; also the *utpala mála* and various others ending with the *dandacam;* a line that may extend to 27 syllables: leaf 24—43,incomplete.

The book is long, of medium thickness, without boards, recent.

2. No. 652. *Yati prakaranam.*

By *Appana Pandita, padyas.*

On coalition of vowels, and consonants; distinction of letters, as to proper places. On pauses, or caesuras—brief pauses—alliteration, recurring with every 4th foot, termed easy—on difficult alliteration, and other like prosodial matters: on 29 leaves, incomplete. 3 blank at the end.

The book is long, of medium thickness, without boards, recent.

3. No. 655. *Cavi chintámani chandasu*

By *Velanki tátam bhatlu; padya cávyam.*

In 4 *adikáras*, or chapters.

On pure Sanscrit words—village colloquial, and *désya* or pure Telugu.

On *vibhacti* or cases of nouns; with genders, *varna* color, or caste.

On rhyme and caesura: their proper places.

On faults as to words—as to sentences—as to coalition of words.

And various other matters pertaining to Telugu prosody, delivered in *sutras*, with an easier explanation: leaf 1—31.

The book is long, thin, without boards, recent.

4. No. 656. *Ananda rangha ráj chándasu.*

By *Casturi Rangha;* composite stanzas; with a glossary, as to the meaning.

In 4 *asvásas*, complete.

Among other matters—the three *gurus* that were born from the three eyes of *Siva* made up the letter మ *m*, and this letter made or produced the other seven *ganas.*

The eight *ganas* having been born in eight *jámas* in whatsoever *jáma* (watch) the poet first begins to compose a poem, he must commence with the letter produced in that *jámam.* A definition of the *bîjácshara* or special letter, belonging to *Sarasvati*, or some other god, or goddess, invoked.

On letters long and short in quantity; their proper positions, &c. Different kinds of stanzas; as *kanda—sîsam—utpala mála—champaca mála—dwipada*, these and other kinds of feet, or measures.

The gods of the 8 *ganas*—their *nacshétra* (asterism), *rupa* (form), *ghanam* (honor), *játi* (caste), *griha* (house), *rási* (sign) *p'halam*, (influence); and like matters detailed.

Of 50 letters the *kulam* (family), *griham* (house), *p'halam* (influence)' *ádi devata* (primal god), &c., are detailed.

—*duscara prásam*, various alliteration.

—*antya* „ at the end.

—*dwi* „ double.

—*trip* „ triple.

These and other properties of unusual alliteration, stated.

—*guda, svara, yati, kakusvara;* various sorts of caesura, or pauses.

These, and many other matters prosodial (pedantic fetters) with suitable exemplifications: leaf 1—109, complete.

The book is long, somewhat thick, recent.

5. No. 659. For Sect. 1, see XIX.

Sect. 2. *Chandasu sastram, padyas.*

On the *ashta ganas* or eight class letters, with their *guru—laghu* (long, short) letters, their *ádi-dévata* (god), their *kulam* (family), *játi* (caste), and *yati prásas*, or pauses.

On vowels, and consonants, and measures of different kinds of feet—as *utpala mála*, *champaca mála*, &c., the whole relating to the prosodical art: complete, leaf 49—61.

The book is long, thin, recent.

6. No. 661. Six pieces chiefly on grammar.

1.) *'Andhra vyakarana sangraha,* prose.

Telugu words, *náma* nouns, *kriya* verbs, *avvyaya* indeclinables; with sub-divisions called *saúngna parich'heda.*

On *sandhi*, or coalition of *náma, kriya, avvyaya;* to each a section.

The difference of *tatsamma,* pure Sanscrit words; *tadbhava* Sanscrit derivations, with Telugu inflexious, *atsa* or pure Telugu words *grámyamu* village dialect; *anya desa* foreign words. And on Sanscrit and Telugu roots; as connected with Telugu grammar, leaf 1—11, not complete.

2.) *'Andhra vyakaranam, padya cavyam.*

By *Pattábhi Rama pandita,* incomplete.

leaf 12—27, subject as above.

3.) *Nannaiya bhattyam,* Sanscrit *sutras,* with the meaning in Telugu.

The well known Telugu grammar; the oldest extant: leaf 28—36, defective.

4.) *'Andhra vyakaranam, slócas,* with a *tîca* in Telugu; the same subject as 2.) leaf 37—48.

5.) See XIX.

6.) *Cavi vácbandham, padya cávyam.*

By *Tikkana somayjin.*

On the composition of a poem *(kriti)* what letters are to be used in certain special places: and at what times the said letters are to be used, or inserted. The author was a distinguished poet.

The book is long, of medium thickness, without boards, recent.

7. No. 663. *Chandasu sastram, padyas.*

Origin, and nature of the eight class letters.

On the long and short letters in the 8 classes.

Discrimination as to what are the *guru* and *laghu* or long and short letters.

The proper letters to be used in their proper places: these are described, and defined.

The *játi* or caste of the letters.

In making a poem certain letters are adapted to proper positions: the result or benefit of so placing them; according as the intention of the author is not benevolent, or otherwise.

With some connected matters, leaf 1—8; and 6 blank leaves at the end.

The book is of medium length, thin, recent, no boards.

8. No. 664. *Chandasu sastram, padyas.*

On prosody, and versification.

On long and short vowels ; and consonants, bearing the *anusvaram* or nasal *m.*

On class letters, caesura, alliteration.

On *champaca mála—utpala mála*—on *mattepam—sîsam;* and other kinds of verse. The proper letters for special places, and the kind of feet (as spondees, dactyls, &c.)

Composite stanzas from the *Bháratam*, and *Rámayanam*, to exemplify the different cases or rules. With other prosodial matters: leaf 1—30 ; but 15—20, are left blank.

The book is somewhat long, thin, recent.

8½. No. 665. Two pieces.

1.) *Sulacshana sáram ; padyas*, with *slócas*, and a *tíca* to them in Telugu. This is a Key to Prosody

By *Timma cavi.*

From *Siva's* three eyes were born three *gurus ;* by these the letter *m* was produced ; and by *m* were formed the 8 *ganas,* to wit y, r, s, t, j, b'h, n, య, ర, స, త, జ, భ, న,

On the order of the long, and short letters.

The 50 syllabic letters, their properties, their *adipatis* or lords, *i. e.* different planets. Their lunar asterisms ; their color, or caste ; their planetary house, their zodiacal sign, their *kulam* or family, their *p'halam* or influence ; their *ghanam* (honor), as *deva, raja, mánava,* &c., their *gotram* or tribe; their *janana jámam*, or in what watch of the day or night born, or produced ; and like matters detailed.

The mode of bringing the *nacshetras* to the letters. The various results by friendship of the respective planets, or their houses—properties of that friendship. These things relative to the *chandasu sastram,* as connected with *Jyotisham* or astrology are detailed, leaf 1—40, complete.

2.) *Chandasu sastram, padya cávyam.*

By *Timma cavi.*

—*sáungna prakarnam*, on vowels and consonants.

—*gana* ,, on the 8 class letters.

—*prása* ,, rhythm, alliteration.

—*yati* ,, caesura, pauses.

These detailed—but defective ; leaf 41—47.

The book is long, thin, much damaged, without boards.

9. No. 670. *Andhra sabda chintámani.*

By *Nannaiyya bhatt, slócas, padyas, tíca.*

Divided into 5 *parich'hedas*, and complete. 1 *sáugna*, 2 *sandhi*, 3 *achanta*, 4 *halanta*, 5 *kriya;* or on letters, coalition of words, coalition of all vowels, of all consonants, and on verbs, leaf 1—41, but 13, 14 are wanting.

The book is somewhat long, of medium thickness, without boards, damaged.

10. No. 676. *Andhra sabda chintámani*, 90 *slócas.*

By *Nannaiyya bhatt.*

The Telugu grammar given in Sanscrit verse. Parts of speech, etymology, *sandhi* or coaliton of letters, vowels and consonants.

—*achanta parich'hedam*, all vowels.

—*halanta* „ all consonants.

—*kriya* „ verbs.

On two leaves, at the end, is a *tíca*, giving an explanation of the portion on verbs : in all only 6 leaves.

The book is long, without boards.

11. No. 678. *Chandasu sastram, padyas.*

By *Appa cavi.*

On vowels, consonants, and both united in syllables, words so formed. Examples of composition, and other matters, pertaining to grammar.

The book is long, of medium thickness, without boards.

12. No. 679. *'Andhra vyákarana, vrütta* and *padya* stanzas, with some *slócas.*

—On the union of vowels and consonants.

—On long and short letters.

—Difference of words, or parts of speech.

—Mode of transferring Sanscrit words to Telugu ; pure, or by native inflexion.

—On words of many meanings.

These, and connected matters.

The book is long, of medium thickness, no boards.

12½. No. 682. Three pieces.

1.) *'Andhra bhásha büshanam; padyas*, with a *tíca*, in some places. By *Kétna.*

Sanscrit is the mother of all languages : hence several words in Telugu are taken from it. Others are self-originated, or of local origin. The five-fold distinction—*tatsamma*—*tadbhava*—*atsa*—*désyamu*—*grámyamu*. They are described with specimens—other prosodial matters ; but this copy has only the beginning, leaf 1—13.

2.) *Nánart'ha retna mála ;* 20 *slócas* with a *tíca* in Telugu—a fragment, leaf 14—18.

Sanscrit words that have many meanings.

3.) *Chandasu*, prosody, composite metre.

By *Appa cavi.*

The proper places for the *yeti*, *caesura* and *gana*, class letter, *vrütta acshara* the proper places for letters in the four feet ; afterwards *vadi* or pauses.

The book is long, thin, no boards, recent.

13. No. 683. *Chandasu, padya cávyam.*

By *Bhimayya*, incomplete.

On *guru* and *laghu*, long and short letters.

—Mode of forming *padyas*, or composite verses. How many feet are proper to each kind of *padyam*, and how many letters in each foot—with various suitable examples.

The book is of medium size, no boards.

13½. No. 686. *'Andhra náma sangraham.*

On the *déva*, *mánava*, *stavara*, *tiriya*, *vergas ;* these are complete, the *nánart'ha verga* is incomplete ; 23 leaves, 1 at the end praise of *Krishna*.

The book is long, without boards.

14. No. 687. *Chandasu sástra ; padyas*, complete.

On long, and short letters. On the *máttiri*, or quantity of letters.

What metres are to be used in writing poetry. How many syllables in each foot. A little matter on letters, proper or improper, with which to begin a poem, or a stanza.

The book is short, thin, without boards.

15. No. 690. *'Andhra bhásya búshanam.*

By *Kétana ; padyas*, complete, vide XIX. No. 692, 3).

On kinds of words—*tatsamma* pure Sanscrit *tatbhava*, derivative, *desa* native, *grámyam* rustic. Mode of tranfusing Sanscrit words into Telugu. On *sandhis*, and other like matters.

The book is long, thin, recent,

16. No. 691. Three subjects.

1.) *Bhimana chandasu, padya cávyam.*

On the *guru* and *laghu*, long and short letters.

On the *upaganas*, subordinate letters as, *h*, *l*, *&c.*

On the 8 principle *ganas*: when they were produced, *jámam* watch, *ch'hayal* color, *gr̤ham* planetary house, lunar mansion, zodical sign, &c., &c. On the four *pátas* forming a *vr̤tta padyam*. What letters are suitable to begin each foot. The number of feet in a line; the line being of differing length, according to the kind of feet—*champaca mála* long lines, *mattépam* long lines *utpalla mála* a quatrain of long lines, *kandam* one long and one short line *gîtam* a quatrain of short lines *sisam*, octrain 4 long 4 short.

Yati prása lacshanam, properties of rhythm, caesura, alliteration.

Details on letters, with examples in all the different cases: leaf 1—24. complete.

2.) *Sulacshana sáram.*

Leaf 1—7, a fragment, but as far as it goes the same contents as in 8½, No. 665, *supra.*

3.) *Chandasu sastram*—10 leaves.

Vr̤tta lacshanam, properties of rounded verses.

Gána vivaranam, on the 8 class letters.

Yati lacshanam, caesura—defective.

The book is long, thin, without boards; the leaves are not of uniform length.

17. No. 695. *'Andhra sabda chintámani.*

Sangnya parich'hedam, parts of speech.		
Sandhi	,,	on coalition of letters.
Achanta	,,	on vowels.
Halanta	,,	on consonants.
Kriya	,,	on verbs.

These are complete. At the end are examples, or illustrations of the above five sections: leaf 1—33, complete.

The book is short, thin, on broad talipat leaves, slightly injured.

18. No. 696. Sect: 1. *Bhimana chandasu.*

By *Bhimana, padyas* with *tíca* in some places only. From *Siva's* three eyes three *gurus* proceeded; from them the letter *m* was formed; and from *m* the other *ganas* proceeded.

On long, and short letters. Details as to the 8 *ganas*. Examples as to the properties of *vṛitta* stanzas, as the *madhécam*—the *champaca mála*—the *utpala mála*—*handam*—*gitam*—*sísam*—*matta*—*cocila*—*tarala*—*sracdara*—*mahà sracdara*—these and other *vṛittas*—properties of each one. The number of letters proper to each one—order of pauses. On the god belonging to each class letter—color, caste, house, *p'halam*, *rási*, *nacshétra*, &c. On rhythm, and alliteration, Examples, and like matter, vide, 13. No. 683, and 16. No. 691. *supra*, for Sects. 2, 3 see XIX.

XV. Historical.

No. 179. *Rangha rávu charitra, padyas.*

By *Narayana:* two *asvásas* are complete; but the book does not finish.

Náredu related to *Indra*, who was surprised. In *Bobhalli* a town of *Telingana*, there was a king named *Rangha ravu;* against whom the *Delhi padshah*, and *Nizom Ali*, the ruler of *Calinga désam*, came with forces to war because of withholding the *sircar's* tribute money. *Nizam Ali, Mosa Bosi* (Monsr. Bussy) Hyder Jung, these and others, came with a great army, and encamped on the banks of a river near *Rajamahéndri* (Rajahmundry). They called on all the *rajas* that paid them tribute to come to them. All came except *Rangha* Rao. They made ready; and as he would not come to terms they made war on him—breaks off, 63 leaves.

The book is of medium size, recent.

[In the Mackenzie MSS. forming Vol: 3, are much fuller details; the above is most probably copied thence; but left unfinished].

XVI. Hymnology.

1. No. 26. For Sect. 1, see IX.

Sect. 2. *Vencatésa satacam*—108 *padya* stanzas, complete: 15 leaves.

Praise of *Vishnu*, and of the shrine at *Tripati*. These leaves are shorter than in Sect. 1.

2. No. 83. Three centos.

1.) *Angara kanva linga satacam; sísa padyas.*

By *Buchi rájayya;* complete.

Siva stóttra—Praise of *Siva.*

2.) *Cúrma*, or *Gópála satacam;* both titles are given: 100 stanzas complete.

Praise of *Vishnu;* especially in the *avataram* of *Kṛishna.*

The name of the writer does not appear, as the leaves are injured.

3.) *Sri saila satacam:* 105 *sîsa* stanzas.

By *Núcana*, complete.

Chiefly describing the sufferings of *Gauri;* during a time of absence from *Siva*.

The three pieces begin and end ; but leaves in the midst are deficient in each one.

The book is long, thin, without boards, very much injured.

3. No. 110. Two pieces.

1.) *Dásarathi satacam,* 65 *vritta* stanzas ; not complete. Various praise of *Ráma*, as a son of *Dasaratha*.

2.) *Mahà navami chants;* 6 leaves, not complete.

Chants used by children at the *Dasara* festival ; on the day known at Madras as *Piliyar sauti;* going round to parents ; and asking a present for their teacher.

The book is long, thin, without boards.

4. No. 129. *Cálahasti linga satacam,* 100 stanzas, complete, 1 leaf praise to *Ganésa*.

Praise of the symbol of *Siva* at the above place.

The book is long, thin, without boards.

5. No. 139. Two pieces.

1.) *Sri girijà satacam, sîsa* stanzas.

Praise of *Parvati*, as mountain-born, and of *Siva* her consort.

2.) *Nágarésvara satacam;* 75 *kanda* stanzas, not complete.

Praise of the snake lord, or of *Siva*, as wearing serpents—all ought to worship *Siva*.

The book is long, thin, without boards.

6. No. 167. *Krishna karnamritam,* 111 *slócas,* with a Telugu version in *padyas;* 2 *asváṣams,* so far right, but not the whole : 21 leaves.

By ~~*Kolluva*~~ *púdi Peddayya.*

Praise of *Krishna*, as "car-melody ;" on his sports with *gopis*, and other adventures : it has a relation to IX.

The book is long, without boards, recent.

7. No. 188. Eleven short pieces.

1.) One leaf, multiplication table, and 6 blank leaves.

2.) *Nágarása satacam,* 23 *kanda* stanzas. On 3 leaves, and then 5 blank leaves ; supra 5, No. 139 2).

3.) *Ráma chandra satacam;* 102 *kandá* stanzas, on 10 leaves complete. Praise directed to *Ráma.*

4.) *Vignésvara dandacam,* 1 leaf complete.

Homage to *Ganésa.*

5.) *Vira Bhadra dandacam;* two copies, one complete, one not so, on three leaves.

6.) *Sumati satacam,* 67 *kanda* stanzas, on 16 leaves; incomplete, ethical, see *X.*

7.) *Hanuman mantram,* 1 leaf; spell so named.

8.) *Sómésvara satacam, padyas;* and *slócas,* in support, quoted. Praise of *Siva* on 21 leaves; not complete.

9.) *Siva stottra* and *vibhúti mantram,* on eight leaves, incomplete.

Praise of *Siva,* and spell on using cow-dung ashes.

10.) *Siva stuti,* 68 stanzas, on 5 leaves, not complete. Praise of *Siva.*

11.) Various stanzas on two leaves; and three leaves at the end contain arithmetical accounts.

The book is somewhat long, the leaves not of equal length, thick, not injured.

8. No. 212. Sect. 1, *Ballira kari vélpu satacam: 22 sísa* stanzas, on 3 leaves.

Praise of *Krishna,* and of his *lilas,* or sports, for Sect. 3, see XXIII.

Sect. 3. *Kirtanas,* songs.

Chiefly praises of *Râma;* and part in Hindustani, part in Telugu: but the whole in Telugu letter.

The book is long, of medium thickness, without boards, recent.

9. No. 228. *Vira Bhadra satacam.*

76 *vritta* stanzas, on 12 leaves, others blank.

A devotee variously praises *Vira Bhadra,* an emanation from *Siva* and asks his protection, &c.

The book is long, without boards, recent.

10. No. 256. Five pieces.

1.) *Jánaki pati satacam* 117 *vritta* stanzas.

A devotee praises the lord of *Janaca's* daughter, *Sita* in various ways founded on the actions of *Ráma*: 25 leaves.

2.) *Sri Ráma stóttra* 12 *sisa* stanzas, on 5 leaves defective, and *Sri Jaganat'ha stóttra.*

Praise of *Ráma* and *Krishna.*

3.) *Jagánat'ha stóttra Narasinha stóttra Krishna stóttra,*

5 *vritta* stanzas, } on 3 leaves.
4 *sisa* ,,
3 *vritta* ,,

Praise of *Krishna* ; of the manlion *avatara ;* and again of *Krishna.*

4). Various praises of *Krishna, Ráma, Rangha nayaka* at Trichinopoly; 3 leaves.

5.) *Parvati stóttra—dandacam,* or long line chant: 3 leaves complete.

Praise of the *sacti* of *Siva.*

The book is long, thin, without boards slightly injured.

10½. No. 258. *Jánaki pati satacam :* 60 *vritta* stanzas, on 12 leaves, 4 blank ones, defective ; a devotee praises *Ráma,* and asks his protection *v: supra* 10–256. 1).

The book is somewhat long, without boards, injured.

11. No. 276. *Véda Náráyana satacam :* 110 *vritta* stanzas, on 12 leaves, complete.

A devotee by various ethical, and other common places, glorifies *Vishnu.*

The book is long, no boards, slightly injured.

12. No. 277. *Bhadrádri Ráma satacam.*

105 *kanda* stanzas, on 4 leaves, complete.

A devotee variously praises *Ráma* of the *Bhadra* hill, as eternal, &c., and asks his protection, or deliverance. One added leaf contains the names of the cycle years.

The book is of medium length, old, without boards, damaged.

13. No. 280. For sect : 1 see IX.

Sect 2. *Jaya ráma ráma satacam* ; 28 *sisa* stanzas, incomplete on 9 leaves ; others blank.

A devotee, in a variety of ways, praises *Ráma,* as a god.

The book is of medium, length, without boards.

14. No. 295. Four pieces.

1). *Isvara dandacam*—chant.

In consequence of *Siva* having relieved *Visálácshi* (big-eye), who was suffering the pains of love, he is herein addressed in a long string of epithets ; and a man implores his help : complete.

2). *Surya dandacam* a devotee praises the sun ; complete.

3). *Surya dandacam* another chant, addressed to the sun.

4). *Nama Siváyi ragale* ; 67 feet, a chant, founded on the five lettered *mantra ;* defective.

The book is of medium length, various leaves, without boards damaged.

15. No. 309. Three pieces.

1). *Mákinidi jagana satacam,* 98 stanzas; complete. Praise of the glory of *Ráma,* by one named *Mákinidi jagat.*

2). *Saintva mâiti titiva satacam,* 32 stanzas, incomplete. Praise of *Vishnu.*

3). *Vencatáchala svámi stóttra,* 93 *sisa* stanzas.

Praise of *Vishnu* at Tripeti.

The book is of medium length, thin, without boards, recent.

16. No. 326. *Kirtanas ;* chants.

—*Ganádipati* *k :* to *Ganèsa.*

—*Bhàirava* *k :* to a dogheaded form of *Siva.*

—*Siva* *k :* to *Siva.*

—*Sámbu Siva* *k :* to *Siva,* as self existent.

—*Ecambèsvara* *k :* to *Siva* at Conjeveram.

—*Amba* *k :* to *Parvati,* with other like chants; and also some epithalamia ; some *vivas* to arouse the sleeping images, in the early morning ; stanzas on presenting offerings of butter oil, by pouring it over the symbol; and a few *slócas.* The whole relates to the homage or service of *Siva*—in all 42 leaves.

The book is long, recent.

17. No. 332. Sect. 1. *Narasinha dandacam ;* 12 leaves defective.

Praise of the actions of the manlion *avatara.*

Sect. 2. *Hanumanta dandacam,* 15 leaves, irregular, defective.

Praise of *Hanumán :* for sect. 3 see IX.

Sections 1, 2, old, damaged, sect. 3 recent.

The whole book is long, thin, without boards.

18. No. 345. *Rangha dandacam,* 17 leaves.

One leaf prefixed, homage to *Vignésvara.*

By *Náráyana cavi.*

On the appearing of *Vishnu* as *Rangha nátha* at Trichinopoly. He is the protector of men ; and praise founded thereon.

The book is long, thin, recent.

19. 352. *Ráma prabhò kirtana.*

Three chants on seven leaves.

Praise of *Vishnu* ; and especially in the apparition of *Ráma Chandra.*

The book is without boards.

20. 459. *Alavantár stóttram*

67 *slocas,* with a Telugu, version.

Various praise of *Vishnu,* by his attributes, and other topics ; ascribed to one of the *'Aluvar.*

The book is old, without boards, a little injured.

21. No. 460. Two pieces.

1.) *Párasu Ráma satacam,* 100 *sîsa* stanzas, in praise of *Vishnu.*

2.) *Gajéndra satacam, padya* stanzas, 215 ; incomplete. The leaves are numbered from 154 to 166.

The book is long, thin, recent.

22. No. 464. Sect. 1. *Cála hasti satacam.*

41 *sîsa* stanzas ; not complete.

Praise of the symbol of *Siva* at *Calahasti.*

Sect. 2. *Rajamahéndri syamalamba satacam* 62 *sîsa* stanzas not complete.

Praise of the *sacti* of *Siva* at *Rájamahéndri* (or Rajahmundry.)

The book is long, thin, without boards.

23. No. 478. *Chinna maldisvara satacam,* 29 stanzas, wanting the rest: the 2nd leaf is gone.

Praise of *Siva,* as a local god.

The book is of medium length, very thin, old, injured.

24. No. 486. *Drácsha Ráma Bhîmésvara ashtacam.* Six octaves, and each octave in a different metre.

Bhîmésvara is a name of *Siva* ; and the whole bears on the praise of *Siva* ; 6 leaves complete.

The book is long, without boards, a little injured.

24½. No. 510. *Kirtanas* songs.

On *Siva bhúpala,* and *Deví bhúpala,* or *Siva* and *Parvati* as world guardians. Hindustani songs on *Siva,* in Telugu letters. An epithalamium on *Parvati,* some stanzas on *japa* or prayer, its nature. Marriage songs on *Basava.* An octave epithalamium to the same.

Octave epithalamia on the *pramata ganas,* or celestials of *Vira saivas,*

Epithalamia on the ten manifestations of *Vishnu*, and many others. Also *ládla pátalu* lullaby to children, or to newly married couples. leaf 1—176, but defective.

The book is of medium size.

25. No. 512. *Cála hasti isvara satacam.*

Vritta stanzas 104, a little defective.

A devotee adores *Siva* with praise.

The book is long, without boards, recent.

26. No. 513. *Kirtanas,* songs.

On *Vignésvara*—on *Ráma*—on *Vaishnava* matters—on *Ambika* a name of *Parvati*—others on *Vaishnava* topics again. In this way the chants are various; apparently two books, put together.

The book is long, thin, without boards.

27. No. 514. *Kirtnallu,* songs.

On *Siva* and *Vishnu*; also *melucolupulu,* songs to awaken! the images in the early morning, a *reveillé*; as they were rocked to sleep with a lullaby, over night. Also *mangalas* or epithalamia, leaves at the beginning, and the end wanting.

The book is of medium length, thin, without boards.

28. No. 517. *Sóma nát'ha stóttras.*

Praise of *Siva,* as "moon-lord," or bearing the moon; the famous "Somnauth" of Diu, of Mahmoud of Ghizni fame: leaf 124—130, or 8 leaves, out of some larger book (E. I. MSS. perhaps) *Sugriva vijayam* is erroneously marked on the label.

The book is of medium length, no boards.

29. No. 520. *Vignésvara dandacam.*

One stanza, praise—a lengthened chant, the same. Two *slócas* on his 108 names. Also *puja vidhi* or mode of homage to the said *Ganésa*; 18 leaves, others blank.

The book is short, and thin.

30. No. 521. Sect. 1. *Vencatésa satacam,* 51 *sîsa* stanzas, defective on 12 leaves.

Praise of *Vishnu* at *Tripeti.*

Sect. 2. *Chavuppa satacam.*

By *Chavudappa* 1—71 *kanda* stanzas, every line ending with *appa,* "O! father." This has been printed ×

Subjects of an ethical kind. Two distinct books put together.

As a whole, long, thin, no boards, recent.

× These verses are humorous [illegible]

31. No. 522. Various pieces.

1.) *Ráma náma stóttram*, complete.

Praise of the name of *Ráma;* a few words, ending always with *Ráman Rámanò!*

2.) *Náráyana náma stottra*, 5 leaves, complete.

Like in kind, with repetition of the name.

3.) *Govinda náma smarana;* 7 leaves, of like kind; addressed to *Krishna*, remembrance; meaning, in effect, praise.

4.) One leaf ethical, with a *slóca* in praise of any river, when bathing on an eclipse day.

Two leaves on kingly morals, in *sîsa malica* metre. Names of the 14 *Menus*, and of the nine continents, on one leaf.

The book is short, thin, without boards, old, but not damaged.

32. No. 614. *Kirtanas*; 120 chants, on 27 leaves.

By *Dottivāri angitam*.

The subjects are *advaita*, and mystical in kind.

The book is long, thin, without boards.

33. No. 636. Sect. 1. *Ráma stavam rájam.*

By *Mallanáriya* 2 *asvásas*, only.

Praise of *Ráma*, and *Krishna*. For Sect. 2, see IV.

34. No. 757. For Sect. 1, see VII. For Sect. 2, 3, see XX.

Sect. 4. *Ráma stóttram*, 8 *slócas*. *Brahma* to *Náreda*, from the *Brahmanda puranam* praise of *Ráma:* a mere inject in a medical book.

For Sect. 5, see VII. Sect. 6, see XX.

XVII. Incantation.

No. 841. *Bála chicatsa*, prose.

Spells, having reference to a child, or to children. In the 9th month of pregnancy, certain ceremonies are observed; and some articles put into an earthen platter, are taken to a distance, to carry away evil.

For 11 months after birth ceremonies, like in kind, are used each month; directed to a different goddess, or deity. Afterwards once a year, for 12 years, to another sort of deity. These matters form the subject of this book. [The term, in the above title, often occurs in medical books, for a spell to drive out evil spirits, supposed to cause pain and disease, in very young children]. 9 leaves only.

The book is short, without boards.

XVIII. Law (sacerdotal, or civil).

1. No. 164. For Sect. 1, see XXV.

Sect. 2, *Vignánésvaram*, *padyas* or composite stanzas. By *Abhinava Dandi*, translated from the sanscrit.

It appears to be a complete copy of the *áchára* sacred, *vivahára* civil, and *prayaschit* penal *cándas* or books; and, as such, of great value: complete copies being rare.

On the duties of the four great divisions; civil duties; and modes of judicial procedure; and on expiations, or punishments.

The *daya vibhágam*, or division of ancestral, and other property.

For Sect. 3 see XXXIV.

2. No. 319. *'Achára vidhi*, prose.

On the first division, or sacerdotal law.

On the four great divisions of people. The *shodasa carma* or 16 propitious ceremonies; as *pumsa vana*, *simantem*, *játacam*, *náma-carana*, &c. up to *upanainam*, or assuming the scholastic thread.

On marriage—rules for all castes. Rules for the conduct of the *pati vrüti*, or chaste wife.

Regulations as to the adoption of a son. Rules for the *grihast'ha*, or respectable householder.

On the distinction of days, good or bad.

On the conjunction of the sun and moon, with auspicious, or evil stars.

On *lagna*, *tithi*, *yóga*, *karana*, rules for their discrimination.

Apara vishayam, or funereal rites, for the four great castes. And on the *sahagananam* or burning of widows with the body of their dead husband.

On the four states, or orders of *Brahmácharya*, *Vanaprast'ha*, *Grihast'ha*, and *Sanniyasi*.

The proper funereal rites for each class.

Some rules on the *daya bhága* or division of property: leaf 1—115; appears to be complete.

The book is long, of medium thickness, recent.

XIX. Lexicographical.

1. No. 33. For Sect. 1, see XXXIV.

Sect. 2. *Andhra náma sangraham*; *padyas*.

By *Paidi pátti Lacshmana*.

The book contains five *vargas* or classes, *deva—mánava—stávara—tiriyac—nánart'ha* and so far, complete, leaf 227—240.

There is a memorandum that the *Siva dicsha vidhánam*, which came between these two sections, was transfered to the sanscrit books.

The entire book is long, very thick, recent.

11. No. 668. *Amaram*, with Telugu *tica*.

The 2nd *cándam-tica* is entitled *Gurubála prabodhica*, a teacher's explanation.

It has a verbose description, in Telugu, as to the cause or reason of the name ; giving, the *thing*—its name—cause of the name ; from *bhú*, to *sudra verga*, or 10 complete, leaf 1—321.

The book is long, very thick, with bamboo boards, recent, a little injured by termites, on one side.

12. No. 669. *Amaram*, *slócas* with *tica* in Telugu 1st and 2nd *cándams*.

1. *Sverga* down to *vári verga*, 12 complete.
2. *Bhù* ,, *Brahma* ,, 7 ,,

The 8th *vergá*, *cshetriya*, defective.

The book is long, and thick, one end gnawed.

13. No. 671. *Amaram ; slócas*, with a Telugu *tica ;* the latter by *Srî nágadeya bhatta*.

In 3, *cándams*, complete.

1. *Sverga* to *vari verga* 12 *vergas*.
2. *Bhù* to *sudra* ,, 10 ,,
3. *Vizesha nigna* to *linga sangraham* 4 *vargas*.

Appended 3 leaves containing 23 *padya* stanzas on the 10 *avataras* of *Vishnu ;* and 1 leaf *nacshetra nigandu*, *slócas*, names of the lunar mansions.

The book is of medium size, old.

14. No. 673. *Amaram*, the 2nd *cándam*.

Bhù to *vanâushati*, 4 *vargas* right, not more ; leaf 1—16.

The book is long, without boards, recent.

15. No. 674. *Amaram*, *slócas* with the meaning in Telugu ; the 1st *cándam*, from *sverga* to *vári-verga*, 12 *vergas ;* a little defective, at the end.

The book is long, and thin, without boards, very slightly injured.

16. No. 675. *Amaram*, *slócas* with the meaning in Telugu, 1st *cándam*.

From *sverga* to *vári*, 12 *vergas* complete, only wanting the 1st leaf.

The book is long, thin, without boards.

17. No. 681. *Amaram*, *slócas* with the meaning in Telugu, by *Mavidi Vencayya*.

The 2nd *cándam*—from *bhù verga* to *Brahma verga*—wanting the remainder.

3 leaves from the *Appi cavyam* on grammar perhaps belonging to No. 678.

The book is long, thick, recent.

18. No. 684. *Amaram, slócas,* with the Telugu meaning; the 1st *cándam,* complete.

The book is long, thin, without boards, recent.

19. No. 685. *'Andhra náma sangraham.*

Composite stanzas by *Paidipátti Lacshmana cavi 5 vargas 1 déva, 2 mánava, 3 stavara, 4 tiriyac, 5 nánárt'ha.*

The book is of medium length, without boards.

20. No. 688. *'Andhra náma sangraham; padyas*—fragment of 6 leaves, from the 2nd or *mánava verga.*

The book is of medium length, without boards.

21. No. 689. *'Andhra náma sesham* composite stanzas, 8 leaves, complete.

A supplement, containing words not found in the *'Andhra náma sangraham*; and 1 leaf praise to *Ráma.*

The book is long, without boards, one leaf broken.

22. No. 692. Five pieces.

1.) *Nanart'ha nigandu, padyas,* a fragment of 9 leaves words of various meanings.

2.) *'Andhra náma sangraham, padyas.*

By *Pâidipátti Lacshmana* in 5 *vargas, déva—mánava—st'havara—tiriyac—nánart'ha.*

3.) *'Andhra bhásha bhúshanam padyas.*

By *Kétana.* On 5 classes of words.

1 *tatsama,* pure; 2 sanscrit; 2 *tadbhava,* derived from sanscrit; 3 *atza tenugu,* pure native Telugu; 4 *deshyamu,* less pure, or foreign; 5 *gramyamu* vulgar, provincial.

The mode of adopting sanscrit words into Telugu—on *sandhi* or coalition of vowels, and consonants—work complete.

4.) *Amaram—slócas* with meaning, a fragment of 20 leaves of the 1st *candam.*

5.) *Anu muni sandham, padyas.*

On long and short letters—also mode of making verses: relate to XIV and III.

The book is long, of medium thickness.

On mercury, and nine kinds of gems—their purification and mode of reducing them to calcined powders, for medical use ; with various medical recipes, or remedies

On *nasyam* or sternutatories, such as hellebore, euphorbium, &c.

On *anjanam*, ointment for eyes ; medical only. On *kashayam*, or decoctions, &c., &c.

At the end there is a small treatise, in a different style—on the treatment of various diseases

The book is long, of medium thickness, without boards.

5. No. 762. *Váidhya sastram, slócas* with a Telugu *tica.*

On flatulency—bile—phlegm—as the causes of fevers. Symptoms of such fevers : they are discriminated by a differing action of the pulse. Also a diagnosis by the appearance of different parts of the body ; limited to symptoms of fevers : 19 leaves not finished.

The book is long, without boards.

6. No. 763. Sect. 1. *Váidhya chintámani, slócas* and *tica* at the end of the Sanscrit.

On pulses—the tongue—the sound of the voice—*rúpa* form or general appearance : from the discrimination of these a diagnosis is to be formed, as to various kinds of fevers, fits, or convulsions and other diseases, leaf 131—213 all *slócas.*

Sect. 2. A commentary in Telugu.

By *Vallabhéndra*, the 1st *vilásam* or essay, on discriminating the symptoms of various diseases : leaf 228—260, some leaves, in the midst, wanting.

The book is of medium size, recent.

7. No. 764. *Váidhyam*, and connected matters; prose, and a few *slócas*, with *tica.*

Various description of diseases ; and mode of preparing various remedies. What remedies are adapted to the various diseases. Some *mantras* or spells. *Anjanam* eye salve ; both as medical, and magical, for fascinating others ; or for discerning things otherwise not visible ; such as hidden money or valuables. Some matters on *vasyam* or bringing over, either men, or women to sexual purposes.

The book is short, very thick, very slightly injured.

8. No. 765. *Vâidhya sastram,* prose with a few *slócas* in some places.

Symptoms, of various diseases, and remedies adapted to them. Mode of purifying some minerals, &c., as talc, mercury, sulphur, copper. Mode of calcining the minerals, and reducing them to powder. Some *mantras,* or spells; partly to repel diseases, partly on *vasyam, v. supra.* The remedies that are indicated, by different diseases. The disease is said to *ask* the remedy; as in some English books "mercury, or opium is indicated": leaf 1—256 but 190—199 wanting.

The book is short, very thick, slightly injured.

9. No. 766. *Vâidhya sastram: slócas* with *tica* in Telugu.

On the symptoms, and nature of various specified diseases. Suitable remedies to each one, with the mode of preparing them, in the usual manner as stated in other treatises *supra.* On calces, powders from them; oils, electuaries, &c., &c.

The book is of medium length, thick, old and damaged.

10. No. 767. *Basava rajiyam,* so called.

By *Nila kant'ha kotur: slócas* with *tica* in Telugu. In 6 *prakaranas,* or chapters.

On the test of disease by the pulses—symptoms of many diseases—calcined metals, reduced to powder—balsams—oils—red calx of lead, reduced to powder; and modes of preparing these, and various other remedies as suitable to the diseases described: 146 leaves, but defective.

The book is long, thick, with rough boards.

11. No. 768. *Vâidhyam, slócas* with a Telugu *tica.*

Mode of purifying copper, iron, *tutenaga* kinds of arsenic, talc, borax? (*velligaram*) then calcining, and reducing them to powders.

Recipe for the *púrna chandródayam* (full rising mooniad) a very complex, and apparently very heating, and stimulating medicine.

The *bála suryódayam,* another very composite medicine; and, in like manner other names of medicines.

Symptoms (or diagnosis) of all kinds of fevers, and also of colics—colds—rheums. The remedies proper to various diseases; what remedy such and such a disease *asks for* (indicates) requires: leaf 240—343 the end.

The book is long, of medium thickness, without boards.

12. No. 769. *Váidhya sastram, slócas* with a Telugu *tíca* here and there, not full.

On mercury—talc—copper—mica—of various jewels—mode of first purifying, and then calcining, and reducing to powder.

Details of various disorders.

Suitable medicines for them—in the shape of powders—electuaries—decoctions—*gritam* a kind of balsam, &c. These, and other matters are fully described: 207 leaves complete, a few blank leaves at the end.

The book is very long, and very thick, recent.

13. No. 770. *Váidhya sastram:* two books.

1.) *Váidhya chintámani, padya cávyam.*

By *Vencata narsu: 3 asvásas* complete.

Diagnosis, or indications of disease from pulses, whole personal appearance, voice, tongue, &c.

Many kinds of fever, and fits described. Mode of preparing suitable remedies to the various diseases; as balsams, electuaries, powders, &c.

On *pándu rógam*, or spotted leprosy; *kámâlam* (or *málai*) jaundice? on arthritic disorders. Remedies for each one, leaf 1—60.

2.) Various medicinal remedies are specified, leaf 68—73.

The book is long, of medium thickness, recent.

14. No. 771. *Matana káma retnacarana; slócas,* in some places with meaning, and in other places prose.

This book, as indicated by the title, is a medical work on sexualities; such as subduing women to men's purposes; with the medicines as philtres to be used; and other roborific medicines to give masculine vigor to such as are destitute of virility.

The work is limited to such kind of matters.

15. No. 772. *Váidhyam, slócas* with the meaning, and in some places *padyas.*

On copper—talc—mercury—sulphate of iron, and of zinc—or blue and white vitriol—sulphur; arsenic—nine kinds of gems; purification of these, and other materials, for making calcined powders.

On bile, phlegm, flatulency, as causes of various disorders; such as fevers of kinds—colics—spotted skin—leprosy—these, and others described; with decoctions, electuaries, spirits (essence distilled) powders, &c., with the mode of preparing them.

The book is long, and very thick, with an iron pin.

16. No. 773. *Vrisha rajiyam, slócas,* with the meaning.

On examination of pulses and discrimination of diseases thereby. Various diseases, and remedies for them specified. On purifying mercurial preparations—making calcined powders—pills, On lead—copper—bell-metal—brass—purifying, calcining, and reducing them to powders.

The book is long, of medium thickness, recent.

17. No. 774. *Nidana muctávali; slócas,* with *tica* in some places.

On examining pulses, and judgment thereon, diagnosis of diseases—how many days the different kinds of fever take for their course. Fifty-six diseases are made to correspond with the 56 countries of *pâuranic* geography. These primary diseases are subdivided into several others. The class *megha* has twenty subdivisions—symptoms of the different diseases—disorders of the bowels, connected with fever, on dysentry, diarrhœa, &c. On white spotted skin, leprosy, &c., *sokâi* or white-swelling—dropsy—on kinds of arthritis. Diseases during pregnancy, in each of the nine months; symptoms; remedies. Diseases of children, and treatment, including *bála chicatsa,* or exorcism. Diseases of the eyes; tooth-ache. Diseases of the nose, as polypus, &c. Various other diseases, with remedies, and mode of preparing them.

Also some directions for purifying mercurial preparations, and making calcined powders from them.

18. No. 775. *Vâidhya sastram; slócas* with the meaning.

On the virtues of different kinds of roots—capable of many applications, or uses. On the mode of drawing over women sexually: on magical ointment for the eyes, and hands; so as to bewilder others; or to aid, as stated, in the discovery of lost property. Some matters on magic, as to producing strange or miraculous appearances; such as the appearance of blood on cutting a lime (following of course from the knife being washed over with a suitable alkali). Mode of rendering the body invulnerable. It is stated that a mango kernel, wrapped in a cloth, can be made to grow, to produce flowers and fruit, and again to become a kernel (no great magic). In the midst are two brief *sargas* from the *silpi sástra,* description of kinds of images that (on the authority of *Válmiki*), conceal riches behind them. Then some *mantras* or charms against snake bites, sting of scorpions, possession by evil spirits.

At the end are various medical preparations—mercurial; decoctions &c., as usual in medical books; and some alchemical matters, on the making of gold.

The book is long, of medium thickness, only one board.

19. No. 776. *Chintámani* or *chicatsa sácara sangraham;* chiefly prose, a few *slócas* with the meaning.

Symptoms of diseases—medical vehicles in which medicine is given, such as milk, honey, &c.—pills—on purifying mercury—on decoctions—calces, oil—balsams—mercurial preparations.

The book is long, of medium thickness, recent.

20. No. 777. *Vâidhya sástram, slócas,* with *tica* in Telugu: the original is ascribed to *Dhanuvantari.*

Some prefatory matter on the *yugas*, and tracing up the origin of disorders to different *yugas*—on examination of pulses, symptoms of fevers, and of various other disorders, with the remedies proper to each one. On pills, oils, balsams, electuaries. On purifying medical materials, especially mercury. Various calces of mercury; decoctions. *Vasyam*, or mode of drawing over women—some *muntras* or spells; and further medical matters.

The book is long, thick, recent.

21. No. 778. *Vâidhya chintámani; slócas,* with *tîca* in Telugu.

On pulses—fevers—eyes, as symptomatic of disease. On purification of mercury for medicinal use. On balsams—calcined minerals, reduced to powders—electuaries. Mode of drawing over women. On diabetes, and remedies; on many other diseases, and remedies; as usual in medical works.

This book is of medium length, thick, recent.

22. No. 779. *Vâidhya sastram, padya cávyam.*

By *Perayya,* who gives an account of his genealogy, parentage, birth, &c.

Examination as to eight kinds of pulses. Diagnosis of fevers. On purifying *materia medica*, as procured in the bazar. Purifying mercury, and other minerals, calcining and then reducing them to powder. Cleansing nine kinds of gems, and reducing them to powder, for medical use. Pills—vehicles of medicines, and mode of administering them.

On arthritic pains—polypus in the nose. Diseases of women—and treatment after conception, and immediately after delivery. *Bála griha chicatsa*, spells to guard young children against evil spirits, or to exorcise if possessed, &c.

At the end is one leaf on examination of a horse, and from its colours and other properties judging whether it will be an advantageous purchase or otherwise.

The book is long, of medium thickness, without boards, recent.

23. No. 780. *Trâilócya chintámani;* chiefly prose, but with a few *slócas.*

The triple mineral list seems to be the following :

1 *rasa nig'hantu*, a lexicon of mercurial preparations.

2 *guna nig'hantu*, lexicon of symptoms, and nature of proper remedies.

3 Purification of minerals, such as talc and metals ; and a list of the names of medical roots.

At the end some remedies for diseases are stated, in the usual manner of such books.

The book is short, of medium thickness, much injured towards the end.

24. No. 781. Miscellany, *slócas* with *tîca.*

Examination of pulses—diagnosis of diseases—mode of purifying mercurial preparations ; and, after calcination reducing minerals to powders. Oils, balsams—decoctions—pills—mode of making them. On diseases of children from the day of birth to the eleventh day ; and then month by month; afterwards annually. An evil spirit is supposed to seize on children ; and charms, rather than medicines, are provided.

The book is long, very thick.

25. No. 782. *Ayurvédópadésam ; slócas* with a *tîca* in Telugu.

On fevers—on pulses, and the diseases thereby indicated. On mercurial preparations, and to what diseases suited. On balsams—oils—powders from calcined minerals—various decoctions—pills, and other matters. Different names of fevers. On deafness—polypus in the nose—asthma—effects of diseases on members of the body—diseases of children, &c., &c., with suitable remedies, in the different cases stated.

On preparation of metallic materials, for use as medicines.

The book is of medium length, of treble the usual thickness, with metal pin ; old, but in tolerable order.

26. No. 783. *Nava páshana siddhikuh ;* the whole is in Telugu prose.

On preparation of nine kinds of arsenic, and some of them for alchemical purposes. On sulphur—on *lingu* (red orpiment supposed) on *vîram* i. e.—balsams, essences, or spirits—on making bee's wax ; on making butter.

A mode of preventing the evaporation of mercury, called binding or tieing it. Some *mantras* or spells for this use. Towards the end, modes of preparing medicines ; and their use in different diseases.

The book is short, very thick, recent.

27. No. 784. *Gana nig'hantu*, or *cat'ha sanjivanam.*

By *Mádhava cavi.*

1.) *Gana nig'hantu*, a list of diseases and of the remedies proper for them by name ; but the mode of preparing them not stated.

2.) *Cat'ha sanjivinam*, the cause of fevers, whether flatulency—bile—phlegm. On the lunar day, lunar asterism, and month, in which such diseases are likely to be produced. (Signs "hot, moist, windy," &c.)

3.) *Dhanuvantari nig'hantu*, list of medicines—discrimination of diseases—doubtful indications as to diseases. Preparations of mercury. Some directions, as to discriminating *gunas*, and purifying them—treatment of various diseases, and especially of the twenty varieties of *mégha vyáti.* Also on bilious disorders.

The book is long, thick, with a peg, recent.

28. No. 785. *Chicatsa sára sangraham, slócas*, with the meaning in Telugu.

Discrimination as to fevers. Mode of making decoctions, and infusions—making of pills, on discriminating the state of health, by the mode of breathing : judgment as to heat, causing arthritic pains. Mercurial preparations—distillation of materials—disease of the nose, and eyes ; symptoms and remedies ; fevers in children. Diseases during the different months of pregnancy ; and remedies for them, with other remedial directions, in various cases.

The book is long, very thick, with a metal pin, recent.

29. No. 786. *Vâidhyam, slócas*, in some places with the meaning in Telugu.

On purgative medicines. *Vira vicrama rasa*, strong, powerful mercury, *Rasa bhúpati* " mercury a ruler of the earth." *Rasa chintúram* vermilion. These, and various other medicines, described, with the mode of preparing them.

Symptoms of various disorders, with the suitable medicines.

The book is of medium length, very thick, injured by termites.

30. No. 787. *Basava rajiyam, slócas* with a *tîca* in Telugu. This book stated, by *Dhanuvantari*, to be especially adapted to the *cali yuga.*

Various usual matters in medical books List of various other medical treatises, under the head of *calpam*, with a preface—generic arrangement of disorders, and remedies. As—*mátava calpum, bheshadx calpam, bhâirava calpam, âyur védum, asviniya calpam.*

Puja or homage is directed to be made to roots, and other materials.

Chintámani—on pulses, *chinturam* vermilion. *Matandaram* prognosis of disease. Symptoms of disease from the sound of the voice. Remedies for various diseases.

The book is long, of medium thickness.

31. No. 788. *Chicatsa sára sangraham, slócas,* with the meaning in Telugu.

On examination of pulses. On oils, balsams, &c., mode of preparing them, and making decoctions. On mercurial preparations – boluses and pills. *Vasyam* or bringing over women. On the preparation of talc, sulphur, and other materials. On calcining metals, and reducing them to powders. Various kinds of fever described ; remedies – on leprosy—arthritis—flatulency—mumps, &c., in children. Treatment of pregnant women. Various other medical matters.

The book is long, thick, recent.

32. No. 789. *Dravya nichaya sára sangraham, slócas,* with meaning to some of them in Telugu.

On various kinds of roots, herbs, and other simples. Their qualities, as adapted to diseases ; occasioned by cold, heat, and other causes. Flowers their qualities as cold, heating, &c. Fruits, and their qualities. On bazar articles ; such as rice, peas, vetches, millet, &c. Qualities of water, as sea, river, reservoir or well. Milk of different kinds ; as of cows, buffaloes, sheep, goats ; their qualities—also on curds of milk their medical use. Quality of butter milk. Different kinds of butter, and their use. Butter-oil, and its use On the milk of the cocoanut—and on juice of sugar cane, its quality.

On discriminating pulses—and use of this knowledge, in diagnosis of diseases. Directions for an accurate discrimination, as to the different kinds of fevers—and of many other diseases—with suitable remedies for them—mercurial—electuaries—balsams—powders—decoctions, &c.

The book is long, thick, recent.

33. No. 790. *Váidhyam,* prose and poetry.

Symptoms of various disorders—from inspection of urine—eyes—voice. On the means of discriminating diseases—various remedies for them, as proper to each.

The book is of medium length, old, in tolerable order.

34. No. 791. *Váidhya sastram, slócas* with meaning in Telugu prose : leaf 1—132 ; but 12 leaves in the midst, are not written on.

On bilious blood, supposed to mean the same as "atrabilious habit ;" the liver not acting properly, tending to jaundice, and other diseases, remedies to be applied. On consumptive disorders. On excessive heat of system ; including venereal infections.

On lumbago, arthritis, and the like. On various kinds of leprosy. On diseases occasioned by flatulency. On the disorders incident to women. Other matters.

A lacune in the middle—not certain that the book finishes ; though the sense, at the end, is complete.

The book is long, of medium thickness, recent.

35. No. 793. *Vâidhya chintámani*, prose, complete, some *slócas*, with meaning here and there.

On the different pulses, and nerves—on the cleansing of vessels ; and on the symptoms of various diseases. On magical ointment, for the eyes—charms against snakes —and mode of conducting the *ayuta puja*, or worship of implements.

The book is of medium size.

35½. Duplicate No. 793. *Vâidhya chintamani, slócas,* with prose explanation, in Telugu.

Leaf 2—98. 2 leaves and 5 blank at the end. Ascribed to *Dhanuvantari.*

On diseases of children, possession by an evil spirit, and exorcism.

On purifying mercurial preparations, and mode of administering them in vehicles ; as sugar, honey, and the like.

On oils—ointments—electuaries. Diagrams with spells in them against diseases.

Purification of gems; and calcining them for medical use.

Remedies against bites of venomous reptiles.

Purification of arsenic for medical use. On judgment by means of the pulses.

Preparation of pills, and other medical matters.

Origin of fevers.

In the *krita yuga—astigata jvaram*—fever from nerves or bones.

—*tréta yuga—rakta gata jvaram*—from inflamed blood.

—*dwápara y : mámsa jv :* from flesh.

—*cali y : anna pána jv :* from eating, and drinking.

A doctor should know that this last causes fever. It makes unclean urine, which excites evil in the blood and body ; bilious disorders with fever follow :

Examination by the pulses.

Mercurial preparations, ointments and other similar matters. So far is complete—two leaves on the treatment of fevers unfinished, and 5 blank leaves.

The book is long, of medium thickness.

36. No. 794. *Rasa pradipica : padyas*—another copy *v : supra* No. 716. 2.)

In two parts.

1. treating of mercurial preparations.
2. ,, of various diseases.

The 1st *asvasam* complete the 2nd only 2 leaves *Agastya* to *'Atri,* but the real author's name is *Mudamba Vencatácharya.*

The book is long, of medium thickness.

37. No. 795. *Vâidhyam, slócas,* with their meaning in Telugu: the leaves are not regularly numbered, and the book not complete.

On mercurial preparations, and decoctions, with the proper treatment of diseases, arising from flatulency, bile, and phlegm, when in excess. On differing kinds of leprosy, and cure. On thirteen varieties of fits, or convulsions and mode of treatment. On the sixty four different preparations from mercury; herein termed "the entrails of *Siva.*" Mode of purifying, and calcining mercury. Mode of mixing these preparations with other medicines, as prescriptions in diseases. If the body be feeble, or reduced, it will be strengthened by medicines specified—roborifics. At the end are composite Telugu stanzas. This book is also ascribed to *Dhanuvantari.*

It is long, thick, recent.

38. No. 796. *Vâidhya sastram, padyas* and a few *slócas,* with their meaning in Telugu.

The first 9 leaves—on the origin of mercury, told by *Dhanuvantari* to the *asvini devas,* and by *Agastya* to *'Atreya, ut supra,* not complete.

Two leaves, praise of *Vishnu* in prose.

Ten leaves—a treatise "by *Indra.*" On various medicines, *slócas* with meaning. Forty three leaves—on medicines—pulses—origin or descent of diseases, with the mode of treatment—*slócas* and prose.

A packet of books; as a whole, long, thin and in tolerable order.

39. No. 797. *Vâidhya sastram,* prose.

A little on medical treatment; on barren women; and on vomiting during the second month of pregnancy; but chiefly on medicinal preparations of mercury calcined (*bhasmam*); the larger portion of the contents.

The book is short, and of medium thickness.

40. No. 798. *Vâidhya sastram, padyas;* a fragment of only 3 leaves.

Remedies suitable to various diseases, as arising from bile—flatulency—phlegm.

The book is of medium length, without boards.

41. No. 799. *Aushata yógam, slócas* with the meaning in Telugu.

The contents are limited to a discription of various diseases, and the appropriate remedies.

The book is long, thin, in good order.

42. No. 800. *Vâidhya sastram—slócas* and prose—the leaves are in irregular order, several wanting; the work of course incomplete.

On making decoctions—on medical comforts, in convalescence—on mercurial salivation—its treatment—cure of gun-shot wounds—on the vari-

ous disorders of women—on leprosy and medicines for it—on boils and ulcers —on feeling the pulse, and judgment thereby—on purifying mercury for calcination—on giving purgative medicines—on purifying cinnabar. Nine kinds of calces mercurial—on calcining other metals—calcined corals; and various other medical preparations.

The book is long, of medium thickness, ends of leaves damaged, the leaves differ in size, and the appearance is that of an assemblage of leaves pilfered, from other medical books.

43. No. 801. *Vâidhya chintámani.*

By *Vallabhéndra, slócas,* with meaning.

The beginning of the work is in 54 No. 813. *infra.*

[Signs of disease by the mode of speaking—and by the eyes—and by the urine. Other modes of diagnosis in diseases—*bála chicatsa* or expulsion of evil spirits, as causing disease, in very young chidren; with diagrams, and spell accompanying.]

On the treatment of various diseases; both as to remedies, and regimen to be observed. Also on purifying mercury for calcining and reducing to powder.

The book is of medium size, somewhat old in appearance.

44. No. 802. Detached leaves, on medicines, *slócas* with the meaning.

On various diseases, with the appropriate remedy to each; and, in some cases, directions as to regimen.

This is one out of several other books which has the appearance, like them, of being mere detached leaves, taken from other books, and thrown together without regular order of numbering; indicating carelessness, or some intended assortment, left unfinished.

The book is long, of medium thickness, recent copying.

45. No. 803. *Rasa pradipica padyas.*

(See 36 No. 794. *supra*). Ascribed to *Agastya* as delivered by him to *'Atri maha muni.*

On the formation of mercury, its nature and properties—thirteen diseases are specified, with the mode of cure. On the quicksilver of *Dara-zantara désam*—the procuring it thence. Various kinds of *chendúram* or vermilion. The *rasa bhasmam* or powder of calcined mercury, mode of use in medical treatment, and regimen to be observed on taking it. The whole in one *asvásam,* without any subdivision. Some additional matter on philtres given by women to their husbands. Also on diseases, and on mercurial preparations—not finished.

The book is long, and thin.

46. No. 804. On Medicine.

On the purification of mercurial preparation—on philtres—medicines to expel a dead fœtus from the womb. Also various remedies, adapted to different diseases.

The book is of medium size.

47. No. 805. *Púrna chandródayam*, or the "rising full moon;" *slócas*, with meaning, and *padyas*, also with prose meaning.

Mode of preparing various medical remedies; and of purifying different medicines, chiefly mineral.

On good and evil omens when about to journey, or when journeying: a virgin with a pot of water is good—a cat crossing, evil—a snake crossing the path, worse, &c.

Mode of preparing *chendúram*, a red calx of mercury.

The book is long, and thin, the leaves of various ages, the oldest are damaged.

[The title given to the book is also the name of a very composite, stimulating preparation; frequently occurring].

48. No. 806. *Dhanuvantari nig'hantu, slócas*, with *vyakyà*, or explanation in Telugu, and some Telugu, stanzas; a medical lexicon.

On the diagnosis of diseases; and the proper remedies. On mercurial preparations, and how mingled with other materials, for medical prescriptions.

On the pregnancy of women from the 1st to the 9th month—symptoms and incident disorders. Treatment after child-birth from 1st to 10th day. Each day an evil spirit seizes the infant—spells against such possession—Diseases of children from the first to the 11th month specified; and the proper treatment prescribed: leaf 55 to 322, wanting the beginning.

Also *acshara nig'hantu*—sanscrit letters used to designate various simples, or medical preparations, which are specified, and explained in Telugu.

Some following matter on the treatment of diseases.

[This probably is a valuable book of its kind—the native system is too little known to Europeans].

The book is long, and very thick. Like Taylor's book

49. No. 807. *Vâidhyam—slócas* and Telugu stanzas with prose explanations.

The leaves are not regularly numbered throughout; but each subject has its distinct enumeration.

On consumption—asthma—ague—fever;—fever from dysentry, or excess of phlegm in the habit—treatment of women immediately after child birth—plasters—ointments; and various other medical matters.

The book is long, of medium thickness, recent—the numbering of the leaves is not consecutive, but the book is properly one.

50. No. 808. *Vâidhya sastram, slócas,* with the meaning in Telugu prose.

At the opening some directions concerning the proper times for gathering or culling simples, or other natural productions ; astrologically determined.

On the climate of different countries, and the diseases most frequent in them, or peculiar to them.

On various remedies for diseases. There are also instructions for paying homage to the remedies, or articles used for medicines (as the Egyptians worshipped onions, &c) Leaf 17—71, does not begin, or is taken out from a larger book.

The book is long, of medium thickness, recent.

51. No. 810. *Vâidhya sastram,* prose.

Leaf 297—308 taken out from some other book. Mode of calcining coral, and copper—some *mantras* or charms, against fever—side pains—bowel complaints—shortness of breathing, or asthma, and on exorcising medicinal materials.

Philtres to be administered to women ; and many other medical recipes.

This book indicates a low state of medical practice—it has more of sorcery than of medicine.

The book is long, thin, without boards.

52. No. 811. *Vâidhya sastram,* prose.

On cold in the head, and remedy administered by the medium of the nostrils. Diseases of the nerves, or tendons. On disorders occasioned by too great heat of body ; especially *lues venerea*—its causes, sysmptoms, dolor, and cure, by mercury, by ointment, &c., 21 leaves in all.

The book is long, thin, old, damaged.

53. No. 812. *Vâidhya chintámani.*

By *Vallabhéndra—slócas,* with explanation 15 leaves written, 5 leaves blank.

In diagnosis doctors should attend to eight common places of the human system ; that is—the pulse—the general appearance—the gait or mode of walking ; the speech ; or voice ; the eye, the stools, the color of urine—the tongue (the under lip is not specified).

Explanation as to indications by the pulse.

The book is of medium length, thin, recent.

54. No. 813. *Vâidhya chintamani, slócas,* with the meaning; by *Vallabhéndra,* son of *Amarcsvara*—another copy.

Leaf 152—309—yet the beginning is here.

Examination by pulses. Symptoms of various disorders; and suitable medicines indicated; including mercurial preparations for diseases specified.

The book is long, thick, recent copy.

55. No. 814. *Vâidhya sastram; slócas* with meaning in Telugu: 12 leaves, not regular. On strangury, or stoppage of urine. On consumption—on bowel complaints, on arthritic disorders. On the ailments, or diseases of women after child birth. Various other disorders defined, with the appropriate remedies.

The book is of medium length, thin, old, and much damaged.

56. No. 815. *Vâidhyam, slócas* with explanation in Telugu.

On *bhasmam,* or calcined powder of various mercurial calces, or oxides. On oils, ointments, electuaries.

The book is of medium size, many leaves deficient, very old, very much damaged.

57. No. 817. *Vâidhya sastram;* prose, with now and then a *slóca* and its meaning.

Medical remedies. Preparation of decoctions. Mercurial preparations. On knowledge, and discrimination of pulses: any one not acquainted with these is not properly a medical man: 33 *slócas* on this topic; some with, and some without translation.

The book is long, thin, some leaves fresher than others. 53 leaves written, with numbers not regular, 20 blank leaves.

58. No. 818. *Vâidhyam* prose, with various lacunes—not written on.

On philtres to be given to women. Remedies against the bites, or stings of snakes, scorpions, and other reptiles. On disorders of pregnant women—medicines for these, and also for children's diseases.

Pancha rasa bhúpati, a medicine termed a ruler; compounded of five kinds of mercurial calcined powders.

Bála sanjivi rasa a mercurial medicine for children.

Names of the sixty-four mercurial preparations; fancifully formed on the five elements; $64 \div 8 = 8$ divisions; and five of these divisions are applied to the five elements; the remaining three less powerful, are applied to ordinary use. Directions for purifying, preserving and making powders of mercury calcined.

The book is short, and thin (pocket size) recent $\frac{1}{3}$ written $\frac{2}{3}$ blank.

59. No. 819. Various pieces, chiefly medical.

1.) *sabda paricsha,* diagnosis of disease, from the sound of the voice

2.) *nêtra paricsha,* the like from the eyes.

These two pieces are wholly in *slócas.*

3.) Two leaves only, on the proper letters to be used in certain places, when composing a poem.

This matter in Telugu *padyas.*

4.) *prayána suba subangalu* the most propitious times for journeying, and the evils that will result from going at times not proper to go, in directions specified.

5.) A remedy against *megha vyati* in women, disease of the womb, or venereal: also an electuary, as a roborific.

6.) The larger half of the book contains, recipes for medicinal preparations, and calces of minerals, especially mercury—this portion is recent.

The book is short, 4 only is damaged, no boards.

60. No. 838. *Vâidhya sastram,* prose with some *slócas,* and their meaning.

At the beginning are various *mantras* or charms. Diagnosis of asthma; suppression of the menses—diseases arising from heat of body, among them venereal infections—on head-ache—fevers of kinds—various sorts of fits, &c., &c.

Also the mode of making decoctions, oils, mercurial preparations, and the like.

The book is of medium length, thin, the beginning old, damaged, the remainder recent.

61. No. 839. *Vâidhya sastram*—prose incomplete. On venereal, and arthritic complaints, with causes, and remedies.

The book is long, thin, without boards.

Some matters which appear to belong to midwifery are put at the end of this section, from the want of any better place.

62. No. 642. Sect. 1. *Pindotpatti—slócas* with *tica* in Telugu. *Siva* to *Parvati.*

On the five elements—the five senses; the nature of the five, and difference as to causation. On the male and female fluid concerned in con-

ception. The male fluid termed *sucla*, the female fluid *sonitam*, and considered to have an affinity, like that of acid and alkali ; forming by union a new compound. The mode in which the fœtus is formed in the female womb ; with its state, and growth during nine months. The child will be according to the dispositions of the mother, and father ; with connected matters.

For Sect. 2, see IX.

The entire book is long, thin, without boards, recent.

63. No. 731. *Svara chintámani*, *slócas* and prose. *Parvati* having enquired, for the benefit of the world, *Siva* replied as in the book.

Means of discerning from the symptoms of pregnancy, when the time of parturition will occur. On the influence of lunar *tit'his* or phases—monthly influences—the influence of the *nacshétras*, or moon's daily places in the zodiac. Influences of the sun and moon. Benefits resulting from each one, and all. Results also from the time of delivery. (There seems to be nothing which is not made subservient to astrology.)

The book is of medium size, complete and recent.

XXI. Mineralogical.

1. No. 336. *Retna sastram*, stanzas.

By *Bhâirava cavi ;* but as if told by *Agastya* to other *munis*.

On the qualities, faults and weights of the nine kinds of gems ; that is *vajra*, *kuruvindam*, *maucticam*, *maragatam*, *Indra nîlam*, *vaidura*, *pushparágam*, *vidurma*, *gomédicam* : 6 leaves complete.

The book is long, without boards, recent.

2. No. 494. Three pieces.

1.) *Retna sastram padya cavyam*, ascribed to *Agastya ;* from him to other *munis*.

Another copy, and complete of the proceeding work. On the qualities, and defects of the nine kinds of gems : on 10 leaves.

2.) *Prayóga retnávali*, *slócas* with their meaning : leaf 4—9 a fragment.

On discriminating between good, and bad qualities of precious things ; as gold, silver, &c.

For Sect. 3, see XXXII.

The entire book is long, thin, without boards.

XXII. Miscellaneous.

1. No. 1. Six subjects.

1.) *Gaula sacunam, kanda* stanzas.

On divination from lizards ; 2 leaves only.

2.) *Cálahasti mahatmyam, padyas.*

By *Durjatti:* 4 *asvásas.*

Description of the town of *Cálahasti*, and glory of the god *Visvésvara*, a form of *Siva* worshipped there. Various legends. A fuller abstract may here-after be given. One relates to a female domestic of a *Yadava rája*. A *Jangama* passed down the street, whom she invited to her house, and fed, &c. Her office being to cleanse vessels at the palace, she was missed ; and, on her return, the chief being angry, ordered her head to be shaved (a great disgrace). She complained of the affront to the *Jangama;* who by placing his hands on her head, caused a choice growth of superior hair. The chief astonished; sought out the *Jangama;* who told him to build a *Vira Saiva* fane, which he promised to do, &c., leaf 1—143.

3.) *Anubhava sáram, slócas,* with a *tica* in Telugu. Mystic. It opposes the going to temples, and on pilgrimages and compares the doing so to one, who having the five *amritas* at home yet goes abroad begging.

Moreover they who know the taste of the five ambrosias (meaning an enjoyment of communion with deity within themselves) do not boast of the same abroad, but keep it to themselves for their own benefit.

[*Anubhava sáram,* is the mental intoxication caused by enthusiasm; and it is not limited to any one class of false enthusiasts. There is such a thing as a true, and noble enthusiasm]. leaf 1—10.

4.) *Sarira traya manamam,* prose.

A three fold distinction of the human body; an orthodox Hindu dogma.

(1.) *St'húla sarîram* the gross, corporeal part.

(2.) *Sucshma deha*, a small delicate refined body, which survives the death of the foregoing one.

(3.) *Kárana sariram* the causal body, or sentient soul—Psyche. These are defined—but the piece is not finished : leaf 41—55.

[The *sucshmá déha* is sometimes termed *yátana deha*, or that which suffers punish-ment, after the death of the grosser body. The difference between the simply credulous, and the sceptic Sadducee, may perhaps never be settled ; but it is nevertheless true, th

"Millions of spiritual beings walk the earth,
Unseen ; both when we sleep, and when we awake."

5.) *Mail vrütta:* 12 *vrütta* stanzas.

Tamil language, Telugu letters.

Praise of the peacock as the vehicle of *Subrahmanya* or *Cumara svámi:* leaf 56—60.

6.) *Nizámánta rahasyam,* composite stanzas.

Yayati, a very ancient king, was making a sacrifice called *rája suya yágam. Náreda* came to it. The king enquired how the sea of family cares could be safely passed over. *Náreda* replied by details of the *tatva njánam;* the object of the book; to which the fiction is merely subservient: leaf 61—69 and 6 blank leaves at the end.

The above is of medium length, very thick, a very recent copy: 2) and 3) are *Vira Saiva* relative to XXXIV.

1½. No. 10. Six pieces.

1.) *Váisya puránam* otherwise known as *Canica puránam:* in 8 *asvásas* complete.

By *Bhashcara acharya, padya cavyam.*

Chalancayana, a great sage, told this narrative to the *Vaisya munis.*

Origin of the *Vaisyas,* commonly termed Cometies. The means of their acquiring beatification. *Chitra rat'han,* a *gandharba* cursed them; and they returned the curse, owing to a female of their tribe. The *Vaisyas* having settled at *Pennaconda,* two among them, *Casmi chetti* and *Cusma gandi,* his wife, made a sacrifice in order to get a child. Two children were born to them, *Virupacsha* a son, and *Vasava canya* a daughter. The abovementioned *gandharba,* owing to a curse, was born on earth as *Vishnu Verddhana,* king of *Talcad.* In the course of his conquests he came with an army to *Pennaconda;* and, seeing there the said *Vasava,* fell in love with her, and asked her in marriage. He was refused; and thereupon manifested anger. In dread of its effects the 614 *gotras!* fled to the four quarters of the compass. The said female entered the fire, and some of her people with her. On hearing this sad intelligence *Vishnu Verddhana* was so deeply affected that his head split; and he died.

After some lapse of time the people who had fled returned to their dwellings. The girl who had burnt herself, rather than suffer dishonor, was exalted to the rank of divinity; and is still worshipped by this tribe as a goddess.

There follows a detail of the tribes of the said *Vaisyas,* and of their ritual in the said gynolatry.

2.) Another copy of the same work, but in *dwipada* stanzas, without divisions; both pieces are complete.

3.) *Niti slócas*, with an explanation, in Telugu, examples.

In various transactions of life, which are specified, fear (or false shame) should be relinquished; q. d. "the fear of man bringeth a snare."

If a *Brahman* be bathed, and his body rubbed dry, and he then be fed; or if cows be well rubbed, and protected; or if herds of cows, when feeding are carefully guarded; the merit of these acts is so great that it will remove the sin of *Brahmahatti* or killing a *Brahman*.

4.) *Sabhávati vachanam*, 6 leaves 239—245.

Panegyric of one named *Sabhávati* who relinquished everything that ought to be laid aside, or ought not to be done, and who did everything that ought to be done; and consequently was perfect. Nothing as to caste, or tribe, or country, or town.

Asir vāda 5.) *'Azirváda kramam*, general matter, on customary modes of bestowing benediction.

6.) Fragment of 3 leaves: tale from the aforesaid *Vaisya puránam*, relative to the attack by *Manmata* on *Siva;* and on the penance made by *Parvati* to procure a husband.

The book is long, very thick, in good order.

2. No. 18. *Bartri hariyam, múlam* in *slócas*, with translations into Telugu *padyas*, by *Lacshmana cavi*. In 3 *asvásas*.

1 *níti*, 2 *sringara*, 3 *váiragyam*.

The work is complete—an abstract of the multiform contents was given in Vol. I. Sanscrit, *Grant'ha* letter; page 141.

The book is long, of medium thickness, a recently made copy, from the above MS.

3. No. 47. *Bartri hariyam, slócas* 300, in 3 *asvásas*, and Telugu *padya* for each *slóca* by *Lacshmana cavi:* another copy of the foregoing. One leaf is added, *slócas* on kinds of roots used in medicines, their qualities: this is a little injured.

The book is long, of medium thickness.

4. No. 95. Four subjects.

1.) *Bhárata savitri*, prose epitome.

The embassy of *Krishna* to *Hastinapuri* from *Dherma raja* to *Duryódhana*. The latter refused to divide the kingdom, giving one-half to the *Pandavas*. The commencement of the great war, and the destruction of the *Kauras*, briefly stated; leaf 1—8 complete.

2.) *Raja linga satacam*, 102 *sisa padyas.*
By *Narasinha*, on 19 leaves, complete: chiefly ethical matters.

3.) *Siva stottra*, 5 *sisa padyas ;* and *Sangamésvara satacam*, 15 *vrïtta padyas*, similar in subject; both incomplete: leaf 20—22.

4.) *Ráma taraca satacam*, 108 *sisa padyas*, complete leaf 1—21.

Praise of *Ráma* for killing *Taraca*, and like topics. At the end one leaf *Srïngara*, ornate, or amorous.

The book is of medium size, without boards, recent, but injured.

5. No. 115. Five subjects.

1.) *Chenna mallu sisálu*, 32 *padyas.*
By *Vira sáiva achárya*, leaf 1—6.
Praise of *Siva*, but with a *vedanta* bearing, complete.

2.) *Surà bhandésvara, padya cavyam.*
By *Gattu prabhu namadheya*, a satire.

In *Casi*, or Benares, a *Brahman* was on terms of too great intimacy with a woman, who sold spirituous liquors. One day, her husband unexpectedly returning, she put the *Brahman* into a large vessel, used to contain spirits, or palm tree sap. The top being covered over, and the matter forgotten the *Brahman* was suffocated ; and, on the lid of the jar being removed, he was found to be miraculously transformed into a *lingam :* thenceforward an object of worship.

3.) *Nandi isvara ashtacam*, 8 *slócas* on one leaf, complete. Praise of *Nandi* the vehicle, without whom there is no happiness.

4.) *Vishuvashtacam*, 10 *slócas*, complete, on two leaves, praise of *Siva.* Other two leaves 6 *slócas*, praise of *Siva.*

5.) *Kirtanas*, chants; they represent women as calling out one to another to go and look at *Siva :* 6 leaves, blank.

The book is long, but leaves not equal, of medium thickness, the second piece is damaged.

6. No. 107. Four subjects.

1.) *Amaram*, only 24 *slócas* from the 1st *cándam*, on the names of gods, 8 leaves.

2.) *Krishna satacam*, 85 *khanda padyas*, 8 leaves, praise of *Krishna.* On a distinct leaf 1 stanza praise of *Krishna.*

3.) *Maha navami* chants, 3 leaves ; used by children on the *Dasra* festival ; addressed to *Ganésa, Saradambha* or *Sarasvati, Vishnu,* and *Siva.*

4.) Telugu accounts, arithmetic, or *yenchuvadi* in all 22 leaves.
The book is long, and without boards.

7. No. 161. Nine pieces, or subjects.

1.) *Prasanna Rághava satacam,* 187 *vrïtta padyas.* • An epitome of the entire *Rámáyana:* complete.

2.) *Jánaki pati satacam,* 105 *vrïtta padyas,* complete.

Praise concerning *Ráma,* the lord of *Sita.*

3.) *Dasarat'ha satacam,* 102 *vrïtta padyas.*

By *Gopa cavi.*

Praise of *Ráma,* the son of *Dasarat'ha.*

4.) *Bháscara satacam,* 102 *vrïtta padyas* the 1st leaf wanting, otherwise complete.

On ethical matters.

5.) *Sumati satacam* 105 *khanda padyas.*

Also on ethics—complete.

6.) *Sárangadhara charitra; padya cavyam.*

A fragment only, from the king's going out to hunt, and his returning; with his hearing the feigned tale of his young wife *Chitrangi:* not more.

7.) *Vaijayanti vilásam, padya cávyam.*

The tale of two *dásis,* and of *Vipra Náráyana,* a *Brahman,* at Trichinopoly.

The 1st *asvásam* complete, the 2nd not so. From the beginning to the wager of *Deva devi* with her companion, that she would conquer the *Brahman*—her putting on the disguise of a man as a *dasari* or temple drummer—offering to help him in his garden, so as to serve the god—after a few days, allowing him to perceive the disguise, &c.

8.) *Ráma taraca satacam,* 99 *sisa padyas.*

Praise concerning *Ráma* the slayer of *Taraca.*

9.) *Varaha Narasinha satacam* 95 *sîsa padyas.*

The *sacti* of the man-lion *avatara,* in his absence complains, and expresses the pains of love.

The book is long, and thick, variously injured.

8. No. 181. Five subjects.

1.) *Ganga viváha dwipada* metre.

By *Gangádhariya;* but as if related by *Bhishmacharya* to *Arjuna,* complete.

The mode of *Ganga's* growing up to woman-hood, in a fisherman's hut; and the progress of an amour, and marriage with *Siva* described; 17 leaves.

2.) *Chatur veda sáram,* 230 *sisa padyas.*

By many examples from *smritis*, and other authorities, it is sought to be proved that *Siva* is the alone Supreme Being ; and that he alone ought to be worshipped.

Vishnu, Brahma, and all other gods worship him alone. [Monotheists have only to agree as to a name]. Complete on 47 leaves.

3.) *Kirtanas*—chants on two leaves : ethical in their bearing.

4.) *Ganga siva rája yoga vilásam,* 53 *sisa padyas ;* on 8 leaves, not complete.

Praise on the royalty of *Siva.*

5.) *Bhaváni sancara vachanam,* 63 *padyas* on 31 leaves.

A devotee addresses *Siva*, as the possessor of *Parvati*. Suppose a thousand faults committed, yet if the culprit think on them, the sin will be forgiven. A tale is given in exemplification. A *Brahman's* widow kept a *védan*, or wild hunter, as her fancy-man ; and, as he desired flesh to eat, a calf was killed, by mistake, for a sheep. On discovering the error she cried out *Siva, Siva !* and, in consequence her sin was mildly punished, by being born, in her next birth, as a low-caste leper. In that form she went on a pilgrimage ; and by the way, cried out through hunger. A passing devotee of *Siva* gave her one flower, out of others, that he was carrying to a temple ; which flower she dropped ; but as it fell, it became a *lingam*. The writer then apostrophizes *Siva* "by this *lingam* thou gavest her *Cailasa*, (paradise) and therefore save me ; and pardon my many sins, *O Bhaváni sancarà !*"

The book is long, of medium thickness, slightly injured.

9. No. 182. Two subjects.

1.) *Siva lila vilásam ; padya cávyam.*

By *Timma cavi. Bhishmácharya* told the same to *Arjuna :* the 1st *asvásam* but defective.

The birth of *Ganga*—by the curse of *Sira*, she was reared in a fisherman's hut. At the suggestion of *Náreda* the disguise of a *Jangama* was assumed by *Siva :* in that way he observed *Ganga*, while she was playing with her friends in the *Udayana vanam*. He then came, and spoke with her —so far only : 27 leaves.

2.) *Jaganáyaca satacam, vrita padyas* 99, on 17 leaves. Praise concerning *Vishnu.*

One leaf at the end *Ráma stottra*, praise of *Ráma.*

The book is long, of medium thickness, 2) has leaves a little shorter than 1).

10. No. 187. Three pieces.

1.) *Raja linga satacam*, 81 *sísa padyas* on 13 leaves, not complete. Some wife of *Siva* herein expresses the pains of love, and absence.

2.) From the *Rámáyanam*, special kind of verse. From the coming of *Marichi* in the deceptive shape of a deer, and following abduction of *Sita*, down to the killing of *Vali*, and crowning of *Sugriva*.

3.) An extract, on three leaves, said to be from the *Vedas*. In the midst of this book are blank leaves.

The book is of medium length, leaves not equally long, thin, slightly injured.

11. No. 197. Ten subjects, or pieces.

1.) *Dherma rája stottram—slócas* only.

Panegyric of the elder of the five *Pándavas*.

2.) *Raja sechara vilasam—padya cávyam.*

By *Timmayya*, in 3 *asvasas*, complete.

Balhana rája had two wives, named *Chellama* and *Mellama*. As he was reputed to give whatever was asked. *Siva* came as a *Jangama* to try him. The request was for a chaste woman, or virtuous wife. As the town could not otherwise supply what was wanted *Balhana* gave his wife *Chellama* See other notices of the tale.

3.) *Sáivacharya sangraha padyas.*

By *Tirumalla nát'ha*, 3 *asvasas*, complete.

Different modes of sitting, when doing ceremonial homage. On the excellency of cowdung ashes, of *rudracsha* beads, and certain specialties of the *lingarchanam* or symbol-worship. On the excellence of the five lettered *mantra*. The pouring melted butter over the symbol; and on rolling the body around the temple. These, and other matters stated. At the end are Sanscrit *slócas*, used when gathering flowers for temple use.

4.) *Sugriva vijayam*, mixed metre.

By *Rudradíran*.

On the friendship of *Sugriva* towards *Ráma*, when the latter was vainly seeking for *Sita*. Hatred between *Sugriva* and *Vali*. The killing of *Vali*. Crowning of *Sugriva*. These and connected matters.

From the *Rámáyanam*.

5.) *Sámbu siva vilásam*, mixed metre.

Siva, under the name of *Lacshmanésvara*, saw *Ganga*, the creation of *Brahma*, and fell in love with her—courted, and obtained her, *Parvati* was

incensed, and *Siva* went to appease her. Again seeking *Ganga*, he could not find her; and expressed regrets. *Naréda* knowing this distress, told *Siva* where to find her. Afterwards *Siva* placed *Ganga* on his head, and made *Parvati* half of his own body ; complete.

6.) *Gauri Kalyánam,* mixed metre.

By *Peddyya,* complete.

Siva sent *rishis* to carry messages to *Parvati,* and afterwards invited all the gods and *rishis* to his second marriage. *Pâuranical* details are given at length.

7.) *Capóta vácyam, dwipada* metre.

When *Sugriva* advised the rejection of *Vibîshana,* as being the brother of an enemy, *Ráma* related to him the tale of a pigeon that burnt itself as a sacrifice on the death of its mate, enforcing the need of pity and of self-sacrifice, to rescue a wife This is a common, and popular episode from the *Rámayanam ;* complete.

8.) *Surabhándésvara, dwipada* metre.

By *Nara mantri* complete.

In *Casi* (or Benares) a *Brahman,* seeing a *shanar* woman, fell in love with her—they mutually made an assignation ; but the husband of the woman came, and tapped at the door. The woman, in haste, put the *Brahman* into a liquor-jar ; and then opened the door to her husband. Afterwards on going to look at the *Brahman,* he was found to be transformed to a *lingam.* The woman was about to kill herself, when *Siva* appeared, and stayed her ; promising *Cailasa* another time. [A satirical lampoon on *Brahmans ;* a common place with Hindu poets].

9.) *Siva lîla vilásam, padya cávyam.*

By *Timmayya, 2 asvásas,* complete.

Bhishmácharya to *Arjuna.*

The birth and nurture of *Ganga* ; she was seen by *Siva.* In the disguise of a *Jangama* he fell in love with her. In the end he assumed his proper form ; took *Ganga* to *Cailasa*—placed her on his head ; and made *Parvati* half of his own body, (*art'ha déha*).

10.) *Siva stottra* and *Anjanaya stottra.*

Praise of *Siva* one leaf, and praise of *Hanuman* ; 9 *sîsa padyas,* on two leaves. In all 243 leaves.

The book is long, very thick, recent copying.

12. No. 218. Four fragments.

1.) *Chella mallu sisalu,* two *sîsa* stanzas, by *Chella mallu ;* praise of *Siva.*

2.) Various accounts of labourers' work, on one leaf.

3.) Eight blank leaves.

4.) *Prasanga Rághava satacam.*

32 *Vrïtta padyas* on 6 leaves, not complete.

An epitome of the story of *Ráma* from the beginning up to his breaking the bow of *Siva*, at the *Svayamvaram* of *Sita*, the daughter of *Janaka.*

The book is of medium length, thin, without boards.

13. No. 235. Five pieces.

1.) *Bhárata sávitri*, prose.

Dherma rája requested *Krishna* to go to *Hastinápuri* on an embassy to *Duryódhana* who would not listen to the proposals made. Preparations for war. Brief account of the battle, during 18 days ; complete on 10 leaves.

2.) *Garudáchalam*, mixed metre.

By *Váibhayya mantri.*

Srî Narasinha (*Vishnu* in the man-lion *avatara*, or possibly a *yadava* king so named) went out to hunt. He saw a *Chenji* woman (of an inferior aboriginal tribe) : he was infatuated, and did not rest till he had attained his ends. On his return *Lacshmi* gave him a good scolding. She was appeased, and reconciled. The father of the *Chenji* woman made enquiries, as to the rape of his daughter ; and on finding out the person concerned, came with heavy complaints. *Lacshmi* appeased him ; and at her instance, *Narasinha* gave him everything that he demanded : leaf 1—19, complete.

3.) *Capóta Vácyam*, mixed metre.

By *Bala bhadra.*

When *Sugriva* objected to receiving *Vibishna*, apprehending a stratagem, *Ráma* replied by the tale of a pigeon that burnt itself on account of its mate *v* : *supra* leaf 1—23 complete.

4.) *Balhana raya charitram ; dwipada.*

By *Gangadhara*, only one leaf ; see other notices.

5.) *Govinda stuti, slócas.*

They who meditate on *Krishna* will be released from all sins : 2 leaves

The book is long, of medium thickness without boards, slightly injured.

14. No. 240. Three fragments.

1.) A woman, being in love with *Ráma*, is represented as sending for him by her *chellis*, or friends ; who these are is not apparent—two *sîsu* stanzas on one leaf.

2.) Various stanzas on two leaves, from the *Bháshcara* and *Sumati satacams*. Praises of *Krishna, Vinayaca, Sarasvati* and *Lacshmi;* 10 stanzas.

3.) *Ranghasáyi satacam*, 61 *vrütta padyas* on 8 leaves. The form of *Vishnu* at Trichinopoly is variously praised: incomplete.

The book is long, thin, without boards, the leaves differ in length, and in age.

15. No. 249. Four pieces.

1.) *Niti sastram—slócas*, to each one a corresponding *padyam*, 105 stanzas.

On various ethical matters *e. g.* "The sound of a drum is heard at the distance of a *kátam* (of 10 miles) the sound of a cloud (thunder?) is heard at the distance of twelve *kátams* (120 miles); the sound of almsgiving is heard throughout the three worlds (*i. e.* upper, middle, lower 'heaven, earth, under the earth').

"To the fool, the *sastram* (science) is poison, to the dyspeptic, food is poison; to the poor, talking is poison; to a young woman, an old man is poison."

2.) *Bhágavatam*, the 8th *scandam*, only two leaves—brief account of three *Menus—Svayambhúva—Svarochisa—Uttama*—beginning and end wanting.

3.) *Maha navami* chant—a stanza on one leaf—sung at the *Dasra;* praise of *Durga*.

4.) Various; as 3 leaves *slócas*, on *srıngara* or amorous topics. *Nava retna mála*, by *Sancaráchárya*, in praise of *Vishuu;* and four lines on an ethical topic.

The book is long, thin, very slightly injured.

16. No. 250. Eighteen pieces.

1.) *Siva yógáchára, padya cavyam.*

By *Ganapati déva*—the *púrva bhágam* or 1st part, the 1st *ásvása* wants the beginning, the 2nd is complete, the 3rd defective.

A description of the universe; on the properties of living beings. On the life of a hermit—homage to the poor—benefit of that homage—on the benefit of associating with good people.

The legend of *Násiketú's*, going to *Yama's* world, where he witnessed various sufferings.

—On the *tapas*, or penance of *Udhaláca;* it was nullified by means of a woman.

—On his son's going to *Yama's* world; and various other matters: but as a whole, left incomplete.

2.) *Mangala hariti*—chants of a *Sâiva* kind, on religious, or sectarial topics.

3.) Prose on like subjects.

4.) *Amba kirtana*—praise of *Parvati.*

5.) *Samsiya samadhána panchaca.*

A quintain by *Basavésvara,* removing doubts entertained by his followers.

6.) *Sumati satacam,* 112 *kanda* stanzas.

On ethical matters.

7.) *Amba satacam, vrütta padyas,* 100, in praise of *Parvati.*

8.) *Amba kirtana,* like subjects.

9.) Prose, on religious topics.

10.) *Siva Parvati samvátam ;* peculiar kind of stanza. Playful discussions, *more* Jupiter *ac* Juno.

11.) *Advaita vachanam,* prose, on the *smarta* system.

12.) *Shadchara nirnayam,* the meaning of using the six-fold, or six angled diagram ; by marking the same on the body of votaries.

13.) *Siva stottra, sisa padyas.*

By *Pola-palli Basavayya.*

Praise of *Siva.*

14.) *Siva kirtana,* chants in praise of *Siva.*

15.) Prose, on the wisdom of the *Saiva* way.

16.) *Karana hasiga.*

By *Chenna Basava ;* on the *bija* letter of the *vira Saivas,* and a sort of moral philosophy, or physico-theology of that class of people.

17.) *Siva stuti,* praise of *Siva,* and also *melucolupa* stanzas to arouse the images of god, and goddess, in the morning.

18.) *Pancha retna,* five jewels.

Five stanzas in praise of *Nandikésvara.*

Ashtacas or octaves in praise of *Visvesvara,* of *Anna púrna,* of *Bhairava,* of *Brahma: Rhembà,* a name of *Parvati;* and various *Saiva* chants.

Leaf 1—256, but 7 leaves from the midst are missing.

The book is long, thick, recent.

17. No. 255. Twelve pieces.

1.) *Gó-rentla Madhava satacam, 52 sísa padyas* on 18 leaves: not complete.

Some wife, or mistress of *Krishna* represented as suffering the pains of love, in his absence; and, unable to bear longer, tells her *saki*, or confidante, to go to him, and bring him to her.

2.) *Narasinha satacam*, two stanzas only, on one leaf; praise of the man-lion *avatara*.

3.) *Asva paricsha*, 18 stanzas on two leaves.

Description of the marks of a horse, and thence a judgment formed of its temper, and qualities: incomplete.

4.) *Siva Káma Sundari satacam.*

47 *vrïtta padhas*, on seven leaves, incomplete. Praise of *Parvati*, as inspiring *Siva* with the passion of love.

5.) *Sada Siva satacam*, 110 *vrütta padyas*, on 14 leaves, by *Dacshana murti*.

Praise of *Siva*, by detail of his actions: complete.

6.) *Desamma vári dandacam*; complete.

Flattery of an evil goddess; supposed to preside over the disease known as cholera; in the Tamil country termed *Máriyamma*.

7.) *Nava retna málikà: 9 sisa padyas.*

On 4 leaves complete. Praise concerning *Parvati*.

8.) *Ganapati ashtacam* 8 *vrïtta padyas*, complete on 2 leaves. An octave in praise of *Vinayaca*, or *Ganesa*.

9.) *Hanumanta dandacam*, complete on 3 leaves. Praise of *Hanu man*.

10.) *Cála hastisvara dandacam.*

When *Siva* was going through the streets of the town of *Cálahasti*, in the guise of a *Jangama*, a *vára stri* or *dási* (that is pagoda-slave) saw, and fell in love with him. Her mother, on learning so much, came, and gave her good advice, to which she would not attend.

They both praised *Siva*; and the result that might be anticipated as to a strolling vagrant took place: 7 leaves.

11.) *Surya dandacam*, 3 leaves complete.

Praise of the sun.

12.) *Siva dandacam*, 1 leaf complete.

Praise of *Siva*.

The book is of medium size, recent, yet slightly injured.

18. No. 260. Three pieces.

1.) A multiplication table.

2.) *Sinhádri Narasinha satacam.*

When the town of *Dwaraca* was surrounded by *Jarasandha*, and his "*Yavanas,*" a devotee beseeches *Krishna* to destroy them.

3.) *Amukta málika* a comment; it has only the beginning, 8 leaves and 2 blank.

The book is somewhat long, and thin, without boards, recent.

19. No. 263. Three subjects.

1.) *Arunáchala ragala*, a long chant.

By *Papayya.* 15 leaves complete.

Details of the public procession of the festival of *Trinomalài*, near Madras.

The discourse of the people when going to see the procession in the month of *Kartiki* or November; their praise of *Arunáchalésvara*, and speaking of his glory. The mode of burning camphor lights. The public procession of the god through the streets—four of them—at night—and also on the following day. The conduct of the towns' people on these occasions. At the close, on the dispersing of the people to their respective abodes.

2.) *Ahalya sancrantaňa vilásam.*

By *Vencata krishnapa ; padya cávyam.*

In 3 *asvásas*, complete: 81 leaves.

As if narrated by *Vaisampayana* to *Janamejaya.*

Notices of early sages, or kings, as *Visvamitra*, *Purúravas*, *Nala*, *Cuvéra*, &c., and also of females in *Indra's* court, such as *Rhemba*, and others There was a quarrel concerning these females, when *Indra* interposed, and appealed to *Brahma*; who expressly created a woman, named *Ahalya*, and said there was no equal to her. *Indra* fell in love with her; but she was given to *Gautama* a sage. *Indra* intrigued, by means of messengers, and otherwise; and won her consent (but the tale is otherwise variously told.) He one morning very early deceived *Gautama* by the crowing of a cock which caused the sage to rise, and go out to bathe, when *Indra* took his place. On the return of *Gautama*, he cursed *Indra*, who was made ashamed; and *Gautama* condemned his own wife to be turned into a stone. As here stated she fell at the feet of *Ráma*, who removed the curse.

3.) *Sarabhésvara dandacam*, on 6 leaves, complete.

According to this piece *Cumára Svámi* asked *Siva* what was the skull which he held in his hand; and *Siva* replied, when *Vishnu* assumed

the appearance of a manlion, and killed *Hiranya casipu*, the blood of the latter was drunk by *Vishnu* who thereby became intoxicated. *Siva* sent *Vira Bhadra* to heal that disease. As *Vishnu* would not listen to peaceable proposals, *Vira Bhadra* assumed the form of the fabulous bird (or rather winged panther) *Sarab'ha*, and picking the skull of *Vishnu*, let out blood, and cured his drunkenness. Moreover, said *Siva*, he brought that skull, and placed it in my hands : 6 leaves complete.

The book is of medium size, recent.

20. No. 287. Eleven pieces.

1.) *Vignánesvara dherma sastram, padyas.*

A translation by *Kétana* of the code of *Vignânésvara*, in three parts, *achára, vyavahára*, and *prayaschita* ; but very much abridged : an epitome.

2.) *Balhana nátacam.*

By *Peddana.*

Balhana had two wives *Chellamma* and *Mellama* ; and he never refused any request ; but gave whatever was required. *Siva* came as a beggar, and asked for a chaste woman. In the end *Chellamma* was given to him—of whom *Siva* was born as his own child—afterwards taken to his paradise.

3.) *Siva mukunda satacam,* 110 *kanda* stanzas, complete. By *Peramananda Yatésvara.*

Praise of *Siva* and *Krishna*, as not differing; consequently peace making ; and religious. [That the two are different, and the one is superior to the other, forms a grand polemic topic in Southern India].

4.) *Dattátréya satacam,* 103 *kanda padyas.*

By the same, complete.

Praise of *Vishnu.*

5.) *Shadhéca st'halam, dwipada,* incomplete, *Siva* narrates to *Parvati* the excellence of *Saiva* temples.

6.) *Kirártárjuna,* mixed metre.

By *Ellanambi.*

Translation from the Sanscrit, of the tale of *Arjuna's* penance—his fight with *Siva*, who came disguised as a hunter ; and afterwards his obtaining the gift of the *pasupatostram*, or life destroying rocket. There is much ornamental matter inwoven with the leading details. The whole is founded on an episode in the *Bháratam.*

7.) *Pukali mahatmyam,* or praise of smoking—narrated by *Náreda* to *Dévendra*—4 leaves in *dandacam* metre ; a sort of *jeudésprit,* or mock-joke.

8.) *Mailrávana charitram*, in *dwipada* measure, complete.

The story of *Hanuman* going to the lower world, and there subduing *Mailrávana*, one of the adherents of *Rávana*. This is probably a copy from the Mackenzie M.S.S. and a full abstract will be given under that division.

9.) *Sic'hi Narasinha satacam*, 174 stanzas, incomplete. On *sacunala* or signs.

When a messenger comes on any errand to judge by his appearance, and manner, whether good, or evil should be anticipated. On divination from a lizard chirping from the 8 points of the heavens ; by the number of sounds, and the quarter whence they proceed. The like by such sounds at the time of an eclipse ; and further by observing the positions of the planets just then.

Palli páttu—indication by a lizard dropping down on any part of the body as—on the top of the head, disease—on the right shoulder, harm to, elder, or younger brothers. Any part of the head some relations will die. If in front of any one wealth will be lost—if on the point of the tuft of hair on the head—death. If on the forehead marriage ; or relatives will come ; or pardon of any fault.

Tonda páttu—divining from the large lizard, or chameleon—the indication, if it fall on any part of the person ; also from a snake crossing the path—or the *pálli pacshi* a kind of bird—the *Garuda* or white necked kite ; from the *bharadwaja* a bird ; and the *vasayam* another bird ; with other kinds. These form the subject of augury : 14 leaves.

10.) *Parijatapa haranam*—mixed metre, complete. The episode in the *Bhágavatam* of the flower of Paradise ; many times occurring.

11.) *Sri mantini vijayam.*

Sri Mantini had a husband named *Chandrangada*. It had been foretold that he would lose his life, in her fourteenth year. She advised with *Maitreyi*, a matron, and performed the *Sóma vára vrata*. At the time indicated, she and her husband being in a boat on the Jumna river, the boat upset, and her husband was in danger of being drowned ; but by the interposition of a *Tacshasa* or king of *Nágas* he was restored to life ; and they afterwards lived happily together.

[Other subjects are mentioned, in a list prefixed, but the above only appear].

The book is long, very thick, on narrow palm leaves, recent.

21. No. 288. Five subjects: a list states nine, but five only are found.

1.) *Sóma nát'ha satacam*, 107 *vritta* stanzas.
By *Siva Ráma*, complete.

On devotedness to *Siva*.—On wisdom's way. On the *tatva* or physico-material system. The stanzas have a prose explanation ; and the meaning is confirmed by extracts from other works.

2.) *Brahmánda, vachanam* prose.

By *Máchennà* : complete.

Siva replies, to *Parvati's* enquiries.

A description of the universe—the upper, middle, inferior, regions (or "heaven, earth, and under the earth.") On the seven upper, and seven lower worlds. On the *Manuvantaras*, or periods of *Manus* including the four *yugas* or ages.—The origin of *Indra*, and other gods. On the *Jangama*, or moveable inhabitants of the world—the world was created for such—concerning the first cause of all things—by this Being came the *Trimurti* or *Brahma, Vishnu, Siva* : the birth or origin of men.

3.) *Kammaiya satacam, gita padyam*, incomplete. On the wisdom of the *tatva* system.

4.) *Uttara gitalu, slócas* with meaning.

By *Sudarisana tirt'ha* 1—3 *adhyayas*.

Metaphysical matters on the *Vedanta* system ; from the *Bhagavat gita*, or another portion of the *Bharatam*.

5.) *Gopica gitalu*, 20 chants, or songs, each in different measure, and with varying number of feet. The *gopis*, in the absense of *Krishna*, express the pains of love ; and, on his appearing among them, give way to strains of joy.

The leaves are, from 1 to 205, but there are intermediate deficiences, from 103 to 131 ; and from 142 to 147, and from 180 to 195 ; and they might contain the four missing subjects.

The book is long, and thick, recent.

22. No. 289. Four subjects.

1.) *Bétála cat'ha*.

Twenty-five captious tales, or riddles, by a *Bétala* or familiar demon of *Vicramaditya*.

2.) *Nágéndra linga satacam*, 41 *sisa padyas*.

—Praise to *Siva*.

3.) *Bhója virajyam*, prose and verse mingled.

Cambója raja was afflicted with leprosy : and went on a pilgrimage to the Ganges. The goddes *Ganga*, assumed the form of a female, and conversed with him. He received spells from her. He afterwards saw *Datta yogi*, and was cured of his leprosy. Afterwards at his request *Dattatreya maha*

muni recited to him the *Srirangha mahatmyam*, the *Henna cuta mahatmyam*, and *Prayogi mahatmyam ;* containing leading tales, and smaller ones arising out of them.

4.) *Kira bándu, padya cávyam.*

1, 2 *asvasas,* the 3rd incomplete.

Matana seno was the son of *Haridatta* and *Sumati*. He married; and, after sometime, and intervening circumstances, he set out on some commercial enterprize ; in search of wealth. The king of the town saw his wife, and endeavoured to obtain her. She assented, and made an assignation; but two birds *sáram* and *kiram* detained her thirty-one nights, just as she was setting out, by narrating to her tales, which arrested her attention ; and kept her at home, till morning : there are 29 tales, the 30th defective.

The book is of medium size, recent.

23. No. 294. Ten pieces.

1.) Praise of *Parvati* when sleeping, and when awaking.

2.) *Syamala dandacam,* stanzas ascribed to *Cáli dása,* in praise of *Parvati.*

3.) A *tíca* or glossary to the foregoing ; two pieces in Telugu.

4.) Seven stanzas, praise of *Parvati.*

5.) *Ammavári dandacam,* praise of *Amma,* or *Parvati.*

6.) *Siva cáma sundari satacam,* 47 *vrütta* stanzas ; on *Parvati,* as beloved by *Siva.*

7.) *Nava retna mála,* 9 *sisa* stanzas, in praise of *Parvati.*

8.) *Vemana vacya driddham,* on the veracity of *Vema's* proverbialities ; though other things be false, these are true.

9.) *Ammavári lálla páttu,* 17 stanzas.

A lullaby or chant, on a marriage.

10.) *Dána váttra, sísa málika,* a deed of transfer of land, as a gift. Leaf 1—29—94 but 50—60 and 65—67 are wanting.

The book is long, and thin.

24. No. 297. Sixteen pieces.

1.) *Krishna Arjuna samvátam :* a quarrel between *Krishna,* and *Arjuna* (overwrought fiction).

Krishna went to *Bhadrica, ázrama* to see a hermit there. Rising the next morning to bathe, and offer water to the sun, it so happened that the spittle of a *Gandharba* passing in the air, fell into his hands. Incensed at this insult, he launched a straw, as an arrow ; which followed the *Gand-*

harba every where, through all worlds. The chorister flew to *Náreda*, who brought him to *Arjuna*; and *Arjuna* launched a *Brahma astram*, which overcame the straw. The news was taken to *Krishna* who levied an army, and made war. *Krishna* launched a *Vaishnava bánam*, and *Arjuna* a *Náráyana bánam*; these struggled together, to the endangering the universe. The celestials went to *Brahma* and *Rudra*; who came and settled the dispute; restoring peace, and protecting the offending *Gandharba*; complete.

[Such extravagancies are not favorable to any high estimate of Hindu intellect.]

2.) *Bhógini dandacam*, complete.

By *Bommana Potayya*.

This has been before abstracted.

3.) *Rucmini dandacam*, complete.

Rucmini is represented as praising *Vishnu* through the medium of the ten *avatáras*.

4.) *Rúpavati dandacam*.

By *Sésha yarayya*, complete.

There was a king of the *Kérala* country named *Sri Rama bhúpála*; while ruling he one day, after eating, mounted his horse, and went out in procession. In his progress he was seen by one *Rúpavati* (lovely female), who became enamoured of him; and, by the aid of her mother, conveyed her mind through the means of a woman named *Chandra rekhi*; with the usual result in such cases; a mere fictitious love tale.

5.) *Siva dandacam* praise of *Siva*.

6.) *Hanumanta dandacam*, praise of *Hanuman*.

7.) *Surya dandacam*, praise of the sun.

8.) *Hanumanta dandacam*; by *Vásu deva*—praise to *Hanumán*, through the wonders ascribed to him in the *Rámáyanam*; complete.

9.) *Narasinha dandacam*.

By *Mungarappana*: praise to *Vishnu*, through the story of *Prahlada*, in the *Narasinha avatara*.

10.) *Magadhátula dandacam*.

Praise of *Vishnu* in reference to *Magadha*.

11.) *Akrura dandacam*, praise to *Krishna*.

12.) *Ramanuja dandacam*, praise of *Ramanuja*, one of the *aluvàr* of *Vishnu*.

13.) *Vira Bhadra dandacam*.

Praise of a terrible form of *Siva*.

14.) *Sancari retna mála,* 10 stanzas.

Praise of *Parvati* a *sacti* of *Sancara.* Two leaves attached contain unconnected stanzas.

15.) A discrimination of *gótras*, or tribes; on two leaves only.

16.) Some stanzas on *yógi* asceticism, and praise of deity.

The book is of medium size, and recent.

25. No. 298. Four subjects.

1.) *Sampaki mana satacam,* 105 stanzas.

On the *tatva nyánam*, or physico-metaphysical details, on the human body, and its members; turned to a sort of religious meaning.

2.) *Kora vánchi,* mixed metre.

By *Kandámbaya.*

Náreda having told to *Siva* that *Hima giri roya* would give him his daughter in marriage, *Siva* caused a female *curatti* (fortune telling tribe) to be produced, and sent her to *Parvati*. She told to *Parvati* her fortune, and in return received gifts. *Siva* himself came, with retinue and splendor; and after the marriage returned: complete.

3.) *Siva utcarisha purána pramanam.*

Two leaves *slócas* in Sancrit.

Various exemplifications of the great merit of wearing the *linga* by *jangamas.*

4.) *Sacunam* two leaves on omens good, or bad.

Mixed up, in the midst, are some leaves containing chants, or songs.

The book is of medium size, recent, 69 leaves, the 15th and 16th wanting.

26. No. 299. Four pieces.

1.) *Chenna mallu sisálu,* 32 *sisa padyas.*

By *Pála kuri sómésa:* complete.

In them a devotee offers homage and thanks to *Siva.*

2.) *Maha linga mizratpanam:* prose.

Detail of the mode of *lingarchana*, or ritual homage to the *Sáiva* symbol: complete, on 4 leaves.

3.) *Prama gana mála dwipda* stanzas.

It contains a list of 1000 names of celestials in *Siva's* world: promising deliverance from guilt, and beatification to all who use it: 12 leaves complete.

4.) *Mangala haratalu* an epithalamium.

Praise of *Siva:* 4 leaves.

The book is of medium length, thin, worm eaten.

27. No. 302. Six subjects.

1.) *Manu charitra, padya cavyam.*

By *Peddanárya.*

Only the 1st *asvásam,* and that defective.

The genealogy of *Krutipati*—description of the *Aryavarti désam*—*Pravera* was born in a town there—his history—not further: leaf 1—10.

2.) *'Ecánti vári vachanam.*

High praises of *Siva*—besides him no other god: leaf 11—15.

3.) *Panditárádhya Siva puja vidhi.*

Panditaradhya a devotee of *Siva* details the mode of homage to him: *dwipada;* leaf 16—28.

4.) *Calahastisvara, satacam.*

129 *vritta padyas,* complete.

Various praise of *Siva* as worshipped at *Cálahasti:* leaf 29—45.

5.) *Visva Brahma puránam*—prose.

Ages of the various gods—detail of time—glory of *Siva*—*Visva carma,* as formed by *Siva,* made the entire world. *Vishnu, Brahma,* and other gods, with their several places, or thrones—weapons held in their hands—*Visvacarma* made for men all things needful for them. The four classes *Brahman, Vaisya, Cshetriya, Sudra* were made by him. These persons, and everything besides *Visvacarma* made, or formed. *Siva* detailed to this *Visvacarma* everything relating to the *pindotpatti,* or formation of the fœtus in the womb. Other details of *Visvacarma's* operations: complete, leaf 46—98.

6.) *Vastu slócas,* 226 *slócas* with a Telugu *tica.*

By *Sanatcumara.*

Mode of divining, by books and signs, whether the building a new house will be prosperous or not—on the twelve months of the year as suitable for building, or otherwise. Mode of foundation—of fixing the door—placing the door posts—need of examining the ground—benefit of so doing—kinds of timber fit for building houses. On lunar and solar days, lunar asterisms, zodiacal signs—sign in the ascendant—good or evil according thereto prognosticated.

These, and other details relative to *silpi* or architecture; complete, leaf 99—149

The book is of medium length, thick, neat hand writing.

28. No. 303. Three subjects.

1.) *Dúsarat'ha satacam* 101 *vrïtta padyas.*

By *Gopa cavi;* complete, on 12 leaves.

A devotee praises *Rama,* the son of *Dasarat'ha.*

2.) *Udyoga parvam,* from the *Bháratam, padya cavyam :* 18 leaves, 1 *asvásam* only.

When the *Pándavas* and *Kauravas* were summoned to the war, *Salya* met *Dherma raja* by the way, and practised a stratagem or device upon him : the rest wanting.

3.) *Curma avatáram,* extracted from the *Bhágavatam, padya cavyam,* 14 leaves.

—a fragment, the beginning, and ending wanting.

When the *devas* were oppressed by the *asuras* they went to *Vishnu,* who advised them to yield semblance of obedience to *Balichacraverti* ; and to get the milk-sea churned, by means of both ; and the aid of the serpent *Vasuki,* used as a churning cable : by this device the *amrıta* would be produced to give them bodily strength—to conquer their foes—the rest wanting.

The book is long, thin, without boards; slightly injured—a book of extracts.

29. No. 306. Five pieces.

1.) *Sarvésvara satacam,* 132 stanzas.

By *Annayya :* incomplete.

Praise of *Siva,* as universal lord.

2.) *Pramata gana mála.*

By *Mallicarjuna :* complete.

A list of 1000 names of *Siva's* attendants ; with the addition that whoever properly recites them will have his sins removed; and will attain beatification.

3.) *Nija lingayya chickayya charitram.*

The legend of *Chickayya.*

By *Nimmayya.*

Chickayya was of the tribe termed *Munnutti* (three hundred) in *kalyána puram.* As a prodigal, he made away with his ancestral property : giving it to *vára strila,* or prostitutes ; and having also run into debt, and being unable to pay both debt and interest he ran away through fear ; and, joining himself to thieves, became a robber. One night in the dark, he crept into the temple of *Basavésvara.* He there observed the worship of the *Vira saivas* with wonder ; and, forgetting the object with which he came in, he became a worshiper of *Basava :* wearing the *linga* on his person. In the *Carnataca* coun-

try one named *Gangadhara* going to gather flowers; saw him; took him to his house; and treated him with hospitality. This man was a *taliari,* or watch man, and leaving his guest in the house he went to his watch. On that same night the wife of his host made advances; which were rejected, and he went away. She however cut off the symbol, which he wore, and put it into his bag, which she retained. On missing his bag he came back. Meantime the woman, on her husbands return, had falsely accused the man, and produced the bag in evidence. The husband complained to the assembly of *Jangamas.* They sent a messenger named *Vira dushtulu* who thought the charge was true, and cut off the man's head. The head and trunk being brought to the *sabha,* the head gave an account of what had really taken place; and an aerial voice declared the statement to be true. The people, hearing the voice, were so terrified that they died. *Gangadhara* drew his own sword intending to kill himself; and thereupon *Siva* appeared. He raised up the dead people, and gave beatification to all present; not omitting the accusing wife. [The *puránas* of the elder, and lesser *Basavas* are stuffed with such legends].

4.) Moral, or ethical *slócas* in sanscrit.

5.) *Siva stottra,* prose.

The writer recites accounts of very great sinners, who had been taken to *Cailasa* the heaven of *Siva,* and thereupon asks the same favor, incomplete.

The book is long, thin, recent, without boards.

30. No. 308. Six pieces.

The three first from the *Rámáyanam.*

1.) *'Adi cayan yuddha.* The fight of *Adi cayan,* son of *Rávana,* with *Lacshmana,* and the death of *Adi cayan.*

2.) *Pátála homa.* When *Rávana* was grieved at the death of his troops, by the advice of *Sucra* the regent of the planet *Venus,* and *guru* of the *yacshas,* he began to perform the *Pátála hóma*; the effect of which was to be the production of weapons, and his own invulnerability.

Vibishana told *Ráma* that if the sacrifice became complete, evil would follow—*Ráma* sent the *Vanaras* with *Angada* at their head: these fought, and troubled the sacrifice. *Mandotiri* wife of *Rávana* cautioned him, but not attending to her remonstrances, he prepared himself to go out to war: *dwipada* complete.

3.) *Angada rayabaram,* the embassy of *Angada* son of *Váli* to *Rávana* with a message from *Ráma,* to which *Rávana* would not attend; and *Angada* did not wish that he should respect it.

Angada after some bravado, and affectation of prowess, returned, and reported his ill success to *Ráma*: *dwipada* complete.

4.) *Kora vanchi.*

Sarasvati took the form of a *Curatti,* or gipsy fortune teller, and going to *Rucmini,* foretold to her that *Krishna* would be her husband; and *Manmata* would be born as her son. *Brahma* also assumed the gipsy form; and in that guise, came and took away his wife *Sarasvati*!—mixed metre complete.

5.) *Chattu* stanzas, varieties in various metre, on four leaves; chiefly erotic stanzas; women express amorous sentiments, and the like matters.

6.) *Parijátapa haranam* fragment, the episode from the *Bhagavatam*, on the flower of paradise, and *Krishna's* going to *Indra's* world, and bringing away the tree. See various other notices.

The book is somewhat long, thin, in good order.

31. No. 320. Ten small pieces.

1.) Stanzas on the *tatva* system of metaphysics: leaf 38—74.

2.) *Siva Parvati samvatam,* 2 leaves.

Parvati asks some questions on the *tatva* system, and *Siva* gives suitable replies.

3.) *Káli satacam,* 60 *kanda* stanzas, incomplete.

Praise to *Siva* by *Digambara*; on the *tatva* metaphysical system, 4 leaves.

4.) *Vidya vati dandacam,* 20 leaves.

By *Vencatácharya cavi*: complete.

A young man saw a young women named *Vidyávati*: and he herein panegyrises her excellent qualities.

5.) *Niti sáram, slócas* with *tica* in Telugu, 17 leaves, incomplete.

Ethical stanzas.

6.) *Ráma linga satacam,* 15 *sisa* stanzas.

Siva is the origin of all things—*Ráma* rendered homage to him, as is contained in this chant: fragment of 4 leaves.

7.) *Uttara gita, slócas* with *tica,* in Telugu; the 1st *adhyáya* only, on 12 leaves from the *asvamédha parvam* of the *Bháratam.*

Various reflexions on the issue of the great war; with instructions as to the nature of the Divine, and human soul.

8.) *Mangala* stanzas, on *Siva* 1 leaf wishing prosperity, a sort of viva!

9.) *Chandra sec'hara acshara mála* 35 *kanda* stanzas, complete, 3 leaves.

Praise of *Siva,* lines beginning with the letters of the Telugu alphabet.

10.) *Gópála acshara mála,* 35 *kanda* stanzas, complete, 4 leaves.

Praise of *Krishna* in like manner alphabetical. At the end 5 blank leaves.

The book is somewhat long, of medium thickness.

32.) No. 324. Two subjects.

1.) *Gana Santajnánábhyana satacam* 103 *vritta* stanzas, on 21 leaves, complete.

Praise of the *ganas*, or celestial ranks in *Sivas* world—by *Paggada nága rája.*

2.) Nine leaves—8 stanzas on ornamental poetry—4 stanzas on the colors green, black, white, red—8 stanzas on sexual, or amatory matters.

The book is of medium length, thin, a little injured.

33. No. 328. Various matters.

A few stanzas on *Ráma;* and others in praise of *Vishnu; slocas* without *tica.*

Some stanzas on amatory subjects. Abuse of *Manmata* by women, for causing the pains of love. The matter is confused, and like topics are found recurring without regularity, or appearance of one regular book: 38 leaves.

The book is short, of medium thickness, very slightly injured.

34. No. 333. Four subjects.

1.) *Murka charitra,* composite stanzas, on 8 leaves.

Yama asking who are the greatest sinners on earth, in the *Cali yugam, Chitra putra* relates, in reply, the story of *Murka,* in order to exemplify the worst kinds of vices, or crimes. He hindered all auspicious proceedings; he hindered the reading of good books; he beat his parents, &c.

2.) *Titla dandacam.*

A tissue of abusive language; ending by stating that if demands be satisfied, they will give blessings; that is, good words. Who are the parties is not apparent.

3.) *Bálinta vesha kat'ha.*

Tale of the child's house. On the symptoms of female pregnancy; on birth of children; and various like matters.

4.) *Chandra rékha vilásam,* fragment. The 1st and 2nd *asvásams* are wanting.

The 3rd defective: composite stanzas.

Niladri raja, saw a woman, in a forest; and on her account, fainted away. He was missed, and sought after by his minister, and others. They found him; and offered various modes of sympathy: see notices of *Uriya* books in Vol. 1, also 2nd Family Vol. 2.

This book is of medium length, thin, without boards, recent, several leaves are blank.

35. No. 339. Six subjects.

1.) *Dasa vidha, Vaishnava nirnayam, slócas* with a Telugu *tica*, incomplete.

On ten kinds of *Vâishnavas*, named *advéshi—anukúla—divvya namadhari—chacrángita—mantra pat'haca—vaishnava—srî váishnava—prapanar—écánti*, and *parama écánti*—these ten variations of *Vâishnavas* are described; with their conduct, or mode of life, and religious observances. Besides it is stated that opposers of the *vaishnava* creed have no prospect of *mukti* or beatitude. The *carma margam* or sacrificial and ritual is also declared to be wrong; and the *tatva*, or metaphysical doctrine is supported; leaf 1—10.

2.) *Vâsava canya*, on a young woman; as putting her to sleep by singing love songs to her, 32 stanzas, leaf 24—28.

3.) *Dévánga rishi vamsam.*

Siva being in full court on *Cailasa* observed that the *devas, munis, garudas, gandharbas, siddhas, vidyádháras, apsaras, pramata ganas*, and all the rest, were without garments. He took pity on them, and causing *Dévánga-rishi* to exist, commanded him to supply them all with clothes; which he did—leaf 29—30 fragment.

4.) *Devanga rishi dandacam;* the above circumstance, in poetical measure; and in greater detail: but incomplete.

—as if connected, with the foregoing.

Cari cála chola chacraverti ordered fifteen of his different kinds of people to go to the borders of the sea, and to cut off the head of one *Balhana*, and to bring it to him. On receiving this order, five persons, of three different castes, proceeded, and by the aid of *Parvati*, cut off a woman's head; and by the same aid altered it, so as to make it look like the head of *Balhana*. The head being interrogated if it was that of *Balhana* uttered a sound *ha*, which was interpreted, as being the Tamil for yes; leaf 31—47.

5.) A description of certain gold smiths: leaf 48—50.

6.) *Velli pratisht'ha.* Praise of the *Vaisyas.*

Siva speaks to *Parvati*, about marriage; briefly narrated in prose; leaf 54—59. [The book presents the reflection of a singular sort of mind].

It is of medium size, with bamboo boards, and recent.

36. No. 340. Various small pieces.

1.) *Allama prabhu satacam*, 28 stanzas, on 3 leaves.

Praise of *Allama prabhu*, a teacher among the *Vira Saiva's;* said to be a form of *Siva*.

2.) Three stanzas on *Krishna*, on 1 leaf.

3.) *Siva stottra* and *Basava stottra,* each 1 leaf; and *Tatva mayam,* 1 leaf.

4.) Three ethical *slócas,* on 1 leaf.

5.) *Uttara gopara páttu,* from the *Rámáyanam;* on beholding the work of *Rama's* bridge from the north temple tower.

6.) *Rámésvara linga dandacam,* chants on the *linga,* placed by *Rama.*

7.) *Kora vanchi,* a *curatti,* or fortune teller, speaks with a woman concerning the fœtus in the womb, and subsequent life. Palmistry —conclusions of an ethical kind, on the uncertainty of human life; and on the importance of seeking *mukti,* or beatification.

8.) *Samudrica lacshanam,* composite metre, on Palmistry.

9.) On the *nava ratri* festival to *Durga;* and the procession of children reciting panegyrics, at the houses of parents.

10.) *Hanumanta dandacom,* 9 leaves.

By *Vásu devayya cavi.*

The story of *Hanumán* turned to praise.

11.) *Vishnu stottras* praise of *Vishnu,* in three kinds of verse—*patam —lála—mangalam,* 3 leaves.

12.) On *Siva* and *Parvati,* with miscellaneous matters: 8 leaves.

The book is long, of medium thickness, without boards, recent.

37. No. 341. Varieties.

Various *kirtanas* or songs—and other *padyas* or regular stanzas. *Basava ragula* a kind of measured prose, in praise of *Basava. Siva ashtacas,* octaves in praise of *Siva: kédari vrüta calpam,* on the benefit of observing a ceremony, in woods, and wilds, to a *sacti.* A few sanscrit *slócas.* A mixture of *Vaishnava* and *Saiva,* or *vira Saiva* matters.

The book is long, (but the leaves all of them differing in length) of medium thickness, recent.

38. No. 413. Twelve subjects.

1.) *Niranjana satacam,* 113 *sisa padyas.*

In the introduction a deprecatory invocation to *Siva.* Then *Hari, Hara, Brahma,* and *sacti,* or *Vishnu, Siva, Brahma,* and the common female energy, are considered as all one; and with a severe condemnation as a check on the insolence of such as set the one against the other, and contend for the supremacy of one alone; complete.

2.) *Dattátreya satacam,* 101 *kanda padyas.*

By *Paramánanda gati Indra.*

Praise of *Vishnu*—the *atma tatva* and *siddhanta tatva*—*Vaishnava* in kind, complete.

3.) *Satánanda yogi satacam.*

104 *gita padyas*—By *Satánanda yógi.*

On the metaphysical *tatva* system; with the *váiragya*—*yogyam*, or severest system of professed asceticism.

4.) *Yoga darávali,* composite metre.

By *Rama Krishna,* 4 leaves complete.

On spirituality, and morality, according to native ideas on those topics.

5.) *Basavésvara stottram,* 4 *pátas* with *art'ha racsha mani ashtacam* an octave, incomplete.

6.) *Rama linga stottram,* praise of *Ráma,* with some matters on the human body; incomplete.

7.) *Krishna sachi yunna satacam.*

57 *kanda* stanzas. This is a refrain.

The subject, panegyric of an ethical kind.

8.) *Sera bánga linga satacam,* 12 *vritta padyas; saiva* in kind, incomplete.

9.) *Sarvésvara satacam,* 8 *vritta padyas, saiva* in kind, incomplete.

10. *Kála hasti isvara satacam*—21 *vritta padyas, saiva* in kind; incomplete.

11.) *Parána sanc'hya,* composite metre, incomplete.

12.) *Niti* ethical sanscrit *slócas,* in all 65 leaves, but not in regular order; several are missing.

The book is long, of medium thickness, without boards, recent.

39. No. 482. Two fragments.

1.) *Kavya alancáram,* composite metre.

By *Seradà murti,* 1 *asvásam* only, the rest is wanting. This section is wholly on the god in whose name the poem, or work is to be made.

2.) *Nila sundari parinayam*—composite metre. 1 *asvásam* the 2nd defective.

By *Nimmayya.*

Cumbhaca a king of *Mit'hili* a *yadava* had a daughter named *Lila vati.* A *Brahman* going to that king on business the king asked him to look out a proper husband for his daughter. The *Brahman* named *Krishna;* and going to *Krishna's* court described her person, and accomplishments—breaks off.

The book is long, thin, without boards.

40. No. 511. Various tales, and other matters; a heterogeneous collection of leaves, and parts of books—as for example—on law suits 4 leaves—amorous verses 6 leaves, sundry stanzas 4 leaves. *Amba stottra* 1 leaf, 4 stanzas—legend of a woman who daily took milk to *Siva* 7 leaves—on prosody 2 leaves. *Vémana satacam* 1 leaf—13 stanzas on *Siva;* 1 leaf from the *Rucmini parinayam* or marriage of *Rucmini* —a chant used in schools at the *dasra* festival—and various other small subjects on different kinds of leaves.

The book is somewhat long, of medium thickness, slightly damaged in places.

41. No. 541. Five fragments—different leaves from different books.

1.) An account of gold delivered to a goldsmith, for work to be done.

2.) *Chennamalésvara stottra; sîsa* stanzas, praise of a form of *Siva,* in a temple at Madras: 5 leaves incomplete.

3.) *Ganga stattra ashtacam, slócas* praise of *Ganga,* 2 leaves incomplete.

4.) *Brahma yagnyam slócas.*

On the ceremony of a *Brahman* sitting on *derbha* grass, in honor of ancestors—2 leaves incomplete.

5.) *Mrityanjeya manasica puja vidhi.*

Mode of mental homage to *Siva* 4 leaves incomplete: in all 17 eaves.

The book is short, thin, without boards, very slightly injured.

42. No. 607. Twelve pieces.

1.) *Vignána pradipica* composite stanzas.

By *Virayya cavi,* 4 *asvásas* complete.

"The lamp of recondite knowledge" *Atma jnánam* or spiritual knowledge is exceedingly difficult to be acquired; even by learned men. To those who know the sense of the *Vedantam*—to those who practice the eight formed-penance; to those who understand *mantras* and *tantras;* to those who are devotees at the feet of *Hari Hara (Vishnu and Siva);* to such only, that spiritual knowledge is patent; not to others. The writer proceeds to describe the *tatva nyánam*—the origine of the fœtus, the rule of the four castes; the practice of eight forms of penance; and the grand subject of beatification.

2.) *Vishnu maya vilásam,* composite metre. *Nareda* enquires and *Krishna* replies.

Maya comes not from without, any one's ignorance is a great delusion (*maya*) all existing things, the five elements, the *vedas* and their meaning; these, and the like, are *maya.* There is no difference between *Isvara* (God) and *jivam* (the human soul) some matters on those who bury their dead. All have a relation to the *advaita vedantam.*

3.) *Atma darisanam,* prose, complete.

The order of creation—man is eight spans (4 cubits) in height, four spans around the body, has 33 crores of hairs; seventy large bones, eight *palams* (ozs.) weight of liver—four *palams* of blood, and other integral parts, which compose the 64 *tatvas.* These are described at length, by a sort of spiritualized anatomy.

4.) *Jivésvara nirnayam.* The origin of *Vishnu, Siva,* and *Brahma.* The mode of protection, and destruction by them. The correcting the evil and protecting the good. Hence they are lords, between them there is no difference. In the end all three are one.

5.) *Kirtanas*—63 stanzas—these seem to be of a religious kind, relating to the powers of the human mind; and the wisdom needful in order to know God.

6.) *Sita Rama Anjaneya samvátam.*

Composite stanzas. By the permission of *Ráma,* his wife *Sita dévi* instructed *Hanuman* in the *tatva nyánam*—or true wisdom—fragment of 6 leaves, without the beginning or the ending.

7.) *Shadvidha linga mizrúpanam.*

This is *Vira saiva* in kind. On the several *lingas* termed *áchárya—gura—siva—jangama, prasáda—maha linga.* These have there typical localities in the human body: and they relate to other worlds. The mode of obtaining beatification: prose with some *slócas,* complete.

8.) *Kirtanas,* 28 in number.

Praise of *Siva.* The mode of worshipping him; and some matters on the *tatva* system.

9.) *Samváta pátam, saiva* in kind.

By *Jaga cavi.*

The soul asks, and the *guru* replies, on the mode of obtaining beatification.

10.) *Dandacam,* long chant.

A devotee praises *Siva.*

11.) *Dwadasa manjeri,* 12 garlands, in 12 *slócas,* with meaning added in Telugu.

The *slócas* are ascribed to *Sancaráchárya.*

The subject between a *guru* and disciple.

On ascetic zeal. The *vairági* must renounce the world, with its allurements, and devote himself to deity.

12.) *Para Bruhm sacala vilacshana.*

On all the attributes of the Supreme Being. These are stated, in ornate language.

Para Brahm gives beatification to his votaries—this point is amplified.

On the whole, this book is Theological, though of a mystic cast; yet superior. Such a book should be translated; as tending to remove a multitude of mistakes, and misapprehensions. It would be complete, only for missing leaves. In 178 leaves these are wanting 66—101 and 106—115 and 123—128.

The book is long, thick, recent.

XXIII. Music and Dancing.

1. No. 212. Sect. 2. *Bharata sastram.*

By *Bharata muni, slócas* with a *tica* in Telugu.

—*hasta adhyayam,* hand motions.

—*tála* ,, measure and time.

—*niritanga* ,, instruments used ; defective

In the above three sections are various minute particulars, and technical terms. on the native modes of opera dancing, not capable of abstract; on 33 leaves. For Sect : 1 and 3 see XVI.

The entire book is long, of medium thickness, without boards, recent.

2. 472. *Bharata lacshana,* or *sastram*; *slócas* with Telugu *padyas* and prose. On the art of singing, with dancing, and instrumental music.

On the origin of time and tunes—on the *gîta* or song—*vádhya* or instruments—dancing—conduct of a *balêt*—the different measures of time, or modulations of tune—a description of different kinds of instruments—various tunes—on 108 modes of *tála,* or beating time.

These, and like matters, on 53 leaves.

The book is long, of medium thickness.

3. No. 476. *Sangita retnacaram, slócas,* with a *tica* in Telugu.

Nishata—rishabha—gandhara—sadja—madhyama dâivata—panchama these seven notes, their properties, their rising, and descending scales.

Sp'huritam—bhramitam—lalitam—dirg'ham—these, and soma other modes of expression by the eyes.

The proper times for different chants, as morning, noon, evening &c.

Chanijari—sinha tálam—ádi tálam—eca tálam, these and other modes of time, marked by beating of symbals. *Kunchitam—ákunchitam—urdhva—prasuranam*—these, and other motions of hands and fingers.

With other matters pertaining to the *sangîta sastram,* or *opera*-art, leaf 1—38 defective, end wanting.

The book is short, thin, on narrow leaves, without boards, recent.

4. No. 477. *Abinaya derpanam,* mirror of the *balêt ; slócas,* with *tica* in Telugu.

On the motions of thè hands in dancing, and how the fingers are to be moved, or turned in the different parts, or subjects. The rules as to keeping time—the modes of beating a drum used—and other matters connected with the *Bharata lacshanam,* or opera dance, leaf I—74 but 21 and 36 wanting. Again 1—13 same subject; but, perhaps from another book

This one is long, medium in thickness.

5. No. 525. *Bharata sastram—slócas* and *tica.*

By *Cohaláchárya cavi.*

On singing, and instrumental music, and dancing to it—on the seven notes—the modes of moving the hands, and fingers in dancing—the action of the feet, here termed *layam* ; and other matters connected with public exihibitions of the art: on 130 leaves.

The book is of medium size, and recent in appearance.

XXIV. Pauranical.

1. No. 5. *Marcandeya puránam.*

In 8 *asvásas, padya cávyam.*

By *Marayya cavi.*

Jaya muni a discriple of *Vyasa,* made enquiries from *Marcandeya,* by questions founded on parts of the *Bháratam* ; as 1st why did God become incarnate ? 2nd why was *Dráupadi* the wife of all five of the *Pandavas.* 3rd How did *Bala Bhadra* incur the guilt of *Brahmahatya,* and how was it removed ? 4th why were so many of the subordinates of the *Pandavas* killed, aud being so young ? *Marcandeya* said he had no time to reply, but referred the enquirer to certain birds, for an answer. *Jaya muni* went, and received answers, as detailed herein. He also received instructions on the story of *Harischandra* : and likewise heard the legend of *Jadopákyánam,* or tale about an ascetic,

The birth of *Dattátreya* a form of *Vishnu* the son of *Anusya*, wife of *Atri-rishi* also stated.

On the origin of the world ; its chronology as to *yugas*, *manuvantaras* &c, On the birth of the fourteen *Menus*. On the mountains of the seven *dwipas*, and the kings ruling there. Who is the sustainer of all creatures, or beings on the earth, and similar matters leaf 1—256, and other 56 leaves blank.

The book is long, very thick, recent.

2. No. 7. *Cási khandam* of the *Scanda puránam*: redered into *padya cavyam*. By *Sri nát'ha*, in 7 *asvásas*, complete.

Vyasa first delivered this to *Suta*, who narrated it to others.

The dispute between *Náreda* and the *Vindhya* mountain—glory of the world of *Brahma*—excellence of gift of cows—description of *Agastáya's* hermitage at Benares—homage of *munis* to the god—legends as to chaste wives —praise by *Agastya*—matter generally on *tirt'has* or sacred pools ; description of *munis*—view of *Mahendra-loca* the paradise of *Indra* (i. e. the atmosphere)—on the birth of *rácshasas*—description of a town named *Gandavardadhana*—the world of stars described—the world of saturn—and many other similar matters.

[A fuller abstract will be given in Vol. 3. Tamil M.S.S. Mackenzie].

The book is long, very thick, and slightly injured.

3. No. 13. *Parijata apaharanam*, the legend of seizing the paradise flower ; from the *Bhāgavatam* ; from sanscrit.

By *Timmayya cavi*.

The 1st, 3rd, and 4th *asvásas* complete, the 2nd wanting.

A flower of paradise, brought by *Náreda* to *Krishna* was given to *Rucmini* ; which she wore on her head. *Satyabhâmi* saw it, and was displeased. To appease her *Krishna* promised her the tree itself ; went to *Indra's* world for it ; fought for it ; and brought it away.

The book is long, thin, without boards, slightly damaged.

4. No. 41. *Vira Bhadra vijayam*.

By *Potana cavi*, or *Potu ráz*—*padya cavyam*—a little of the 2nd *asvása*, the 3rd and 4th *asvasas* complete. From the *Vayu puránam*.

3rd *asvásam*, *Girija* (or *Parvati*) having received the gift for which she did penance, that is marrage with *Siva*, went to *Cailasa*. The concourse of persons present was so great as to incline the mountain on one side. The mountain was again set upright by *Agastya*. *Parvati* when seated on the lap of *Siva* observed the blueness of his throat, and on her enquiry how it came to be so, he commenced his narrative.

4th *asvasam*. He narrated the sacrifice of *Dacsha*. *Siva*, and *Dacsha's* daughter *Sati* were not invited—the *yágam* proceeded ; and after intermediate circumstances, *Vira Bhadra* was born from *Siva's* rage. A dispute between *Dacsha* and *Vira Bahdra* The latter upset the sacrifice. *Dacsha* was beheaded. *Brahma* and others complained to *Siva*. The individual slain was restored—his body only, not his head.

The book is long, and of medium thickness.

5. No. 57. *Rucmini parinayam*.

By *Timmayya* : *padya cavyam*.

The subject taken from the *Bhágavatam*, 1—5 *asvásas*, complete.

Bishmaca was the father of *Rucmini*, otherwise unwillingly affianced. *Krishna* conquered all who opposed him, and was afterwards married to *Rucmini*. She was properly his wife : others inferior.

The book is long, of medium thickness, very slightly injured.

6. No. 69. *Brahmóttara khandam* of the *scanda puránam* : composite metre.

By *Vencata krishnayya*.

1—5 *asvásas*, complete. *Saiva* matters ; *Suta* to *Savunaca*, and other *rishis* in the *Náimisara vanam*.

1st *asvásam*—the translator's father was named *Siva Rama*, and was chief minister of state to a *raya* of *Vijayanayaram*. He derived great benefit from *Mallicarjuna*, and *Camacshi* ; the local god, and goddess. Legend of *Vasudámara* a *Brahman*, who did many charitable actions, and was beatified.

2nd *asvásam*. The glory of the special night of *Siva*—very bad crimes are removed by observances therein. If a thousand *bilva* leaves are offered, this is meritorious ; still more so if preceded by fasting ; and the merit is further enhanced by watching ; and if, after these observances, the devotee looks on the symbol of *Siva*, the office is still more powerful—it amounts to a hundred crores of *punyam* ! *Deva Indra* did so, and acquired that amount of moral merit. Legends of others.

3rd *asvásam* concerning the very great merit of doing homage to *Siva* on the 3rd lunar day. Also on the use of the 5 lettered charm.

4th *asvasam* continuance of matter on the 5 lettered charm. Tales of various kings, and of their homage, rendered by the use of this formule.

5th *asvásam*, legend of *Váma déva*, a *Siva yogi*. He wore the *jada*, or matted hair (Nazarite) and used the *vibhúti*, cow dung ashes (in place of the ashes of a calf) legendary matters concerning him.

The book is long, of medium thickness, without boards; in ome places damaged.

7. No. 72. *Scanda puránum* the *cshetra khandam*—composite metre, translated by *Papayya,* 1—4 *asvásas* these contain 52 *adhyáyas*; narrated by *Suta* to *Savunaca rishi.*

The *Séta mahatmyam* or glory of the isthmus of *Ramiseram.* The sight of that isthmus will remove every sin—how, and wherefore stated. *Sri Rama* constructed that bridge (did he ?) Besides there are 24 *tirt'has,* or sacred pools therein—detailed as follows; each named is followed by the word *tirt'ha—Chacra—Betála vara—Pápa vimésa—Sita saras—Mangala—Kapila—Amrita—Brahma kunram—Hanumat kunram—Agastya—Ráma—Lacshmana--Jada—Lacshmi—Agni—Siva—Choca—Yamuna—Ganga—Garga—Kotti—Sarva—Manasa—Dhanush-kotti.* These *nadis* (rivers) remove great sins: then as to each one; its glory; origin of its name; how it came to be famous—legend illustrating these various points. This book does not appear to contain more than the *sétu mahatmyam*:156 leaves, not regularly numbered, the 3 last leaves of the 1st *asvása* are wanting : not certain if the *mahatmyam* is complete.

The book is long, somewhat thick, very slightly injured.

8. No. 76. *Manu vamsa puránum, Suta* to other *rishis* and translated into *padyas* by *Viru námadhéya,* son of *Vira Bhadra* 1—5 *asvásam*; of the 6th only 6 leaves.

Origin of *Brahma* from the navel of *Naráyana*—his lying on the surface of the milk sea. The legend of the four divisions *Brahman, cshetriya, váisya, sudra* proceeding from the head shoulders, belly thighs of *Brahma* (like his own birth, hieroglyphical). From *Brahma* came *Atri,* then *Chandra* then *Budha,* &c., down to *Cuvera.*

Matters on the race of *Pulast'hya,* and down to *Rávana* and his brothers. A transition to the *avatáras* of *Vishnu* and the birth of *Ráma*—the *avataras* are briefly stated. In the 4th *asvásam* the *Kartavirya Arjuna charitram,* or destruction of the *cshétriyas* by *Párasu Ráma. Kartaviriya* coveted the cow *Cámadhénu* belonging to *Jamadagni.* He slew the *Manu vamsa,* and took the cow. *Jamadagni* sent his son *Parasu Rama* to kill *Kartaviriya.*—In the 5th *asvásam* is related how the *Manu vamsam* obtained rule in the world. *Puranjaya* and his posterity ruled 438 years. Other names given, for a period of 460 years. On the *Cali yuga.* Mixture of tribes and people. On the *rishi gotras.* The foundation of the temple of *Mallicarjuna,* near *Vijayanagaram.*

There is a mixture of subjects in this book. By the *Manu vamsam* seems to be meant *Brahmans*—a separate and peculiar people; and the *gotras,* or tribes, with a *rishi* at the head of each, would bear to be thoroughly well examined. The book is homogeneous; and in appearance, recent.

It is long, and of medium thickness.

8½ No. 97. *Marcandéya puranam.*

By *Marayya,* composite metre.

1st *asvásam,* wanting 2nd to the end of it.

Jadan a bird narrated to his father : legend of *Vibacshin,* a great king, who went to *Yama's* world—saw the sufferings there; by bestowal of his great merit he delivered the sufferers.

On chaste wives. *Cásiyapa's* wife. Birth of *Dattatreya* a minor form of *Vishnu.* Legend of *Kartaviryan* and *Parasu Rama.* Tale of *Kuvalayasva* who married in *Patala,* overcame many savages; and then came back to his own town : and of course much more : leaf 41—60.

The book is long, thin, has no boards. It must have been taken out from some other book, to its injury.

9. No. 98. *Parijata pariharana* from the *Bhágavatam* ; *yecha ganam* metre.

On the disturbance occasioned by *Nareda* bringing a paradise flower to *Krishna,* which he gave to *Rucmini;* exciting the jealously of *Satyabhámi. Krishna* went to appease her anger : not more here.

Leaf 1—80 the 30th wanting.

The book is short, old, damaged.

10. No. 111. *Rucmini parinayam;* to *Paricshita* by *Suca yógi.* composite metre. Taken from the close of the 1st part of the 10th book of the *Bhágavatam.*

A *Brahman,* intermediate messenger, was the instrument in bringing about a marriage between *Krishna* and *Rucmini.*

78 leaves. Two other leaves are added ; containing detached stanzas on ethics, praise of *Ganesa,* &c., and there are 5 blank leaves—in all 25 leaves.

The book is long, without boards, damaged.

11. No. 118. *Bánásura yuddham,* in *dwipada* metre; incomplete' founded on the *Bhágavatam.*

Bānasura by means of *tapas* had caused *Siva* to become warder of his palace, and solicited the aid of *Siva* in the coming fight with *Krishna* ; consequent to the confinement of *Anirudha,* grand son of *Krishna* : because of a clandestine amour with *Usha,* daughter of *Bánásura. Krishna* came with a great army; and beleaguered the town of *Bánasura*—here the book breaks off abruptly ; 41 leaves.

It is long, without boards.

12. No. 137. *Buc'ha pattana,* founded on the *Bhágavatam,* mixed metre.

There are four different productions, on the subject of the paradise-flower by four authors 1 *Patla dústi ancata,* 2 *Nara kuri,* 3 *Tari konda Vencama,* 4 *Buc'ha pattana.* Potla-durti Vemca

When *Krishna* was with *Rucmini, Nareda* brought a flower from *Indrá's* world, which *Krishna* gave to *Rucmini.* On his visiting *Satyabháumi* she seemed angry, and on his asking what she wanted, she replied the *parijata* flower. He went to *Indra's* world, conquered opposers; and brought away the tree itself. As a divertmento, the scolding match between *Rucmini* and *Satyabhaumi* is included, the work is incomplete.

The book is long, thin, much injured.

13. No. 164. Sect: 1 *Curma puránam.*

By *Rája linga,* composite metre.

In 6 *asvásas,* complete.

The *suras* and *asuras* churned the milk sea, and *Vishnu* became a tortoise to support the churning stick, mount *Mandara. Náreda* told to enquery *rishis* rules as to hermitages; with the origin of the world; its support; and its destruction. The *manuvantaras* and lists of kings, and other matters of a *saiva* bearing. There is added one leaf from the *Varáha puranam.*

For sect: 2 See. XVIII. For Sect: 3, see. XXIX.

14. No. 169. *Ahalya sancrantana vilasam.*

By *Sangamésvara,* composite metre.

In 5 *asvásas* complete.

A legendary tale founded on various *puranas. Brahma* specially created a very beautiful woman, named *Ahalya. Indra* fell in love with her. *Brahma* gave her to *Gâutama* who was doing penance; and thereby vitiated its merit. *Indra* conducted an intrigue; and succeeded by stratagem; bringing down a heavy curse from *Gâutama,* on himself, and *Ahalya.* The legend is told, with variations, in different books; and needs no detail: 70 leaves.

The book is long, and without boards.

15. No. 190. *Vira Bhadra vijayam.*

By *Potayya,* composite metre.

In 4 *asvásas* complete.

The celestials of *Indra's* world came to pay respects to *Siva. Dacsha,* being present, took offence at being treated as insignificant; though the father-in-law of *Siva.* He made a sacrifice, omitting to invite *Siva,* and

his own daughter. This neglect led to the self immolation of *Sati*; *Siva*, in anger, produced *Vira Bhadra*, a portion of himself; and sent *Bhadra* to destroy the sacrifice. He went and upset all; killing many sons, and *Dacsha* among them. But *Siva* came and restored all to with an admonition for the time to come. In this book the destroying sacrifice is made to follow *Siva's* second marriage with *Parvati* (as *Sati* viva) and her stirring him up; but the above is the pauranical account: 1—77.

At the end 10 leaves, containing a chant in praise of *Siva* a few Sanscrit *slócas*. Some stanzas on prosody. The *slócas* to the *sraddha*—three *bindas* or balls—the 1st *ossu* the 2nd *rudra* 3rd *aditya*. If the wife of the person making the *sraddha* (i. e or other relative of the deceased) eat the *rudra*, she will become nant.

The book is long, and somewhat thick, old, partially dan

16. No. 214. *Siva mrigáyá vilasam.*

By *Rangha dana*, composite metre.

1 *asvásam* complete: pauranical legend.

Siva with *Parvati*, and the celestials of his world went into a w ness, and took up their residence in a *mantapa* or lodge, the *rishis* re in that park came, and asked *Siva* to destroy the beasts in it. Accor he went out to hunt; and reserved one very beautiful female deer. this in his hand, he was returning, when the wives of the *rishis*, in thi *Taruga vanam* became infatuated &c. *Parvati* coming to understa case (aut fallor aut ledor) threw obstacles in the way of *Siva's* retur shut herself up. He however returned, and pacified her; and they we well together; 12 leaves.

The book is long, without boards.

17. No. 282. *Casi khandam* of the *scanda puránam*. B: *nát'ha*: 3 *asvásas*.

1st *asv.* The opposition of the *Vindhya* mountain to *Narec* reproof of its pride.

2nd *asv.* his report, and the distress of the upper world on th ject.

3rd *asv.* the seeking for *Agastya*, and finding him. He humb pride of the mountain, made it bow at his feet, and allow him a pass *Kolapuri*; and he went on to *Kishkinda* near the *Tungabhadra* *Lacshmi* shewed him favor. He visited many shrines; and being seated, explained to his wife *Lóbámudri* their various excellencies.

This is merely the introductory part of the work. See a fuller notice of the *Cási khanda* in Vol. 3.

The book is long, of medium-thickness, somewhat old; and, in the middle, damaged.

18. No. 307. *Brahmottara khandam* from the *scanda puranam;* the *sómavára mahatmyam*, composite metre.

In 3 *asvásas* complete.

The subject is the great value of an observance on Mondays, and on some special days in particular. The value arise from *Siva* bearing *Sóma* or the moon (whence *Sóma-varam*) on his forehead : hence the rite is acceptable to *Siva*: leaf 99—135, but 117 wanting.

The book is of medium length, thin, without boards, a little old, and injured.

19. No. 342. *Brahmóttra khandam*, composite metre—a fragment of 8 old, and much damaged leaves.

The 8th *asvása* wants leaf 1—4, has the remainder, with part of the 9th both are defective. The 8th section relates to the value of the *rudracsha* beads (or eleocarpa seeds). The 9th section is on the excellency of the *saiva purânas.* Put into the mouth of *Suta;* but rendered into Telugu by *Palayya cavi.*

The book is long, thin, without boards, and very much damaged.

20. No. 358. Three extracts, or fragments.

1.) *Vishnu purânam*, composite metre. *Parásara* to *Maitreya.*

Leaf 1—26 but 14, 15 wanting.

Vishnu is the First cause. *Rudra* and *Indra* were created by *Vishnu* On the planets, and their rule. The *Brahma calpa*, and various other measures of time. All things are *Vishnu maya*, or by *Vishnu &c.*

2.) *Padma purânam*, composite metre. *Suta* to *Savunaca*—*Dattatreya* to *Kartaviriya*, and *Vasishta* to *Dilipa.*

—the *uttara kandam* 16 leaves.

Parvati observed the bathing in the month *Mágha* for three days; and, returning to *Cailasa* bestowed the merit of that act on a *Brahmaracshasa*, and thereby delivered him from the demerit of his former birth. Some young women were looking on when *Parvati* effected this deliverance; and she took them with her to *Cailasa*. Other 3 leaves have the same subject repeated.

3.) *Vishnu puránam, padya cávyam.*

Parásara to *Máitreya.*

This is a confused mass of different leaves—praises of *Siva*, ornate verses—the names of authors of the *vedas*, and of *rishis* who enlarged or explained them—matters *Vaishnava* and *Brahmanical.*

The book is somewhat long, leaves unequal, of medium thickness, the greater part, recent.

21. No. 441. *Bhágavatam.*

The 7th *scandam*, composite metre, leaf 1—41, the rest wanting, On the legend of *Prahlada* and the *Narasinha avatara.*

The book is of medium size, and of recent appearance.

22. No. 442. *Bhágavatam.*

The 7th *scandam:* composite metre.

Merely a fragment at the beginning of the 7th book: long. thin, without boards.

23. No. 443. *Bhágavatam.*

The 7th *scándam:* composite metre.

This is also a fragment at the beginning. On the *Narasinha avatara;* including the legend of *Prahlada.*

The book is somewhat long, thin, old, without boards.

24. No. 444. *Bhagavatam.*

The 8th *scandam* complete, composite metre.

On the fourteen *menus.* The *gajendra mocsham* or allegorical battle of an elephant with a crocodile. The *cúrmávatáram:* the swallowing of poison by *Siva*—the churning of the ocean for the production of *amrita* &c., the dispute of *devas* and *asuras* as to its possession. The affair of *Hari* and *Hara*—*Vishnu's* assuming the deceptive form of *Mohini*—results. The legend of *Bali chacraverti,* and his adviser *Sucra,* regent of the planet Venus; 72 leaves; one half, at the end, blank leaves.

The book is long, thin, recent, has no boards.

25. No. 445. *Bhágavatam,* composite metre.

The 9th *scandam,* complete.

Suca to *Paricshita* and by *Suta* to other rishis. The *surya vamsa* or solar line, down to *Ráma.* The *chandra vamsa* or lunar line. The matter principally relates to three incarnations as *Párasu Ráma, Ráma chandra* and *Krishna.*

The book is long, thin, without boards, very slightly injured.

26. No. 446. *Bhágavatam*—composite metre.

The 10th *scandam*, the *púrva* and *uttara* parts nearly complete, leaf 1—62 wanting, 63—196 complete.

Purva bhágam. On the birth and life of *Krishna*. The marriage of *Deviki* mother of *Krishna* with *Vasudéva*. An aerial voice uttered a curse on *Camsa*—his anger thereupon—the prayer of *Vasudeva* father of *Krishna*. The birth of *Bala Bhadra* elder brother of *Krishna*. Praise of *Brahma* by an *asura*. The *avatara* of *Krishna*, sleep fell on a hostile messenger from *Camsa*. Exchange of the two brothers for two children of an *asura*. The two *asura* children disappeared. The killing of a female *budaracshasa*, who tried to kill *Krishna*, by putting poison on her nipples. Device of another *racshasa* frustrated; he was killed by *Krishna*. A violent wind came to kill *Krishna*, but it was dissipated : sports of *Krishna* with the cowherdesses in the *Vrindavanam*. Matters pertaining to the story of the *bhāratam*. Various further devices to kill *Krishna*. His trampling on the head of the serpent *Calinga*—*Garuda* daily destroyed a snake—curse of a *rishi*—the *gopis* sought to get *Krishna* as a husband—the episode of up-holding the *Goverddhana* mountain—the apology of *Indra* for raining fire—*Krishna* a flute player—songs of the *gopis*—amusements in bathing—*Camsa* imprisoned the father, and mother of *Krishna*. *Camsa* sent his charioteer *Akrura* to fetch *Krishna*—the conversation of *Akrura* with *Bala Bhadra* and *Krishna*—entry on *Mat'hura*—punishment of a female clothes washer—punishment of the councillors of *Camsa*—killing of *Camsa* by *Krishna*—release of *Vasudeva* and *Deviki* from prison—recital of a famous poet.

Uttara bhagam—*Krishna's* marriage with *Rucmini*, as his proper wife; and seven inferior marriages with *Satyabhaumi*, and others.

The book is long, thick, old, at the end 14 leaves recently added to complete the finish—the beginning only defective.

27. No. 447. *Bhagavatam*.

The 10th *scandam* and *uttara bhágam*.

Story of the lost jewel recovered, marriage with *Rucmini*—war with *Bánásura* father of *'Usha*—the *Kuchelovyakhyánam*—the *yágam* or sacrifice made by *Vasu deva* father of *Krishna* leaf 1—55 lacune 101—137 lacune 156—294.

The book is long, and thick.

28. No. 448. Two pieces.

1.) *Bánásura yuddham* otherwise termed *'Usha parinayam;* from the 10th book of the *Bhágavatam*.

The clandestine amour between *Aniruddha*, grandson of *Krishna*

and *'Usha* daughter of *Bánásura;* and a consequent war in which *Krishna* conquered *Siva;* who interceded, and made peace : 14 leaves complete.

2.) *Gajendra mocsham* from the 8th book of the *Bháratam:* composite metre.

Indra dyumna, an elephant king of *Drávida*, by the curse of *Agastya*, was born as an elephant; and going one day to a river was laid hold off by a crocodile, or alligator. A furious struggle ensued. The elephant invoked the aid of *Vishnu;* who appeared, and took the elephant to his own paradise ; 12 leaves complete.

The book is of medium length, thin, without boards, and somewhat injured.

29. No. 450. *Bála Bhágavatam.*

Dwipada metre ; an abridged epitome of the 12 *scandas* of the *Bhágavatam*, for the use of children.

The book is long, and thick, somewhat old ; the two first leaves damaged.

30. No. 451. Abridged extracts from the *Bhágavatam* and *Bháratam.*

Only the 1st book of the work ; either unfinished, or incomplete as to the rest.

Savunaca is made the speaker, and in the *Naimisara vanam* : composite stanzas, complete. *Vyasa's* mind. *Noreda's* actions. Concerning *Náráyana.* Other matters connected with the *Bháratam;* and then a return to *Krishna*, and details pertaining to the *Bhagavotam*.

The book is long, of medium thickness, recent in appearance.

31. No. 458. *Parijatapaharanam.*

Some stanzas in praise of *Vishnu* leaf 1—6, leaf 7—13. The episode of the paradise flower given by *Náreda* to *Krishna*, and by him to *Rucmini;* with the consequent jealousy of *Satyabhâumi:* defective.

The book is short, thin, recent.

32. No. 468. *Bhágavatam,* composite metre.

The 11th and 12th *scandas* complete.

The 11th contains an account of the destruction of the *Yádavas.*

The 12th, the solar and lunar lines—the *Cali yuga*—*dherma* and *adherma*—*Vasudeva*—*Vishnu's* incaranations—motions of the sun and moon —the *Brahma pralaya*, or great deluge—death of *Paricshita.* Summary of the *Puránas,* An account of *Marcandeya*—the 12 *adityas,* or names of the sun, in different signs of the zodiac.

The book is long, thin, recent.

33. No. 469. *Bhágavatam, slócas,* with Telugu *tíca* leaf 1—36.

The *Gajendra mocsham* from the 8th book, 4 *adhyayas,* complete.

1. The excellency of the book. 2. The elephant, seized by an alligator, appeals to *Vishnu.* 3. *Vishnu* came to the rescue, and released the elephant. 4. *Vishnu* gave various instructions to the people, and then returned to *Váicont'ha.*

Another copy in Telugu only, composite metre, leaf 11—16, a fragment beginning with the seizure of the elephant: does not finish.

The book is long, thin, without boards, recent.

34. No. 748. Fragment without title; from some *puránam:* 3 leaves.

Yama having come to seize *Marcandeya* a discourse ensued between them.

Without boards, recent.

XXV. PURÁNAS—local, or MAHATMYAS.

1. No. 38. Two pieces.

1.) *Bhója rajeyam,* composite stanzas.

By *Anandayya cávi,* 7 *asvásas.*

Dattatreya to *Bhója raja.*

This work includes three *mahatmyas.*

(1.) *Prayági mahatmyam,* relating to the confluence of the Ganges, Jumna, and Sarsootee rivers, near Allahabad.

(2.) *Hema cuta mahatmyam,* supposed to relate to the *Himálayas.*

(3.) *Cávéri matmayam,* relative to the *Cávéri* river, near Trichinopoly.

Dattátreya bathed morning, noon and evening, *Bhoja raja* asked the reason, and the benefit; and, at the said times of bathing *Dattátreya* recited to the king one of the said *mahatmyams.*

Bhoja raja had incurred a curse, involving leprosy, which further influenced the said recital. It dwells on the merit of bathing in special places.

Leaf 1—114 two leaves are deficient in the 2nd *asvásam,* otherwise complete.

2.) *Setu mahatmyam*—composite stanzas.

By *Lacshmana cavi,* 5 *asvásas.*

On the fixing a *linga* on the isthmus by *Ráma,* and many other matters as to bathing pools, and their virtues. See other notices: at the end are 37 blank leaves.

The book is long, and thick.

2. No. 54. *Srî saila mahatmyam.*

By *Sesha nát'hadhárya,* composite metre.

In 6 *asvásas,* complete.

Vyása told this legend to *Sanatcumára* the son of *Brahma,* as though it had been narrated by *Siva* to *Parvati.*

Various tales, in the usual style, to illustrate the glory of the place. As for example—*Silámanta rishi* did penance, and hence obtained two sons; named *Nandikésvara* and *Parvatam. Nandikésvara,* performing penance, obtained the gift of becoming the vehicle of *Siva* : like legends.

The book is of medium size.

3. No. 166. *Garudáchalam,* mixed metre.

Narasinha murti, the lord of *Vedáchala* speaking deceitful words to *Lacshmi dévi* went out to hunt, and seeing a *Chenji* woman or savage, he infatuated her, and brought her over. He then returned to his town. The *Chenji* people, missing the woman, sought for her some time, in vain. At length they found her; and, on learning what had happened, they brought her to *Narasinha deva.* By a device of *Lacshmi devi* the parties were confronted; when he gave a man's weight in gold to the people, and sent them away; complete on 28 leaves.

A legend like this is told of the *Narasinha avatara* ; but the above seems rather to refer to a *yadava* king, named *Narasinha.*

The book is of medium length, thin, recent.

4. No. 193. *Bhimesvara puranam.*

By *Sri nát'ha* ; composite stanzas.

Only a little of the 3rd and 4th *asvásas,* towards the end of each one; without beginning.

Legend of *Dacha rámapuram. Agastya* to *Vyasa,* description of that town. Praise of *Bhismêsvara,* the name of the local image. Various narratives. *Agastya* then left *Vyasa,* to return to his wife. *Vyasa* himself, in various ways, praised *Bhimésvara.* These, and a few like matters, incomplete; leaf 45—58.

The book is long, without boards.

5. 205. For Sect: 1, see X.

Sect. 2. *Panduranga mahatmyam.*

Susila cat'ha only complete: composite metre.

Account of *Susila*—her chastity her husband's bad conduct. *Vishnu* assuming the shape of a *Brahmáchári,* came to her, and promised food: causing a few grains of rice in a vessel to increase, and satisfy her hunger.

He then told her that her husband's disposition would alter for the better; and that she would have children. Her husband returned an altered man. She bore children; and in the end, by *Vishnu's* favor, both husband and wife obtained beatification; 19 leaves.

The entire book is somewhat long, and of medium thickness.

6. No. 262. *Sarpa pura mahatmyam.*

By *Timmu cavi*, composite metre.

In three *asvásas* complete.

From *Agastya* to *Savunaca rishi*, and *Vasishta* to *Ambariza maha raju.*

Sarpa puri is east of the Godavery river. Description of it. There are three rivers near it. If any one bathe in them, even the sin of *Brahmahatti* will be removed. One *Ananda* a king of *Nágas* (or snakes) doing penance to *Vishnu* there, received the favor of *Vishnu's* reposing on it as a couch.

Náreda in *Brahma's* world boasted his having escaped the guile of *Vishnu*. Sometime afterwards he returned to his own town. Going to a pool of water to perform his early morning devotions, he was changed into a beautiful woman, by *Vishnu's* power (*maya*); in order to quell his haughty boasting. A king's son named *Nigunda*, who came out to hunt, saw her, and married her. She bore him a hundred children. But husband, and children were killed by enemies. She wandered about, in that wilderness, half distracted. *Vishnu* came, in the shape of an old *Brahman;* and, stating that there was a reason for his command, bade him go and bathe in a certain pool. On doing so the proper form of *Náreda* returned. He now perceived the effecet of *Vishnu's maya;* and, with contrition on his own part, he praised *Vishnu* who appeared personally, acknowledging *Náreda*. The gods and men being witness, an image of *Vishnu* was set up in that place: 23 leaves complete, and 1 leaf added *slócas* with three corresponding *padyas* in Telugu on the sports of *Krishna.*

The book is long, and thin, without boards, and recent in appearance.

7. No. 483. *Vaisya puránum*, a legend of *Pennaconda*; composite metre.

By *Bhascaráchárya cavi*, as if told by *Sálangaya muni* to *Vaisya muni*. Only the 8th *asvásam*.

This is part of an account of a transaction at *Pennaconda;* occasioned by king *Vishnu Verddhana* demanding the daughter of *Kumu chetti.* This portion relates to the fire-sacrifice prepared, into which the said virgin

leaped ; first cursing the king. When he heard the news his head split asunder. Other persons perished with her ; and a great many families fled in different directions. The former were held in honor ; the latter degraded. *Bhascara* protected the children of the sufferers, and instructed them. A copious genealogy is given of those who perished, and are held in honor ; nothing of the others. They are stated to descend from an ancient *rishi* named *Silunda muni raja*. The genealogy is the larger half of this book. There are elsewhere fuller notices of the entire *purána*.

This book is long, thin, recent.

8. No. 524. *Choka nat'ha charitra.*

A Telugu version, *dwipada* metre of the Madura local *puránam*, on the 64 sports of *Siva*, as *Sundara*, or *Choka nát'ha*. In sanscrit styled *Halasya mahatmyam*, or the laughter-legend. This version is by *Tiru Vencatendra*, son of one *Tippa rája*..

The book is of medium length, thick.

XXVI. Roman Catholic.

1. No. 533. Two pieces.

1.) Epitome of the *Satya védam ;* the symbol of the cross is prefixed : 2 chapters complete.

Praise of Jesus, as the son of the Virgin Mary—account of his birth—life—death ; and resurrection—with the miracles following. Praise of his conduct, and beneficient actions : 5 leaves.

2.) Discourse between a *guru* and disciple.

An exposition, in prose, of the Ten Commandments. On the need of Christian instruction. On self examination, or soul-searching (*átma sódhana*). On repentance. If sin be not repented of, the results will be very evil. Various other matters, relative to Christianity. See 2nd Family MSS.

This book is of medium length, thin, without boards, looks recent.

XXVII. Romance historical.

01. No. 6. For Sect. 1 see IX. Section 2 see X.

Sect. 3. *Azrama vása parvam,* from the *Bháratam.*

Sect. 4. *Máusala parvam,* from the same. The above two in *padyas,* by *Tikhana somayajin.*

Sect. 5. *Maha prast'hanica parvam.* By the same.

Sect. 6. *Sverga rohana parvam,* by the same. The 4 sections are complete.

1. No. 37. *Shadchacraverti charitram.* Composite metre—in 8 *asvásas*, complete. By *Mála reddi* son of *Káche bhupala*, but as if narrated by *Suta rishi* to *Savunaca*.

Harischandra—Nala—Purucucsha—Ságara—Kartavirya, and two others, universal sovereigns—their birth; mode of ruling their kingdoms—their sufferings—these, and connected matters are narrated, in the eight sections: leaf 1—159.

The book is long, thick, old, damaged at the beginning.

2. No. 49. *Nala charitram, dwipada* metre, complete.

The episode from the *'Aranya parvam* of the *Bháratam*, told by *Brühadasva muni* to *Dherma rája*, as affording consolatory hope, in trouble.

The book is of medium size, old, and much injured.

3. No. 52. *Rangha ravu charitra*, or *Bopalli cat'ha*: composite metre.

By *Náráyana cavi*—3 *asvásas* complete. *Nareda* told to *Dévéndra*.

An account of *Rangha ravu* a northern chieftain—his various transactions, with Nizam Ali, and others, poetically narrated. The foundation is historical. In the Mackenzie MSS. the English spelling is *Runga-rao* and *Bobili*: other, and fuller notices may be consulted. V. 2nd Family.

The book is of medium length, thick, recent in appearance; as taken from the said manuscripts.

4. No. 60. For sections 1 and 3 see XXIX.

Sect 2. *Harischandra charitram; dwipada* metre.

Marcandeya to *Dherma rája.*

The legend of *Harischandra* deceived by *Visvamitra*, losing his kingdom, and anon re-gaining it, because he would not lie.

The book, as a whole, is long, thick recent.

5. No. 78. *Nala charitra, dwipada* metre.

The episode in the *Bháratam*, but there are only 60 leaves in irregular order.

On *Nala's* amour, and marriage with *Damayanti*—misfortune through the enmity of *Sani*, &c.

The book is of medium size, without boards, slightly damaged.

6. No. 86. *Rághava Vāsudéviyam.*

By *Singharácharya,* composite metre.

1—5 *asvásas,* but not finished.

This work has a relation to III and being read in one sense gives the life of the son of *Raghu* i. e. *Rama;* and, read in another sense of the same words, gives the adventures of the son of *Vasu déva* i. e. *Krishna.* It occurs elsewhere in the collection : leaf 1—52.

The book is long, of medium thickness, has no boards, is slightly injured.

7. No. 93. *Nala raja charitram, dwipada* metre, incomplete: leaf 66—91.

It comes down to *Damayanti's* vain search for her husband, and *Nala's* return to *Viterba puram.*

The book is of medium length, thin, injured.

8. No. 94. *Vijaya vilasam.*

By *Vencata ráju,* composite metre.

1st *asvásam* complete, the 2nd defective.

The cause of *Arjuna's* (apocryphal) pilgrimage to the south country —amour with a *Nága canya,* named *Uluchi;* birth of his son, named *Ilavanta* - further adventures on pilgrimage—love affair at Madura with *Chitrangi,* the king's daughter – birth of a son named *Papiravahana* – fight with alligators, and thereby delivering imprisoned nymphs – not further: 32 leaves, and at the end 28 *slócas,* on 4 leaves, from the *Amaram* names of gods.

[The above romance originates with the Canarese classic work the *Jaimuni Bhάratam;* and it has thence worked its way into all the languages of the south. It is wholly fiction, up to the affair with *Krishna's* sister; not in the above].

The book is long, thin, without boards, a little damaged.

8. No. 101. *Sringára Naishadam.*

By *Sri nát'ha námadhéya cavi,* composite metre, 1st and 2nd *asvásas* complete, the 3rd has only 1 leaf. *Brihadasva* to *Dherma rája* —the episode of *Nala* from the *'Aranya parvam* of the *Bháratam:* leaf 1—23, but 10, 12, 19 are wanting.

The book is long, thin, without boards, much damaged.

9. No. 102. *Krishna sadánát'hiyam.*

By *Vencata nrisinha cavi:* composite metre—incomplete. Founded on the 10th book of the *Bhágavatam:* 1st and 2nd *asvásas* complete, the 3rd defective.

Nareda having come to *Brahma's sabha,* or court, told all the details of *Krishna's* proceedings with the *gópalas* and *gopis*; concluding by asking, who he was? *Brahma* in some suspense, came down with a view to make personal observation; and he imprisoned several of the *gópalas* and *gopis* in a cavern. *Krishna* on learning this circumstance, created others, just like them, and bid them go home, as had been usual with those imprisoned. Many other trials of his power made: issuing in *Brahma,* and all the gods acknowledging *Krishna's* divinity: leaf 1—41.

The book is long, and thin.

10. No. 106. *Banómati parinayam.*

By *Rangha raju namadheya cavi.*

1st *asvásam* wants three leaves at the beginning, 2nd *asvásam* is defective: *Vaisampayana,* to *Janaméjaya.*

Bána and *Padminî* had a daughter named *Banómati*—her youth—her sufferings inflicted by *Cáma's* arrow. *Krishna* being one day with *Rucmini* and *Satyabhaumi,* the young woman *Banómati* came thither—*Nareda* also; and, on ascertaining who she was, he asked to whom could she be given in marriage. *Krishna* said to *Sahádéva* one of the five *Pándavas.* The poem comes down to the preparations for marriage, and breaks off.

The book is long, thin, without boards, and slightly damaged.

11. No. 113. *Vijaya vilásam—dwipada* metre.

A description of *Indraca prest'ha* town. *Krishna* sent an ambassador to the 5 *Pándavas.* The origin of *Arjuna's* pilgrimage to various shrines, and the beginning of his journey—so far only. At the end a stanza, and a money table.

The book is long, thin, without boards, a little damaged.

12. No. 123. Two Sections of the *Bháratam.*

1.) *Drona purvam,* fragment, without beginning or end, composite stanzas.

The fight in which *Drona* led, after the death of *Bhishma.*

2.) *Strí parvam*—4 leaves only—from the midst: composite stanzas.

The grief of women for husbands, or children slain in battle.

The book is long, very thin, injured, leaves taken from some other book—precious mode of book making!

13. No. 125. *Prasanna Rághava, satacam vrütta* stanzas 157.

An epitome of the *púrva bhágam*, or first 6 books of the *Rámáyanam* from the birth of *Ráma* to his being crowned at *Ayoddhya*, after the conquest of *Rávana* : 34 leaves.

The book is of medium length, without boards, one leaf damaged.

14. No. 142. A commentary on the *Rámáyanam*. By *Rávana dammiyam*.

There is more than one version of the sanscrit poem in Telugu; to which of them this comment relates is not stated. The book does not contain the original *padyas*; but word by word is explained in prose, a verbal *tica* without distinction as to sections; and, beginning with the sacrifice made by *Dasarat'ha* to procure offspring, it proceeds as far as *Hanuman's* visit to *Lanca* where he discovered *Sita*.

The book is long, of medium thickness, without boards—wants beginning and ending.

15. No. 145. *Abimanya parinayam, padyas.*

By *Lacshmi pati cavi.*

The 1st *asvásam* complete, the 2nd wanting, the 3rd and 4th complete.

A lengthened, and extravagant romance : of which only incoherent portions are here. *Subhadra* thought to marry her son *Abimanyu* to *Susi-rekha* daughter of *Bala Bhadra* ; but many obstacles intervened ; owing to the young woman having been affianced to *Duryodhana's* son : the denouement is wanting. A fuller copy elsewhere.

The book is somewhat long, of medium thickness.

16. No. 151. *Harischandrópakhyánam.*

By *Sancara cavi*, composite stanzas.

Marcandeya to *Dherma raja.*

The 1st *asvásam* wanting 2nd to 5th complete.

This book has only one simple meaning. *Harischandra* going out to hunt was overseen by *Visvamitra*, who cheated him of his kingdom. He asked money for sacrifice, which was promised. In the hunt *Harischandra* gave directions to avoid the hermitage of *Visvamitra* ; but the latter caused the appearance of a deceptive deer to draw him on. The *rishi* then sent twenty deceptive *para* females to amuse him by their dancing, &c. He promised them gifts : they replied, not so, he must marry them. The *mantris* came, and maltreated the women. *Visvamitra* appeared and said, if you beat

any woman 'I'll kick the crown off your head, unless you marry them'. The king would not marry low outcastes ; but offered his kingdom ; which *Visvamitra* took. Thence proceeds the distress of the tale. *Harischandra,* with his wife, went into the wilderness—their separation—and mutual recognition, on the death of their son. Their return, and renewed prosperity. *Visvámitra's* craft is otherwise stated, in other poems.

The book is of medium length, thick, without boards, recent in appearance.

17. No. 156. *Nala charitra.*

Brihadasva to *Dherma rája, dwipada.*

—*purva bhágam,* from the beginning down to *Nala's* visit in disguise to *Damayanti,* to deliver a message.

—*uttara bhágam*—after the marriage, the hunting match, and playing at dice ; returning to the wilderness—separation.

The narrative is not continuous, owing to leaves wanting in the midst : 67 leaves remain, or have been taken from some other book.

This one is long, of medium thickness, without boards, much injured.

18. No. 158. *Mülli Rámáyanam.*

Composite metre leaf 1—25, the *hóma* of *Rávana,* named *pátála*—this complete.

—*Kishkinda cándam* 1 *asvásam* on 5 leaves ; this section complete : the killing of *Vali,* and crowning of *Sugriva.*

—*Sundara cándam* 1 *asvásam* 31 leaves ; this section complete ; the search for *Sita. Hanuman's* success, and as far as to beginning to build a bridge over the sea.

—*Yuddha cándam* 2 *asvásam,* 31 leaves defective—the bridge built—*Lanca* besieged—beginning of the fight. At the end are three leaves, on the beginning ceremony of *Sita's* marriage.

Another specimen of book making.
This one is of medium, length, thick, old, not injured.

19. No. 171. Two pieces.

1.) *Vijaya vilásam,* composite stanzas.

By *Vencata raja.*

The 1st *asvásam* wanting, the 2nd and 3rd complete, to the end of the work.

From the amour of *Arjuna* with *Chitrangadá* the daughter of *Chitra báhana,* king of Madura—birth of a son named *Bapravάhana*—adventures thenceforward to *Arjuna's* elopement with *Subhadra* sister of *Krishna.* The coming of *Bala Bhadra* with an army of *Yadavas* ; and the amicable arrangement made : leaf 14—56.

2.) *Vadaiya nambi charitra.*

By *Nimma nát'ha :* mixed metre.

A *Brahman* named *Jadaiyári*, living in *Tiru návalúr*, had a son born named *Nambi ;* and at the same time a woman named *Paramanánchári* was born in the house of a pagoda prostitute. Both these births were incarnations of celestials sent down to earth, as a punishment for some fault. When *Nambi* was grown up, and at the time when he should assume the sacred thread *Siva* as *Valmikésvara*, the local god of the town, appeared, and claimed the young man, as his own son. He supported him in all abundance. At length the god granted the young man's desire of being married to the aforesaid *Paramanánchari*. After some time *Nambi* with his wife, her relatives, and the king of the country, all arrived safe at *Cailasa*, 17 leaves complete.

The book is long, of medium thickness, without boards.

20. No. 201. *Sita vijayam ;* an extravaganza : composite metre. *Romasa maha muni* to *Dherma rája.*

After *Ráma* had conquered *Rávana* and was crowned at *Ayoddhya*, *Agastya* with others came to congratulate him ; and repeated certain connected matters overagain. An aerial voice then said it was a small thing to have overcome the ten-faced one, but that in *Saca dwipa* in the town, *Mayapuri*, there was a *Satà muc'ha* or o e with a hundred faces if he were killed, it would relieve the *dêvas*. Thereupon *Ráma*, with his brother *Lacshma na*, his wife *Sita*, and an army went in that direction. They severally mounted on *Hanumàn*, and went over. After some skirmishing *Satà muc'ha* himself came. *Sita* taking rockets in hand, launched them, and so killed him.

This feat over the party mounted once more on *Hanuman*, and came to *Cailaso*, where *Siva* and *Parvati* sat enthroned. *Ráma* and *Sita* bowed to them in homage, and they returned the salutation. At the desire of *Siva* and *Parvati*, *Ráma* shewed them his *visva rupa*, or universal form. In the end, while flowers were showered down from heaven, they returned to *Ayoddhya* and prospered : 37 leaves complete—at the end *Dasarat'ha satacam* 96 to 104 *vrüta* stanzas, praise of *Ráma* as the son of *Dasarat'ha*,

21. No. 215. *Jánaka rághavam.*

By *Benta pudi Krishnayya, padyas.*

In 5 *asvásas* complete.

Description of *Ayoddhya puri. Dasarat'ha*, ruling there, had four sons, *Ráma*, *Lacshmana*, *Bharata*, and *Sattrugnà*. Their mode of birth. *Ráma* and *Lacshmana*, by means of *Visvamitra*, visited *Mit'hila*—some circumstances by the way—*Parvati* came disguised as a *Curatti* (gipsy) and told *Sita* that *Ráma* would be her husband. The marriage of *Ráma* with *Sita*. Their return towards *Ayoddhya*. Affair with *Parasu Ráma* who was defeated. *Ráma's* reception at home ; and connected matters : leaf 168—230.

The book is long, of medium thickness, without boards.

22. No. 229. *Prasanna Rághava satacam, vrütta* stanzas 191.

An epitome of the story of the *Rámáyanam*, from the beginning, down to the end of the *púrva* portion; the return of *Rámu* after his conquest; 17 leaves; wanting the 11th with stanza 111 to 119.

The book is long, without boards, injured.

23. No. 238. *Kirartarjuniyam*,

By *Krishna*, composite metre.

1st and 2nd *asvásas* complete; the 3rd defective. *Vyasa* to *Dherma raja*, the latter directed *Arjuna* to go, and do penance at *Indra kiladri* (a hill) addressed to *Siva*, for the life destroying weapon. *Siva*, being aware, came with *Parvati*, and celestial attendants. One *Mucásura* was doing penance to obtain *Cailasa*. *Siva* turned him into a boar; which he appeared to hunt. *Arjuna* killed the boar with an arrow—no further here: leaf 142, 199.

The book is long, of medium thickness, has one board, recent in appearance.

24. No. 273. *Draupadi achayya valuvalu*, the endless evolving of *Draupadis'* garments. By *Vencata dasa*; verse and prose, mingled.

In a gaming match with *Duryodhana*, *Dherma raja* lost his kingdom. The former had envied the latter's prosperity. *Draupadi* was given up as a pledge: he ordered her clothes to be stripped off in public as a disgrace. *Krishna* miraculously caused her garments to multiply, as fast as others were stripped off. The work comes down to the sojourn of the *Pándavas* with *Drâupadi*, in a wilderness. At a later time *Krishna* told *Satyabhauma* that he helped *Draupadi*, on that occasion, because of her excellence, and chastity: 38 leaves complete.

The book is of medium size, without boards, much injured.

25. No. 281. *Sugriva vijayam*, mixed metre, incomplete.

The friendship of *Ráma* with *Sugriva*—the killing of *Váli* elder-brother of the latter, and crowning *Sugriva* in his stead: leaf 1—21, but 4, 5, 9, 12 wanting.

The book is of medium length, old, a little damaged.

26. No. 317. *Godugula vachanam*: prose.

An extract from the *Rámáyanam*; when *Ráma* paraded his army around *Lanca*, *Rávana* ascended the north tower to look on. *Ráma* being incensed, discharged an arrow, which cut the umbrella of *Rávana*, the fans &c., into pieces: nine narrow leaves, medium length, a little damaged.

27. No. 318. *Rághu vamsam*, the *tica* only of the 4th *sargam* complete, the 5th defective, 28 leaves.

The book is long, has no boards, looks recent.

28. No. 355. *Sita kalyána*, marriage of *Sita*—prose, incomplete.

The celestials made a complaint against *Rávana*, his brother *Cumbhacarna*, and others. *Vishnu* promised to become incarnate, and was born as a son of king *Dasarath'a*. *Visvamitra* took *Ráma* and *Lacshmana* to the *svayamvaram* of *Sita*. An account of their great beauty. *Visvamitra* made a speech—and there the account breaks off.

21 leaves, medium length, no boards, damaged—many such bits are wanting in the E. I. H. M.SS.

29. No. 415. *Rámáyanam, padyas*.

The *sundara* and *yuddha cándams* complete.

From *Hanuman's* first search after *Sita* down to her final rescue, and return to *Ayoddhya*; leaf 1—331, but many leaves in the midst are wanting.

The book is long, very thick.

30. No. 416. *Rámáyanam: padyas*.

The *yuddha cándam*: a fragment.

The highest number is 561, but many intermediate leaves are gone, there remain 186 leaves in all. This, and the foregoing ought to be one book.

This is long, thick, and has no boards.

30½. No. 417. *Uttara Rámáyanam*.

By *Tikkhana somayajin*: composite metre.

The birth of *Rávana*, *Cumbhakerna* and others—their penance—*Rhemba*—birth of *Sita*—birth of *Váli* and *Sugriva*—birth of Hanuman: their prowess.

After the war *Ráma's* dismissal of *Sita* to a forest: her residence in *Valmikis* hermitage—birth of *Cusa* and *Lava*—*Ráma's* horse-sacrifice—the horse caught by *Lava*—*Ráma* himself came—reconciliation effected by *Valmiki*.

The book is long, and thick.

31. No. 418. *Uttara Rámáyanam*.

By *Kâukati pápu ráju cavi; padyas*.

The 1st and 2nd *asvásas* the 3rd defective; 5th and 6th complete, 7th defective.

Agastya's visit to *Ráma* at *Ayoddhya* and subsequent discourse. The genealogy of *Rávana* deduced from *Pulast'hya*. *Rávana's* birth—penance—gifts acquired thereby. His war processions, with their varied results. The birth of *Hanumán*; detail of gifts received by him—protected from *Indra's* wrath—gift afterwards received—birth of *Vali* and *Sugriva*, and following events, inclusive of the war—*Sita* sent away to the hermitage of *Valmiki*—counsel taken as to an *asvamédha yágam*—breaks off: leaf 1—89; 71 leaves are wanting, then 160 to 188 right, without finishing.

The book is long, thick, with an iron pin.

32. No. 419. *Bála Rámáyanam, slócas* with a Telugu *tíca*, complete.

Three smaller leaves are prefixed, containing *slócas* only, from some other copy.

An epitome of the contents of the *Rámáyanam*, intended for schools : leaf 1—21.

The book is long, without boards.

32½. No. 420. *Bála Rámáyanam, slócas* 105, with the meaning in Telugu.

An epitome of the *Rámâyanam* for the use of schools.

The book is of medium length, thin, not old, yet somewhat decayed.

32¾. No. 421. *Bála Rámáyanam, slócas*, with *tíca* in Telugu.

An epitome of the *Rámáyanam*, for schools : 13 leaves and 4 leaves affixed; praise to *Ganésa*, no *tíca*.

The book is long, without boards, a little injured.

33. No. 422. *Vasishta Rámáyanam.*

Valmiki related to *Bharadwaja* the ethical instructions given to *Ráma* by *Vasishta*—on moral deportment—and on obtaining beatification.

This is an "accommodation" of the *Rámáyanam*—for sectarial objects : composite metre. By *Singhanárya*.

1st and 2nd *asvásam* complete 3rd defective—leaf 56—118=62.

These leaves are taken out from some other book; and the *book* so made is of medium size, much injured by worms.

34. No. 423. *Mülli Rámáyanam.*

By *Retna mülli*, daughter of *Attu kuru kesama chetti*—composite metre.

An abridgement of the *Rámáyanam*, in 6 *asvásas*, the 3rd wants leaves 81—84 ; the 6th has 3 *asvásas*—in all 102 leaves.

The book is long, of medium thickness, narrow leaves.

35. No. 424. *Mülli Rámáyanam.*

By *Retna mülli*, composite metre.

Abridgement—each of the 6 *cándams* reduced to an *asvásam*, except the last one, for which there are 3 *asvásams*. From the birth of *Rama*, till his return to *Ayoddhya*, and being crowned there : leaf 1—62.

The book is long, of medium thickness, without boards.

35½. No. 425. *Mülli Rámáyanam.*

1 *asvásam* for each of the five 1st *cándams: 3 asvásams* for the *yuddha cándam*—22 leaves.

The book is long, has no boards, is little injured.

35¾. No. 426. *Rangha nát'ha Rámáyanam, dwipada* metre.

The six *candams*, from the opening to the close of the poem, but the leaves are wanting in the midst, and the numbering of the leaves is not always legible.

The book is long, of double thickness, old, much injured, and especially at the beginning.

36. No. 427. *Rangha nát'ha Rámáyanam.*

By *Rangha nát'ha: dwipada* metre.

The *Bála—Ayoddhya—'Aranya—Kishkinda—Sundara—Yuddha, cándams*; but not complete.

Birth and adventures of *Ráma*, down to *Hanuman's* going to *Sanjivi* mount, to bring away a rock, &c.

The numbering of the leaves cannot be made out, because the book is injured.

It is long, thick, old, damaged.

36½. No. 428. *Rangha nát'ha Rámáyanam; dwipada* metre.

The *Bála* and *Ayoddhya cándams* want some leaves: the *'Aranya, Kishkinda*, and *Sundara cándams* are complete; the *Yuddha cándam* defective. Some of the leaves are numbered, some not—and there are 39 blank leaves—247 in all.

The book is long, very thick, near the beginning much damaged; the remainder looks recent.

37. No. 429. *Rangha nát'ha Rámáyanam.*

By *Rangha nát'ha—dwipada* verses 257.

1—5 *cándams* complete, the 6th or *Yuddha cándam* defective.

Sometimes known as the *dwipada Rámáyanam.*

The book is long, thick, with an iron pin, in some places damaged.

38. No. 430. *Rangha nát'ha Rámáyanam, dwipada* metre.

The *Bála—Ayoddhya—Aranya—Kishkinda—Sundara candams* are right, the *Yuddha cándam* defective.

Many leaves in the midst are wanting; the deficiency at the end considerable.

The book is long, thick, old, variously injured.

39. No. 431. *Rámáyanam, dwipada* metre.

The *Sundara cándam*, the embassy of *Hanuman* to discover *Sita*, and consequent proceedings: leaf 24—97, the 84th wanting.

The book is of medium length, without boards, injured.

40. No. 432. *Bháratam: 3 parvams.*

By *Tikkana somayajin.*

The *Sáuptica parvam, 2 asvásas.*

" *Stri* " 2 "

The *Máusala parvam* 1 *asvásam.*

Sáuptica—the device of *Asvadama*—his killing the children of the *Pandavas*, missing the fathers—next day *Bhíma* and *Arjuna* went to *Krishna*: and by his advice *Arjuna* gave his crown-jewel to *Parvati*; leaf 1—42.

Stri—Mourning of the women over relatives slain—burning the dead bodies; leaf 43—79.

Máusala—birth of an iron pestle in place of a child, owing to the curse of certain *Munis*: account of the destruction of the *Yadavas*: by advice, the pestle, (or mace) was filed to dust, to prevent its doing harm, and the dust cast on the sea shore. It sprang up in the shape of reeds, each one deadly. On a quarrel arising, the *Yadavas* seized these reeds, and with them killed each other, fulfilling the curse. Account of *Arjuna*, his going to burn the remains, after the slaughter. He gathered together the wives of *Krishna*—some wild, savage, people followed, and attacked the escort, carrying off some of the wives—the others *Arjuna* took safe to *Hastinápuri*: leaf 80—102.

Written on the label.

"The *ádi parvam* was once here: but was sent to Europe.

41. No. 433. *Bháratam—2 parvams.*

By *Tikhana somayajin.*

Dróna	*parvam*	5	*asvásams.*	*Maúsala*	*parvam*	1	*asvásam.*
Karna	"	3	"	*Maha prastanica*	"	1	"
Salya	"	2	"	*Sverga rohana*	"	1	"
Stri	"	2	"				

The *Dróna*, *Karna*, *Salya*, contain the battles under these leaders, the *Stri* and *Máusala* as above.

Maha prastanica the pilgrimage of the five *Pandavas* and *Draupadi*; and their severally dropping down dead by the way. *Dherma rája* left alone, went on, followed by a black dog: his desire to see his brethern in the other world. *Svergarohana*, description of two compartments, or divisions in the

other world, (as in Virgils Æneid): one penal and purifying; the other one a happy world. *Dhermá rája* was first shewn the purgatory (or Tartarus) and with surprize, saw his brothers there, in a state of suffering. *Náreda* told him the reason. *Duryodhana* and his friends had first done some good, and the merit was first rewarded. The *Pandavas* had committed some sins, these were first punished; after a while the case would alter, and a reverse, in either case, occur.

The book is long, doubly thick, very slightly injured.

42. No. 434. *Bháratam*: the *ádi parvam.*

8 *asvásas*, complete, composite metre.

The version by *Nannayya bhatt.*

Su'a to other *rishis* in the *Naimisara vanam.* An outline of the 18 *puránams*—serpent, and *Garuda*—death of *Paricshita*—the *sarpa yagam* to kill snakes, by *Janamejaya*—*Vyasa* sent *Vaisampoyana* to narrate to *Janamejaya* the various details of the *Bháratam*—birth of *Vyasa*—of *dévas*—of *daityas* and *danavas*—*yacshas*—*gandharbas*, &c., birth of various *bútas* or goblins—genealogical list of kings—the lunar line, and matters relating to the parentage of the *Pándavas*—the devices of their enemies, under *Duryódhana*—the deceptive house of wax—the marriage with *Dráupadi*, &c.

252 leaves, 20 leaves wanting in the midst.

The book is long, very thick, old, and much damaged.

43. No. 435. *Bháratam; padyas.*

By *Nannayya bhatt*: the *ádi parvam,* in 8 *asvásams*; see the next No. leaf 1—203.

The book is long, very thick, with a wooden pin.

44. No. 436. *Bháratam, padyas.*

By *Nannayya bhatt*: the *sabha parvam*. In two *asvásams.*

The building a hall of audience in *Indracaprest'ha*, by *Moya*—*Náreda's* advice—the *raja sivya yágam*—the killing of *Jarasandha* by *Bhima*—and during the progress of the *yágam*, the killing of *Sisupala* by *Krishna* with his army—Afterwards *Duryódhana* having been affronted, consulted with *Sacuni* about killing *Bhima*—the gaming match with dice—and results—among them *Draupadi* publicly stripped of her garments—the departure of the *Pandavas* for the wilderness leaf 3—61.

The book is long, without boards, two leaves are damaged.

45. No. 437. *Bháratam, padyas.*

—the *Udyóga parvam* in four *asvásams.*

The embassy of *Krishna* before the war; and the warlike preparations for combat.

The book is of medium length, thick, neat writing.

46. No. 438. *Bháratam; padyas.*

By *Tikkana sómayajin*: 3 books.

1. *Karna parvam*, in three *asvásas*: the 16th and 17th days fights, under *Karna* as leader.

2. *Salya parvam* in 2 *asvásas*, the 18th day's fight, under *Sálya*, who was killed at mid-day. Thereupon *Duryódhana* succeeding, took refuge in a water-pool. *Bhima* went in; fought with him there; and killed him with his mace.

3. *Sáuptica parvam* in two *asvásams.* Mourning for 108 sons of *Dritarashtra*: *Asvadhama* made general—his plot to kill the *Pandavas*, frustrated by *Krishna*—instead, he killed the sons of the *Pandavas*. Fight between *Arjuna* and *Asvadhama*, *Vyasa* advised to take blood from the head of *Asvadhama*, as he was a *Brahman*, and *chiranjivi* or immortal. A rocket launched by *Asvadhama* was turned aside by *Krishna*: 151 leaves in all, and 6 blank.

The book is long, and thick.

47. No. 439. *Bháratam; padyas.*

By *Tikkana sómayajin*: two books in transposed order—*Strî parvam* and *Salya parvam.*

Salya parvam as above leaf 31—102.

Strî parvam—grief of the women over the dead bodies of the slain. As *Bhima* had killed *Duryodhana*, the latter's father formed a device to kill him, by an embrace. *Krishna* substituted an iron image: leaf 1—38.

The book is long, somewhat thick.

48. No. 440. *Bháratam padyas.*

The *Bhishma parvam* in 3 *asvasas.*

The *Dróna parvam* in 5.

By *Tikkana sómayajin.*

The battles under *Bhishma* and *Dróna* leaf 1—263.

The book is long, and very thick.

49. No. 452. *Vasishta-rámáyanam.*

By *Singhanárya*—composite metre.

In 5 *avasams* as if from *Valmiki* to *Bháradwaja.*

1st *asv:* The birth and rearing of *Ráma, Visvamitra* came to *Ayoddhya—Ráma* asked, and *Visvmitra* replied; dissuading him from a secular life—and preferring the ascetic *vairagyam.* Then *Vasishta* spoke concerning the three stages of beatification or *mù mocsham.*

2nd *asv. Vasishta* related to *Ráma,* by many legends and examples, the origin of the world.

3rd *asv. Vasishta* to *Ráma* the legends of *Sucra—Dána—Bhima—Dácúra—Diva désa;* by these five examples he explained the state of this present world.

4th *asv. Vasishta* to *Ráma* on virtue and vice: king *Janaca—Bali—Prahláda—Gáti* (father of *Visvamitra*) *Udlacan—Suragu—Bhasa—Vidahavya—Ahasapatya;* by these *itihasas* or ancient stories, he explained how any one may serve, and please the Divine Being, even in a secular state of life.

5th *asv. Vasishta* to *Ráma*—legends of *Basunda—Deva puja—Chilca Silácya—Arjuna—Sata rudra—Vetalá—Bhagirati—Sic'hi dvaja—Kirata—Chintámani—Gaja—Sudali—Kaja—Mitya purusha—Brunji—Icshsvacu—Vyása—Bhumigopa*—by these example, he explained the ascetic life of a gymnosophist.

The book is long, of medium thickness, leaves new, boards old.

50. No. 453. *Rámáyanam; padyas.*

The *Bála cándam*: defective.

Description of *Ayóddhya—Dasarat'ha's* desire for a son—birth of four brothers. *Visvamitra* having come, asked that *Ráma* and *Lacshmana* might be sent to protect their sacrifices, by driving away *racshasas* that troubled them. On receiving a refusal *Visvamitra* was angry—so far only here.

—2 leaves fragment—*slócas*—the wife of *Dilipa rája*—amorous sports described.

—2 leaves fragment, *slócas,* description of *Ganga.*

—2 leaves fragment—*slócas*—the marriage pandal (or booth) of *Dilipa,* and the crowd of guests assembled.

The book is long, thin, recent, has no boards.

51. No. 454. *Rámáyanam, padyas.*

1. *Bala*	*cándam*	by	*Mallicarjuna.*
2. *Ayoddha*	,,	by	*Rudra deva.*
3. *Aranya*	,,	by	*Bhascara.*
4. *Kishkinda*	,,	by	*Mallicarjuna bhatt.*
5. *Sundara*	,,	by	the same.
6. *Yuddha*	,,	by	*Mánasáyiyárya.*

This last begins, but does not finish : the first 5 seem to be complete.

Leaf 1—300, but 77, 78, and 144—163, wanting.

The book is long, of double thickness, some leaves injured.

52. No. 455. *Bháscara Rámáyanam,* composite metre. The *Bála Ayoddhya—Aranya—Kishkinda—Sundara—Yuddha cándams.*

In the *Kishkinda candam* three leaves from the midst are wanting.

The book is long, and very thick, recent, and beautiful hand writing.

53. No. 561. *Prabhávati pradhyumnam.*

By *Sura :* composite metre : leaf 1—12 defective.

Indra went to *Dwáraca,* to see *Krishna ;* and after salutations, told him that one *Vajranac'ha,* by the force of gifts received from *Brahma,* troubled gods, and men, *Krishna* replied that, on completing his father's sacrifice, he would attend to this matter ; thus dismissing *Indra,* and beginning the sacrifice—breaks off.

The book is of medium length, and is without boards.

54. No. 466. *Bharatam ;* composite metre : the *zánti parvam*—fragment, leaf 13—56.

Krishna and *rishis* condoled with *Dherma raja.* And *Bhishmácharya* spoke on the duties of kings, and general ethics.

The book is of medium length, and much damaged.

55. No. 467. *Bháratam* 18th book.

The *Svergáróhana parvam* 1st *asvásam* defective, the 2nd complete.

The visit of *Dherma raja,* survivor of the *Pandavas,* to the other world, and the sights seen there : *v ; supra.*

The book is small, and recent.

56. No. 470. *Rámáyanam, dwipada* metre—the 5th book, or *Sundara cándam,* defective at the end.

The exploring visit of *Hanuman* to *Lanca,* and following events.

The book is long, and thin, without boards and damaged.

57. No. 471. *Rámáyanam*: a fragment of the *Yuddha cándam*, a few stanzas.

Some wild men (*Vanaras*) went, and killed **Mandótari**, wife of **Rávana**; and destroyed the **Patala homa** or infernal fire-offering, that **Ravana** was making. Afterwards **Ravana** set his army army against **Rama**—to the beginning of the combat; 4 leaves only.

The book is of medium size;

58. No. 481, For Sect: 1 see XXX.

Sect. 2. *Rámáyanam* 218 *charanas* of a kind usually chanted by women, and containing an abstract of the *Rámáyanam* for sec. 3 see XXXI.

The entire book is somewhat long, and thick, looks recent.

59. No. 487. *Rámáyanam; padyas.*

By *Bhascara cavi.*

1 *Bála candam*, 1 *asvásam*, 2 *Ayoddhya c.*, 1 *asvásam*, 3 *'Aranya c.*, 2 *asv*: 4 *Kishkinda c.*, 1 *asv*: 5 *Sundara c.*, 1 *asv* ; 6. *Yuddha c*—defective 63 blank leaves at the end.

The book is long, and very thick, with a brass pin.

60. No. 488. *Bharatam: padyas.*

By *Tikkana somayajin.*

The *udyóga parvam* 1st *asv*: complete.

The 2nd defective. Embassy of **Krishna, Duryoddhana's** proceedings, preparations for war.

The book is long, thick, but ½ is blank leaves, recent.

61. No. 489. *Bháratam—padyas.*

By *Tikkana somayajin.*

The *Udyóga parvam* 4 *asvásams.*

The **Pandavas**, after quitting the wilderness, disguised themselves for one year. Messages from them to **Dritarashtra**, and **vice versa**; **Duryoddhana** would not listen to **Krishna**; and behaved treacherously to him. Assem ling of troops on either side—warlike preparations—battle array: leaf 1—214.

The book is long, thick, recent.

62. No. 490. *Bháratam—padyas.*

By *Tikkana somayjin*—3 books.

1. *Salya parvam*, 2 *asvásams.*
2. *Sávptica* ,, 2 ,,
3. *Stri*, ,, 2 ,,

Vide 46 No. 438, this is another copy.

1. On the death of *Karna*, the command was given to *Salya*—fight and death; great slaughter: *Kripachin*, *Asvadhama*, *Krita verna* and *Duryodhana* remaining, the latter hid himself in a pool of water. Fight hand to hand with *Bhima*—the *gada* of the latter prevailed. After the victory *Krishna* and *Vyasa* went to *Gandári dévi*, mother of *Duryodhana* to console and appease her; apprehensive of her curse. The three went, and saw the body of *Duryodhana*; and *Asvadhama* became general.
2. The device of *Asvadhama* to destroy the *Pandavas* by a night attack. *Krishna*, knowing this device, caused the *Pándavas* to move off; their children were killed. *Bhimo*, *Arjuna* aud *Krishna* went and took off the crown-jewel from the head of *Asvadhama*; *Dráupadi* was consoled in her sorrow.
3. Visits to console *Dritarashtra*—his device to crush *Bhima* frustrated. *Gandari dévi* and other women uttered lamentation over the slain. Dead bodies burnt. *Dherma raja* recognizing his elder brother *Karna* wept, burnt his body.

The book is long, of medium thickness, recent.

63. No. 491. *Bháratam: padyas.*

The *Udyóga parvam*, 1—4 *asvásams*, *vide supra* 61, No. 489.

Bhishma made general of the *Kauras*; after the rejection of all proposals towards an accommodation—war prepared.

The book is long, of medium thickness, very slightly injured.

64. No. 492. *Bháratam; padyas.*

By *Nannayya bhatta.*

The *'Aranya parvam* 1—7 *asvásams.*

After the gaming match, the sojourn of the *Pandavas* in the wilderness—*Bhima's* encounter wirh a *racshasa*, named *Kimmira*, and another named *Jadasura.*

Arjuna's penance, and procuring a deadly weapon—*Indra's* lessons, and devices. *Arjuna* released *Duryódhana* from a *gandharba's* hands. Many *rishis* came to condole with *Dherma rája*, in his affliction—the episode of *Nala*; events of 12 years passed in a wilderness.

The book is long, very thick, recent.

65. No. 505. Fragment of the *Rámáyanam*, composite metre.

Some circumstances in the life of *Rama*, after the war. . A few names of kings of the solar line: leaf 110—120—possibly some admixture from the *Raghu vamsa.*

The book is long, old, without boards, damaged: many like bits were found to be missing in the E. I. H. MSS.

66. No. 508. *Mülli Rámáyanam.*

By *Mülli·amma*, composite metre, extracts—some stanzas from the *Yuddha cándam*—Some others from the message by *Angada*—with the remonstrances of *Mandotari* against war.

The book is of medium length, thin, has no boards the numbers on the leaves not regular.

67. No. 518. *Ráwáyanam : padyas.*

It is called *Bháscara Rámáyanam;* though in part the work of other persons.

1. *Bálá*	*Cándam,*	by	*Mallicarjuna.*
2. *Ayóddhya*	,,	by	*Rudra déva.*
3. *'Aranya*	,,	by	*Bháscara*, 2 *asvásas.*
4. *Kishkinda*	,,	by	*Mallicarjuna.*
5. *Sundara*	,,	by	*Bhascara.*

From the birth of *Rama*, down to the return of *Hanuman* from *Lancá*, with a report of the discovery of *Sita's* abode ; appeasing the grief of *Rama*, and his associates.

The book is long, of treble thickness, quite recent in appearance.

68 No. 532. *Hari vamsam, padyas.*

By *Yarrayya :* complete.

1. *purva bhágam* 1—9 *asvásams.*

2. *uttara* ,, 1—10 " as if from *Vaisampayana* to *Janamejaya.*

The *Manuvantaras* —solar line of kings—the *Yadu vamsam—avataras* ; especially that of *Krishna*—his sports—his killing *Camusa—Naracasura*, *Sisupala*, *Jarasandha ;* war with *Banásura ;* and a great variety of other matters ; needless to detail, as the work is translated into French ; leaf 1—249. 21 blank leaves.

The book is long, of double thickness, and in very small handwriting.

69. No. 535. *Bháratam : padyas.*

The *Virata parvam* 1—5 *asvásams.*

The *Pándavas* in disguise were servants to the king of *Virata-desam* for one year. *Kichaca*, the kings son, coveted *Dráupadi*. *Bhima* took him to the fields, where *Saha deva* was tending cattle : these cattle were forayed by *Duryodhana*. Other adventures. *Bhima* killed *Kichaca.*

The book is long, of medium thickness.

70. No. 543. For Sect. 1, see X.

Sect. 2. *Rámáyanam—padyas.*

1. *Bála* *cándam* leaf 239—251=12.
2. *Ayoddhya* „ „ 262—272
3. *Aranya* „ „ 2¼

The book is long, without boards.

71. No. 546. *Uttara Rámáyanam; dwipada* metre. By *Gudda Bhuvipa.*

Agastya's visit to *Ráma,* and his narrating the genealogy of *Rávana* and a repetition of the war—with the banishment of *Sita* and *Ráma's* return to *Vaicont'ha:* leaf 1—125 complete.

The book is long, and somewhat thick, damaged by insects; though looking recent.

72. No. 609. *Adiyátma Rámáyanam,* known also as *Sita rámánujaneyal samvátám;* composite metre; by *Párasu ráma pantula linga murti cavi.*

In 3 *asvásas* complete; 79 leaves.

By *Parvati* to *Siva* and by *Sita* to *Hanumán;* the latter portion stated to be from the *Brahmanda puránam.*

An abstract of the *Rámáyanam,* and the great benefit of reading it amplified.

Hanumán, further asked concerning the *yóga nirnayam,* or ascetic. doctrine and *Sita* replies to *Anjinéya.* By this doctrine she praises *Rama.*

[This book is sectarial, availing itself of the popularity of the story of the *Rámáyanam* to teach *Saiva* matters].

It is of medium size, and has no boards.

XXVIII. Sacti, or female energy system.

[This system is mixed up with books under XXII. There are only two distinct palm leaf M.SS. but much more *supra* under the 2nd family Sanscrit M.SS. paper books].

1. No. 172. *Raja mahéndra syámalámba satacam;* 100 *sîsa padyas* on 16 leaves.

A devotee variously praises the *Sacti,* under the name *Syáma* (dark colored) or *Parvati;* and invokes the aid of this power, to nullify the fruit of his enemies' devices: a counter-mine against malignant spells, which belong to this system.

The book is long, somewhat old, has no boards, and is damaged.

2. No. 464. For Sect. 1, see XVI.

Sect. 2. Another copy of the above *satacam* 62 *sisa* stanzas, defective—as above, the locality refers to Rajahmundry.

The book is long, and without boards.

XXIX. Saiva.

1. No. 36. *Vira mahésvaráchárya sangraham.* Rendered into Telugu by *Vilamparvata mantri* from a Sanscrit work by *Nila kanpt'ha nága nat'ha : dwipada*, metre, 1—10 *asvásams*, complete.

1. *asv:* excellence of cow-dung ashes.
2. „ „ of eleocarpus beads.
3. „ „ of the five lettered charm.
4. „ „ of the name *Hara* (*Siva*).
5. „ „ of the special night of *Siva*.
6. „ „ (not examined.)
7. „ „ the legend of *Marcandeya*.
8. „ „ the curse of *Bhrügu*, on *Vishnu*.
9. „ „ the legend of *Sarpabhéndra*.
10. „ an account of *Vyasa muni*.

The whole is filled up with various tales of a *Savia* bearing.

The book is long, thick, recent.

2. No. 51. *Ganga kalyánam; dwipada* metre.

By *Gangádharya cavi*, complete. Said to be from the *scanda puranam*, and narrated by *Bhishma* to *Arjuna*.

Ganga was the creation of *Brahma*. By a curse on *Brahma*, *Ganga* was born on earth, and found in the woods by a hunter, who reared her as his daughter: *Náreda* told *Siva* of her beauty. *Siva* saw her, and married her, placing her on his head. Going to *Cailasa*, a quarrel between *Parvati* and *Ganga* ensued. It was made up by *Siva*. [Some hieroglyphic of the moon's influence replenishing the Ganges, misunderstood, and turned to low sensualities].

The book is long, thin, very slightly injured.

3. No. 53. *Rudracsha mahátmyam.*

By *Parvata rája lingayya cavi; dwipada* metre, complete. *Bháradwaja* to *Ráma*.

Ráma going to the hermitage of *Bháradwája* found there *Vasishta*, and other *munis*. On being asked *Bháradwája* related the excellency of the eleocarpus beads detailed in the *Padma puránam*.

When *Siva* destroyed the three towns, the tears that fell from his eyes caused a shrub or tree to spring up; which produced these berries, or beads. Their excellence, and legends of various persons who by their use obtained beatification. Compare, page 471 *supra* 80.

The book is of medium length, thin, without boards, a little damaged.

4. No. 59. *Mritanjaya vilásam*, sports of *Siva:* varied metre.

By *Sri curmi nát'ha cavi* 1—3 *asvásas.*

This is a tale from the *puránas* of *Siva's* marriage with *Parvati*, and *Ganga.*

The mountain king had a daughter and when she grew up *Náreda* spoke to her concerning *Siva's* excellency. She went to a wilderness where *Siva* was doing penance. The celestials being afflicted by *Taracásura* advised *Manmata* to attack *Siva;* seeing that if he married *Parvati* then *Shan muc'ha* would be born; and would destroy the *asuras.* Accordingly *Manmata* launched an arrow at *Siva;* but *Siva* burnt him up by opening his frontlet eye. On the deprecatory complaint of *Rati*, her husband was restored to life; but invisible to all but herself. *Parvati* disappointed returned home. She again went into a wilderness to do penance; the object being to obtain *Siva* as a husband. A *Brahman* adopted a device, in going near to *Siva* and calling him opprobrious names; by retreating, when persued, he led *Siva* on, near to *Parvati*—*Siva* enquired who she was, and the design of her penance. She told him her birth; and that she wanted him as a husband. *Siva* assented, and took her to *Cailasa.* The marriage was attended by so great a concourse, as to incline the mountain on one side; and *Agastya* set it right again—subsequently *Siva* became acquainted with *Ganga;* and a dispute arose between the two goddesses.

The book is long, of medium thickness, looks recent.

5. No. 60. Sect: 1. adoration by a devotee in 64 prose paragraphs, each one ending with *Bhaváni sancara*, a name of *Parvati*, and *Siva.*

Sect: 3. *Dîcsha bodha, dwipada* metre from the *Siva puránam* delivered to an assembly of people sitting; reading to them extracts, on *Saiva* instructions by *Basava deva.* In three *asvásas* complete.

The whole book is long, thick, recent.

6. No. 73. *Sánanda charitra*, legend of *Sananda dwipada* metre —2 *asvásas* complete; the 3rd wants one leaf.

Suta rishi to other *rishis*—a tale, and as such relative to XXX; but it has a special *Saiva* bearing.

Sánanda was the son of *Vimala gupta*. After some intermediate events he went to *Yama puram* (like Æneas ad infera) and saw there four gates with compartments ; and the different punishments awarded to different sins. He asked if their sins could not be pardoned, and *Yama* replied they could not now ; bnt that, during life-time, a little homage rendered to *Siva* would obviate such punishment. *Yama* himself repeated four tales with reference to four classes of sufferers, 1 a *Brahman*, 2 a washerman, 3 a man and woman, 4 a *kirata* hunter, or savage. As to 3 a serpent bit them both ; but as the sacred ashes were on the woman's person, she was saved from death. The punishment of women detailed. These were delivered through the merit of *Sánanda*, and they were taken with him, on one car, to, *Cailasa* ; he, in front, repeating the 5 lettered *saiva* spell. [Some copies have it that *Sánanda* at the stupendous sight involuntarily exclamined *namasivayi*, ; and that, by the potency of this spell, all the condemned souls took flight, and left the world of *Yama*] *Yama* went to *Siva*, and complained of the loss of his prey ; but *Siva* excused the matter on the ground of the great merit of *Sánanda* ; and civilly dismissed *Yama* to his place.

[There is a Roman Catholic legend so much resembling this one, in the outline as to cause a conjecture whence it came].

The book is long, thin, has no boards, is recent in appearance.

7. No. 82. Sect : 1. *Cálahasti linga satacam*, 100 *sisa* stanzas, 23 leaves.

Sect 2. *Parvati gajancusham*, 156 *vrütta* stanzas—*Siva* the only god.

For other Sections see IX.

8. No. 92. *Gana stâutyamana satacam.*

By *Peggada nāga raju cavi*; 103 *vrütta* stanzas, complete.

A devotee of *Siva* praises the several *ganas* of *Siva's* world ; giving to each one a stanza : *gana* means a company, or host. There are 1 000 *ganas*, as usually reckoned, but this book reduces the number. *Mutatis mutandis* "the innumerable company of angels" is similar in meaning.

The book is of medium length, thin, recent.

9. No. 112. *Sarvésvara satacam.*

By *Annayya* : 123 *vrütta padyas.*

Special laud of *Siva*, complete ; 13 leaves, 2 broken.

The book is long, without boards, damaged.

10. No. 117. *Sri cálahasti satacam.* 100 *sisa* stanzas, complete. Praise to *Siva* with various *Saiva* matter.

The book is long, thin (30 leaves) has no boards.

11. No. 119. *Vira bhadra satacam, vrütta* stanzas 1—72 and 85 —94; leaf 1—12, 14, 15.

A devotee praises *Vira Bhadra* a warlike emanation from *Siva,* in general terms, and not as any local god.

The book is long, old, a little damaged.

12. No. 124. *Balhana charitra, dwipada* metre, by *Gangadharya cavi,* as if told by *Suta* to *Savunaca rishi.*

By a different author, but the same subject as 19 No. 150 *infra.*

The book is long, thin, without boards, recent.

13. No. 128. *Ráma lingésa satacam,* in 98 *sîsa* stanzas. Praise of *Siva* founded on the legend of *Ráma* having fixed a *linga* symbol at *Rámiseram.*

The book is long, thin, without boards.

14. No. 130. Two pieces.

1.) *Balhana charitra, dwipada* metre, defective—legend of *Balhana rája.*

This king had two wives *Chellama* and *Mellama. Náreda* reported his not refusing any request, to *Siva;* who came, as an ascetic, and asked for a chaste woman to serve him—not more; several leaves are left blank.

2.) *Kora vánchi: Parvati* as a *curatti* or gipsy fortune-teller, related in a serious, or moral manner the first formation of the fœtus in the womb; with its monthly growth—birth—and some matters after birth—mixed metre.

15. No. 138. *Balhana charitra, dwipada* metre, 18 leaves. *Suta* to *Savunaca.*

By *Gangadharya cavi,* see 12 No. 124.

The book is long, old, without boards, somewhat damaged.

16. No. 141. *Pramata gana mála; dwipada* metre.

A string of 1,000 names of the celestials of *Siva's* world, applicable to himself as their lord; for recital to obtain pardon, and all other benefits; and, in the end, beatification; leaf 10—18 defective—has a probable connexion with XXXIII.

The book is long, slightly injured.

17. No. 147. Three pieces.

1.) *Balhana caviyam.*

Nâreda came to a very liberal king named *Balhana,* and discoursed with him on the sacred ashes. The five lettered spell, the legend of Benares, and origin of the Ganges, the sacred beads, and the benefit of homage to

Siva; and, having set him right as to all these, went to *Cailasa*, and reported his liberality to *Siva;* who, to try him, took the form of an ascetic; came and asked him for a faultless woman. As no one such could be found in the town, the king gave up one of his own wives. *Siva* afterwards took both husband and wife to *Cailasa.*

2.) *Siva yoga sárom*—composite metre.

By *Ganapati deva*—4 *asvásas* complete.

Many matters on the *Saiva* ascetic system of mystic order.

3.) *Bhimésvara pura puránam.*

By *Srî nat'ha*—composite stanzas.

In 6 *asvásas* complete.

The site is on the Godavery river, in or near the Cuttack province.

Legendary tales of bathing pools, and the like. One is that *Vyasa,* and his disciple were cursed by *Siva*, and in consequence born at *Cási.* He met with *Agastya* who condoled with, and led him to *Bhimésvara-puram;* where, in the end, the local form of *Siva* removed the effects of the curse. Like tales, to amuse the lowest order of intellect.

The whole book is long, very thick, looks recent.

18. No. 149. *Guhása linga satacam,* 106 *sîsa* stanzas.

A devotee ascribes to *Siva* many of the perfections of art and nature; founding praise thereon; and asking for benefits and protection: some moral matters intermingled.

The book is long, thin, without boards.

19. No. 150. *Balhana charitra,* legend of *Balhana:* composite metre.

By *Timmana cavi,* in 3 *asvásas* complete.

Said within to be from the *Basava puránam;* which is doubtful.

Balhana of the solar line ruled in *sindhu catacam*, and was very liberal. He had two wives *Chellamámbà* and *Mellacámbà*. He was performing a service to *Siva*; *Náreda* reported thereon to *Siva;* who, to try him, assumed the form of an ascetic; and asked for a chaste woman of the most excellent kind. No one such being found, in the entire town, the king gave up *Chellamámbà*. When she came she embraced *Siva's* feet. He assumed the form of a child in her arms; which the king knew to be *Siva* by the frontlet eye. *Siva* assumed his proper form, and gave to both beatification [strange taste which such a legend can please.]

The book is long, thin, has no boards.

20. No. 164. For Sect. 1 see XXIV.

For Sect. 2 see XVIII.

Sect. 3. *Gâuri kalyánam—padyas.*

By *Nága bushana.*

The 1st and 2nd *asvásams* wanting; the 3rd complete.

The celestials of *Siva's* world, putting on various appearances, danced before *Siva*. Mount *Mandara* was desired; and *Siva* with *Uma* dwelt there. The celestials thinking it would be ill for them, if *Siva* had a child, prayed him, and he consented to do as they desired: these and other matters. The marriage would, of course, occupy the sections wanting: leaf 1—153—and 182—207.

The entire book is long, very thick, recent.

21. No. 189. For Sect. 1 see XII. For Sect 2 see XXXII. Section 3 *Sómésa satacam.* 111 *sîsa* stanzas, on 31 leaves, by *Sóma cavi.*

In various ways a devotee praises *Siva.* This piece has a relation to XVI.

22. No. 204. *Brahmara manóhara satacam,* 162 *vrütta padyas* on 16 leaves.

A devotee in various ways praises *Siva* under the title of *Brahmara manóhara*: one leaf, accounts: some blank leaves at the end for book making.

This one is long, thin, without boards.

23. No. 213. *Sóma vára mahatmyam—dwipada* metre. Discourse between *Vasishta* and *Náreda.*

To illustrate the great benefit of the *sóma vrüta* [a penance to *Siva* on Mondays] a tale is told of a trader named *Dhanaphalam,* and his wife *Chandramaca,* who were very avaricious, and had a child without proper developement of features: afterwards hearing concerning this *vrüta* and attending to it they had a handsome child, named *Ayalu.* A *Brahmacásura* (or ogre) in that country, sought for the child, in order to kill, and eat it. He seized it; and opening his mouth to devour the child, he could not close it, by reason of this potent *vrüta.* He then took the child under his arm to his den. The parents sought for a *mantra siddha* or sorcerer; by whom accompanied the father, the mother, and a police man, went to the place; but on seeing the ogre, they were afraid. *Siva* appeared, and took the child, with its parents, to *Cailasa*; very kindly adding the ogre, and the king of the town. [This piece has the appearance of a *jangama* legend].

The book is of medium size, recent.

24. No. 227. *Cala hasti satacam* 95 *sisa* stanzas on 23 leaves. In the midst 37 to 44th stanza wanting. A devotee in various ways, praises *Siva*. At the end 4 leaves, names of years and months.

The book is of medium length, and has no boards.

25. No. 231. Fragments.

1.) One leaf multiplication table 2.) *Cála hasti satacam* 95 *vrütta* stanzas on 12 leaves, defective, and 3 blank leaves.

A devotee variously praises *Siva*, and implores his protection.

3.) Four *sîsa* stanzas on *Siva*, and his enjoyments, in the form of a dream. "I saw" says the writer, but *who* not known, leaf 1.

The book is of medium length, has no boards, slightly injured.

26. No. 233. *Siva parijátam:* mixed metre; *Siva's* paradise flower.

On the love pains and dejection of *Parvati*, when *Siva* was with *Ganga*; and, on the other hand, the like sufferings of *Ganga*, when *Siva* had returned to *Parvati*. *Náreda* brought a celestial flower to *Siva* which he gave to *Parvati*; a messenger from *Ganga* saw this gift, and reported it to her mistress. *Ganga's* jealous anger—no further, 26 leaves in confused order.

The book is of medium length, old, without boards, much in jured.

[The *Saivas* are very jealous of the popularity of love-tales about *Krishna*: this piece is a mere imitation of a very popular episode in the last portion of the *Bhágavatam*].

27. No. 234. *Siva líla vilasam*, composite stanzas the 1st *asvásam* defective.

By *Timma cavi*, he says *Bhishma* told it to *Arjuna*.

The birth of *Ganga*, and a curse on her—hence she was reared in the house of *Sampadayya* (a fisherman). *Náreda* went to *Cailasa* to salute *Siva*--so far only 15 leaves.

—Another copy 3 leaves from the beginning the rest wanting : leaf 3—18 in all.

This book is of medium length, thin, without boards, recent.

28. No. 239. *Sánanda ganésvaram*.

By *Cavi linga; dwipada* metre.

1, 2 *asvásas*, the 3rd not finished.

Purna vitta's son *Sánanda*, hearing of the sufferings in *Yáma's* world, went thither; saw them; and received a recital from *Yama*. Out of compassion he taught the sufferers the five lettered *Saiva* spell, and took them away with him to *Cailasa*. Vide supra No. 73.

The book is of medium length, thin, without boards.

29. Vo. 243. *Mrितanjaya vilásam,* mixed metre, only the 3rd *asvásam.*

On the negociation by *rishis* for the marriage of *Parvati,* the daughter of *Giri raya,* to *Siva,* and the subsequent marriage : 20 leaves.

The book is long, somewhat old, and a little damaged.

30. No. 268. *Rudracsha mahima.*

By *Lingana; dwipada* metre, in 2 *asvávas* complete : leaf 1—24. *Siva* under the form of a *muni,* named *Sambu-bhattar,* told to *Ráma* before *Vasishta* and others, the excellence of the *rudracsha* beads ; which *Ráma* had desired to know. The legend is that *Siva* shed tears at the destruction made by himself ; and the tears that so fell to the ground sprang up as shrubs, and produced berries, having from one to fourteen facets. The various excellent qualities of these dried beads ; the mode of wearing them, with the benefit of so doing : detailed by examples from various old legends.

The book is somewhat long, recent.

31. No. 270. For Sect. 1 see X.

Sect. 2. *Cāla hasti linga satacam.*

99 *sîsa* stanzas, leaf 3—23 defective.

A devotee praises *Siva.*

The book is long, and without boards.

32. No. 275. Two pieces.

1.) *Mritanjaya vilásam,* mixed metre.

By *Curma nát'ha*—the 1st *ulásam* only.

The birth of *Parvati,* as the daughter of *Parvata raya,* and *Menaca dévi. Náreda* came, and said she would marry *Siva.* He went, and did service to *Siva. Indra* incited *Manmata* to destroy the merit of *Siva's* penance—the assault prepared—so far only : 12 leaves.

2.) *Siva stuti* : praise of *Siva* 4 leaves ; also *amba stottra* praise of *Parvati—Kirtanas,* songs—a few sanscrit *slócas* ; the subject that, if any one forsake his caste he ought not to be again received.

The book is long, and thin, has no boards, is recent in appearance.

33. No. 286. *Rudracsha mahatmyam,* on the excellence of the sacred beads.

Siva and *Parvati* did semblance of homage to *Sri Ráma,* and then told him the value of these beads ; which in different varieties, have a different number of facets, from two up to fourteen—the reward of wearing each kind is also different. Legend of a bad son, named *Cshána lila* ; and

of another person named *Gana karna,* who killed his elder brother—the benefit they derived from wearing the beads. Other examples of the virtues of these beads—In *dwipada* metre complete.

The book is long, thin, old, without boards, very much damaged.

34. No. 293. *Anubhava sáram : padyas.*

On devotion, pietism, *vedanta* bearing ; incomplete—it may possibly be *Vira Saiva,* not certain.

Book of medium length, thin, injured.

35. No. 322. *Panditárádhana Siva puja karma—dwipada* metre 14 leaves.

A woman named *Sura mambayi* asked of a man, doing penance, how homage ought to be rendered to *Siva.* He told her the mode of ritual homage to *Mallicarjuna* (a name of *Siva* at *Sri sailam,* and at Humpee). A mere fragment.

The book is short, has no boards.

36. No. 324. Sect. 1. *Gana Sáutananyabyana satacam.* 103 *vrütta* stanzas, 21 leaves. Praise of the companies of celestials, in *Siva's* world. See XXII.

37. No. 325. Four pieces.

1.) *Yáganti vári bhusha; sutras* with a *tica* in Telugu. Extracts as alleged from an *upanishada,* and from the body of the *vedas.*

Each extract is explained in a favorable reference to the *Saiva* system, as making *Rudra* the most important agent in all things ; 26 leaves. The writer's own name is not given ; but *yáganti varu* implies one of the family, known as *yága.*

2.) *Vira bhadra dandacum,* 2 leaves.

Praise of *Vira bhadra,* grounded on his origin, at the sacrifice of *Dacsha,* and actions consequent thereto.

3.) *Siva kirtana* 1 stanza on 1 leaf.

4.) *Sringara;* two stanzas on 1 leaf, addressed to a woman in her praise; and at the end 14 leaves blank.

38. No. 329. *Kédari vrüta cadha :* prose.

Parvati asking, *Siva* replied.

A tale concerning homage to *Siva's* emblem in a wild, or forest.

A *Brahman* named *Prabhudara bhott* had two daughters named *Punyavati* and *Bhagyavati* (*sicut* piety and pleasure). Their state before

marriage After marriage *Bhágyavati* neglected this *nombá* or *vrüta* (penitential observance) and suffered in consequence. By the advice of her sister, she resumed the observance; recovered her former position; and prospered.

Parvati hearing this tale praised the observance, and adopted it.

The book is of medium length, thin, without boards, damaged.

39. No. 330. Varieties.

1.) *Siva gitalu*, chants reciting the homage paid to *Siva* by *Ráma*, when fixing a symbol at *Ramésvaram*.

On the personal appearance of *Siva*, with his attendants, to *Ráma*; and various matters then transacted. The 4th *adhyáyam* defective, on 17 leaves; other sections not here.

2.) *Siva stóttra*—prose, two leaves, praise of *Siva*.

3.) *Basava stóttra; dwipada*, 2 leaves.

Praise of *Siva's* vehicle.

4.) *Siva kirtana;* 2 leaves, chants.

5.) Stanzas ethical, and amatory; on 9 leaves.

6.) *Mangala stóttra*, congratulatory stanzas, addressed to *Siva:* 2 leaves.

The book is of medium size.

40. No. 331. Three pieces.

1.) *Gana mála—dwipada* metre—9 leaves.

A woman enquires of *Mallicarjuna* how the homage to *Siva* should be performed; to which that form of *Siva* is made to reply: directing a repetition of the names of the *ganas* or companies, 1,000 in all, with various sub-divisions. These names, if repeated, will ensure beatification.

2.) *Basava stóttra*,—one leaf.

Praise of *Siva's* vehicle.

3.) *Bhaváni manóhara:* 8 *paras* on 8 leaves in praise of *Bhaváni* and her lover *Siva;* with various homage from a devotee.

The leaves are of differing length.

41. No. 334. Three pieces.

1.) *Gana stavam*, 103 *vrütta* stanzas.

By *Peggada nat'ha raju.*

A devotee specifies the names separately of the celestials of *Siva's* world, and then panegyrises each one.

2.) *Acsharánkalu*, alphabetical stanzas—a stanza beginning with each one of the consonants; the subject being the praise of *Siva;* complete.

3.) *Mangala* stanzas, congratulatory; praise of *Mahésvara*. A few various Sanscrit *slócas:* leaf 1—9 and 11—21.

The book is long, and has no boards.

42. No. 335. Two pieces.

1.) *Lingaikya vachanam*, 5 leaves only.

The mode of conducting the ritual homage by followers of the *Siva tatva njánam*, or mystics—variously stated—not complete.

2.) *Kédári vrüta calpa*, prose 8 leaves.

Késava bhatt a *Brahman* had two daughters *Punyavati* and *Bhágyavati;* by performing this ceremony they, who were once poor, became rich. The husband of the latter told her to take off the thread, and she put it in a bundle. She became again poor. *Punyavati* continued the rite, and was prosperous. By her advice, her sister resumed, and again prospered : *v* : *supra* 38 No. 329.

The book is of medium length, has no boards, is damaged.

43. No. 337. *Gana málika; dwipada* metre.

In order to remove all sins, and for the benefit of the world, a repetition of the names of the 1000 *ganas*, or companies of celestials in *Siva's* world, is effectual. Such persons as recite them will obtain beatification : 13 leaves.

The book is of medium length, and has no boards.

44. No. 338. Two pieces.

1.) *Anubhava sáram, padyas.*

By *Pála curiki sóma nát'ha.*

On pure devotedness to *Siva*, and some matters *Vedanta* in kind : 6 leaves.

2). *Yáganti vári kirtanalu*; chants on the *bhakti*, or devotional mode of *Saiva* homage : leaf 7—14.

The book is of medium size, 1 and 2 differ, has no boards.

45. No. 343. *Lilamrita sarvésvara satacam*; 48 *vrütta* stanzas, 8 leaves.

Praise of *Siva* founded on his sixty-four amusements; as stated in the Madura *st'hala puránam*.

The book is of medium length, without boards, recent.

46. No. 344. *Cálahasti isvara satacam.* 77 *vrütta padyas* 4 leaves, a fragment.

Praise of the form of *Siva* at *Cáslahasti.*

The book is long, has no boards.

47. No. 357. *Naya naragada.*

By *Ranghaya cavi,* peculiar stanza.

Siva is the first cause, or author of all kinds of beings or creatures, or things; and of all the verses of the *Vedas.* The *rudracsha* beads were also formed by him. They who use these beads in homage do an act of virtuous merit. They who do not use those beads are destitute of *punyam* (moral merit.)

The book is short, and thin, looks old, but is in tolerable order.

48. No. 456. *Prabhu linga lila, dwipada* metre by (*Pedupati*) *somayya devacya,* son of *Basavésvara* 1—5 *asvásam.*

The glory of Siva—his excellence, he is the Supreme—*Vishnu* and *Brahma* are his inferiors—the birth or incarnations of his followers on earth —the mode of their service—their praise: the whole in ornate description.

[Such is the brief abstract taken when examined. There is another work originally Canarese, by a different author, and having 25 sections relating to an incarnation of part of *Siva's* form as *Allama Prabhu,* and of *Parvati* as *Mayi*: *Vira Saiva* in kind, see 2nd Family].

The book is long, of medium thickness without boards, recent, as copied from the Mackenzie M.S.S. leaf 127—190.

49. No. 457. *Balhana raja dandacam,* leaf 153—203, long chant or measured prose; subject as in 17 No. 147 and 19 No. 150, *supra,* but differing as to author, and metre. The book is of medium size, and recent.

49½. No. 463. *Mangala stuti, dandacam* metre, epithalamia addressed to *Siva.*

Two leaves appended on the *tatva* system of metaphysics, Telugu letter, Canarese language: 18 leaves.

The book is short, without boards, old, and a little damaged.

50. No. 480. *Ecambara linga satacam.*

By *Lacshmanácharya*: 99 *sisa* stanzas.

Various laudatory topics with reference to the *Saiva* symbol, in the great temple of Conjeveram. There are also a few loose lines on distinct subjects: seemingly as brief extracts from other books.

The book is of medium length, thin, and has no boards.

51. No. 516. Two pieces.

1.) *Ragada*, a kind of chant.

By *Vaishnava chacra páni Rangha nat'ha.*

After having been initiated into the *Saira* creed, the author joyfully sings all that he had seen in *Cailasa*, the world of *Siva*. He appears to have been a proselyte from the *Vaishnava* creed ; leaf 106—113=7 leaves, but complete in itself.

2.) Two *dandaca* chants—on the *sacti* of *Siva* known by various names.

A devotee renders his homage with praise to the feminine energy: leaf 144—151. The numbering on the leaves implies that both these pieces must have been taken out from some larger manuscript.

The book is of medium length, without boards.

52. No. 604. *Satvîca brahma vidya vilásam,* prose with *slócas* interspersed : not complete.

A disciple asks his teacher concerning *Hari—hara.* As no homage, is now paid to *Brahma*, which of the other two claims supreme homage ? as the votaries of *Vishna* and *Siva* both urge it. The book not being complete, the bearing does not appear. It is allowed to stand here, merely for comparative reference. See a full abstract of the book, Vol. 1 p. 181. 12 No. 2006. See also XXX No. 613 and 58 No. 638 *infra.*

This fragment is long, of medium thickness, somewhat old, not damaged.

53. No. 610. *Yáganti vári bhusha,* a peculiar chant—On the supremacy of *Siva* and other *Saiva* matters, purely ethical, vide 37 No. 375. 1) *supra :* leaf 205—239.

This book is long, thin, without boards, recent.

53½. No. 615. For Sect. 1 see XI. For Sect. 2 see XXXII.

Sect. 3. *Atma aikya bhóda, dwipada* metre ; only 5 leaves, a fragment.

A *guru* teaches a female disciple the recondite principles of *Saiva* knowledge. On her enquiry he states the *mandala-treya,* or three orbits —*sassi m :* the moon's orbit. *area m :* the sun's circle or region, *agni m* : the orb of fire : also the *táraca lacshana,* or secret, open, medium—three modes of meditations, or offering prayer. On the five elements, their nature, their use or benefit—descriptive properties—the deity ruling over each one, and other matters, relative to an isoteric system.

54. No. 616. *Siva yógi áchâram.*

The *uttara bhágam*, or last part—*padyas.*

By *Ganapati déva cavi* 1—4 *asvásas.*

A condemnation of the worship of images. The properties of *guru* and *sisha* (teacher and disciple). On a defect, or the failure, of instruction. On the various modes of being seated in the discipline of the *yógam.* Besides such points, there is theological matter : leaf 69—143.

The book is long, of medium thickness, has no boards, recent.

55. No. 620. *Nánágama sudárnava Siva mayam :* prose with *slócas* and *tíca,* and *srüti* or vedaic matter, in proof of the main theme, which is prose.

On the human nature, from its formation in the womb—through its several stages, and with reference to the *tatva* doctrine, giving a metaphysical bearing to members and faculties of the body. The whole is made a vehicle of praise to *Siva,* or to his glorification : leaf 1—49.

The book is of medium size, old, injured.

[It is not an ordinary book, and should be copied, or translated].

56. No. 628. Four pieces.

1.) *Yáganti vári patas v : supra* 37 and 53, leaf 1—73, by one of the *yága* family ; chiefly on the supremacy of *Siva.*

2.) *Náná kirtana* various chants 9 leaves in praise of *Siva.*

3.) *Şiva puja kramam,* 3 leaves.

Mode of preparing the ritual of *Saiva* worshp, as practised by learned men.

4 *Yáganti vari patam* 33 odd leaves, not in regular order.

The leaves are of different lengths, but on the whole, medium, thick : collation needed.

57. No. 633. Two sections.

1.) *Manobhoda dwipada* metre.

By *Kandarpa.*

Saiva ethics. If the mental intoxication, caused by various evil sins do not depart, or is not relinquished then its subject cannot see the feet of the god : when *Yama's* angels seize any one, on account of faults, or crimes, no one can release from their grasp, but *Siva* ; other like matter. At the end, it is stated that *Brahma,* with all other gods, must seek for bliss at the feet of *Siva* : leaf 1—24.

2.) *Kirtana,* a chant on the recondite system of the *Saivas,* the *tatva* knowledge ; at the end 7 blank leaves.

58. No. 638. *Satvica Brahma vidhya vilasa, nirasanam.*

By *Perayya—slócas, padyas,* prose.

A rejection, or condemnation of a book entitled *Sátvica Brahma vilása.* See Vol. 1 p. 181 and 52 No. 604 *supra.*

It is stated in that book that *Vishnu* has the *sátvica* quality (gentleness) *Brahma* the *rájasa* quality (choler, passion) and *Siva* the *támasa* quality (malignant): this book objects to that view, and vituperates it. That book states that *Brahma Vishnu* and *Siva* are a *Trimurti* (triple-form) this book finds *fault* with the statement, and condemns it. This book states that the united *Brahma, Vishnu, Siva* or *Para-Brahm* is *Siva* (that is *Siva* is the *Para-Brahm* of the *upanishadas*). Creation, preservation, destruction belong not to the triple-form, but to *Siva.* The mild disposition of *Vishnu* is herein given to *Siva,* and the evil quality of *Siva* is given to *Vishnu.* Such works as ascribe the quality of gentleness to *Vishnu* are all at fault; and that excellence properly belongs to *Siva.* The votaries of *Siva* ought to hold no intercourse with such persons as bear the marks of the shell, discus, and trident. *Siva* is without birth, or death. *Vishnu* and *Brahma* were formed by *Siva—Vishnu* many times worshipped *Siva; Vishnu* many times said "I am *Siva.*" *Siva* in many places did *Vishnu* dishonor, or defeated him—with similar matters. By these means he confutes, or condemns extracts from *Vedas,* law books, and *puranas,* that state the excellence of *Vishnu*; and asserts that *Siva* is all, and everything—filling the entire universe—and he enlarges on the glory of *Siva*: leaf 1—225.

The book is long, very thick, looks recent.

[It is a good right-out polemic, the condemned work having made the author rabid; so that he does not perceive that several of his propositions neutralize each other. It would be interesting to see translations of the two books in juxta position].

59. No. 639. *Siva gita, slócas* with a Telugu *tica* said to be from the *padma puránam* 1st to 16th *adhyáyam*: *Siva* to *Srì Ráma,* and as if told by *Savunaca* to other *rishis.*

The manner of the *Saiva* ascetic homage. The mode or order as to becoming a *váiragi,* or one renouncing secularities, or *Sanniyási* a strict ascetic. The sight (including homage) of *Siva,* by the other gods. *Siva* gave arrows to *Ráma.* The excellence of cow-dung ashes. *Siva* shewed his *visva-rupa* (universal form) to *Ráma.*

On the human nature, or being of man, from birth—growth—and to death.

Description of the human body. A definition of the nature and qualities of the *jívatma* or human soul—on a fixed devotedness to Deity—its excellence—the manner of that steadfastness. Description of *mocsham*

i. e. liberation, or beatification—and on the *adhicáram*, or authority in that state (which must imply something short of entire absorption into Deity). These are some points, and there are others as to the *tatva* or true isoteric system of the *Saivas* : leaf 1—124. [It would seem to merit translation].

The book is long, somewhat thick, bamboo boards slightly injured.

XXX. TALES.

1. No. 15. *Vasu charitra ;* composite metre 1—6 *asvásas*, complete.

By *Ráma rája*.

An ornate love tale related to IX ; in difficult language, but popular.

Vasu raju, by invitation from some village people, went into a wilderness, accompanied by his *mantri* named *Narna*. The beauties of that paradise in the spring season. When the two were ascending a hill they heard musical strains proceeding from some *deva* females. The king sent the *mantri* forward, disguised as a *Sanniyási*.

A man formerly punished by *Vasu* became a mount, named *Kálá kálam*, and *sacti mati* was the name of a river: from these two *Girica*, a woman, was preternaturally born—by gift from *Indra*. The *mantri* learning who the women were, by desire of *Girica* called to king *Vasu*, who came, and he and *Girica* formed a *gandharba* marriage. After a time the king returned to his town, and government ; the remainder not examined: leaf 1—70.

The book is long, of medium thickness, recent.

2. No. 16. *Vasu charitra vyakyánam*, a comment on the 2nd *asvásam* only, and this defective : leaf 1—51, *v: supra* and also 6. No. 23. *infra*.

The book is long, of medium thickness, without boards, slightly injured.

3. No. 17. *Dva trimsati cadha*, prose, and some stanzas mingled.

Some prefatory matter on *Vicramarca*, and on the throne given by *Indra*. By *Kálica dévi's* appointment he was killed by *Saliváhana*—his throne was buried, but dug up in the days of *Bhója raja*. The throne had thirty-two images. On *Bhója's* attempting to ascend the throne, each image told him a tale of *Vicramárca's* great liberality ; abashed by each of which he retired. At the close, the throne ascended to *Indra's* world : leaf 88—210.

The book is short, and thick, in very small, and close writing.

4. No. 19. *Vijaya vilásam*—composite metre.

By *Vencatu raya cavi.*

Founded on the *Jaimuni bháratam.* The adventures of *Arjuna* on a pilgrimage to the south. Amour with *Ulichi.* The like at Madura with *Chitrangada* and birth of a son. Liberation of some *apsaras* imprisoned in the bodies of alligators. Afterwards his going to *Dwáraca* in disguise, and elopement with *Subhadra* the sister of *Krïshna* : leaf 1—20 does not finish. At the end are seven odd leaves, various stanzas on moral, and other subjects ; ½ leaf, an account.

The book is long, thin, in good order.

5. No. 20. *Bilhanam,* composite metre.

By *Bilhana cavi,* complete.

King *Vasantacya* and queen *Maudara mála déci* had a daughter named *Yamini purna tilaca.* The king, on her coming of age wished her to be instructed in the art of poetry and a preceptor named *Bilhana* was found. But the *mantri* apprehending a love affair, though with a curtain between the parties, told the young woman the tutor was blind, and told the tutor the young woman was leprous. They found out the cheat, and came together. The poet poured forth verses in her praise. The king, becoming aware, ordered the tutor to be beheaded. He then sung the *aram páttu,* beseeching mercy ; and it either so pleased, or terrified the king that he reversed the sentence.

The book is somewhat long, of medium thickness, in good order.

6. No. 23. *Vasu charitra padyas.*

Only the 2nd *asvásam,* and that defective; see 1 No. 15 *supra.*

The king and his minister ascending a hill, heard musical strains from a woman and her friends—exploring visit in disguise of a *rïshi* ; not more : leaf 21—29.

The book is long, thin, without boards, recent as a copy.

7. No. 27. *Kula sec'hara mahi pála charitram,* composite metre.

By *Raghunát'hácharya,* son of *Vencatacharya.* 1—4 *adhyáyam.*

1st *Adhy.* A certain king of *Kukuta cuta puram* went out one day with his people to hunt. When alone, and greatly fatigued, a female deer accosted him, stating the evil of killing deer. It seems this one was the daughter of a *Brahman* imprisoned by the effects of a curse. At her desire the king set her free ; that is he killed the deer, and the imprisoned spirit returned to its place.

2nd *adhy.* The king having no child advised with his minister, who counselled him to make an image of *Vishnu*, and do homage to it. He did so; and a son named *Kula sec'hara* was born. The life of this son, partly as an ascetic, forms the main subject of the book—not requiring further abstract, as it appears to be fictitious romance.

It is long, of medium thickness, has no boards, and is somewhat injured.

[There was an *áluvar* of this name in the *Kérala-désam*; perhaps the romance may be founded on his life].

8. No. 29. Three pieces.

1.) *Vijaya vilásam*; composite metre.

By *Vencata rája*, 1—3 *asvásas.*

The pilgrimage of *Arjuna*, grounded on the rule that *Drâupadi* should be the wife of the five *Pándavas* one year each in succession; and that the others should not then look on her, see other notices, for *Arjuna's* adventures; closing by his elopement with the sister of *Krïshna*. The tale rests on the authority of the *Jaimuni bháratam* leaf 1—43, leaf 7 wanting.

2.) *Súrà bhándésvara*; *padyas.*

By *Gattu prabhu*, no sections.

A *Brahman* at Benares formed an illicit connexion with the wife of a vintner; and by mistake, was suffocated in a liquor jar—becoming a *lingam*; broad farce: leaf 44—53.

For Sect. 3 see XXXIII.

8½. No. 34. *Pati vrütti mahima, dwipada* metre, value of chaste wives.

Siva's private instruction to *Parvati*, overheard by a *Pramata gana* who told the same to another: both came under a curse; detailed, with its removal.

The *mantri* or minister of *Chandra pratápa* assumed the form of a bird, owing to a curse; and was sold to a merchant named *Dhana dhatta*. His son *Cuvéra dhatta* was a profligate. The bird by moral lessons, turned him round. They went to a town called *Pushpa mayuri* where the king's son, saw the wife of *Cuvéra dhatta* when the husband was absent on trade. An illicit amour was about to begin; when the bird interposed by tales of chaste wives; and detained the loose wife at home till the morning. There are 32 tales; one on *Arundhati* wife of *Vasishta* one on *Savutri*. One on *Karágre concana*, &c., some tales at the end are wanting—see notice under 2nd family: leaf 1—258.

The book is somewhat long, very thick, recent.

9. No. 46. Two pieces.

1.) *Dîlarám cad'ha.*

A daughter of a Delhi padshah was named *Dîlirám*. A son of the king of *Amarávati* formed a design to obtain her; and, with that end in view, he set out, accompanied by the son of the minister, and went to Delhi. The book contains details—from their setting out until the return of the young man with his bride—of adventures, and peirls. In the end, great riches came to the king of *Amarávati*, and his son: leaf 1—103 and 43 blank leaves.

[This book was examined in 1854, and the name *Amarávati* was then taken by me to be fictitious; as it is very well adapted to be. There is something on the subject of the marriage of a daughter of a Delhi Sultan, with a Hindu prince, in the *Carnataca rajakal*. The tale is probably mere romance: but the subject may be kept in mind].

2.) Tales of a parrot: 13 tales complete, the 14th not so.

Vicramárca for some cause assumed the form of a bird. It went to a town named *éca dwipa chacram*, and was kept in the house of *Retna cara* a merchant. Discipline of that town—the king—and his son named *Nandi rája*. The merchant had occasion to go to sea in a ship. After *Nandi rája* became king, in a public procession he saw the merchant's wife, and she saw him. Both became enamoured. She was preparing at night to go to the king; when the bird interposed, with a tale—occupying her attention, till morning—and the like for successive nights—as far as 13 here: leaf 1—105.

The book is of medium length, thick, recent.

10. No. 50. *Sánanda charitra, dwipada* metre; see notices under XXIX, and 14 No. 67. 1) *infra.*

The leaves are transposed without order, and so much damaged as not to be easily legible.

The book is of medium size, old, almost destroyed by insects.

11. No. 56. *Vetála cadha*, prose.

Thirteen tales complete of *Vicramárca's* familiar demon: the 14th defective.

The book is long, thin, without boards, injured.

12. No. 61. *Vicramárca charitra.*

Composite metre, incomplete.

A discourse between *Náreda*, and *Nandikésvara.*

The popular tales of a *Vetála*, or familiar demon to *Vicramarca.*

At the end *kirtana* in praise of *Ráma*, with matter from the *Rámáyanam*; and one stanza on *Krishna's* use of finger signs; one stanza in praise of *Ganésa.*

The book is long, and thin, bamboo-boards, the appended matter more recent.

12½. No. 62. Three pieces.

1.) *Balhana rája charitram*, *dwipada* metre.

Balhana ruled in Scinde, and gave to all comers what they asked for. *Nareda* came and taught him ; then went and reported his liberality to *Siva*. Who came as a mendicant, &c. see other notices, *supra*.

2.) The same tale, but in mixed metre ; complete.

3.) *Vira chódava cadha*, mixed metre.

By *Gurám capótayya*.

In *Dacsha ráma puram* there was a temple with a *linga* named *Bhimésvara*. The wife of *Malli nayaka* named *Nanma chodu* was barren, owing to the curses of some *dásis* ; and on that account she went near to the procession car, and held on by it. *Siva* (with *Parvati*) looking down on her smiled. *Parvati* asked why ; and *Siva* in evasion said because those *dasis* called him son-in-law. *Parvati* then said she would become incarnate, and would do him homage, as a *dási*. She accordingly became the daughter of *Nanma chodu*, by the name of *Vira chódu* ; and having been devoted to the service of the idol, she attended it with chastity. One day the manager of the temple troubled her : but, just then, *Siva* appeared ; taking her, with her train away to *Cailasa*.

[A little light thrown upon festival processions, and into the dark interior of a *Saiva* temple].

The book is of medium size, looks recent.

13. No. 63. Two pieces.

1.) *Vasu charitra*, composite stanzas.

By *Ráma ráju* 1—6 *asvásas* complete.

Vasu ráju and his *mantri Narna* discovered, on a hill, a female named *Girica*—the *mantri* first obtained an interview, and then introduced the king ; a *gandharba* marriage—and return to the kings town ; leaf 1—136.

2.) *Manu charitram*, composite stanzas.

By *Pedanárya* 1—6 *asvásas*.

A difficult poetical work, on the birth of *Svarochisa manu*, and lengthened details of amorous, or other adventures—fictitious romance : leaf 137—227.

The book is long, of double thickness, recent.

14. No. 67. Three pieces.

1.) *Sánanda charitra*.

Sánanda the son of *Purna vitta* and *Bhadra dhatta* heard from *munis* accounts of the pains of the wicked, and wishing to see for himself

went to *Yama puri*. His coming bad been announced by *Náreda*. *Yáma* shewed the stranger the different lots of mankind in a future state, in details. *Sánaáda* was touched with compassion for the miseries that he witnessed; and, by the use of the five, and six lettered spells, he delivered these imprisoned souls, and took them with him to *Cailasa*. *Yama* went to *Siva* and complained; but *Siva* civilly dismissed the appeal: leaf 1—63, complete.

For Sect. 2 see VIII.

3.) *Lacshmana prána samracsha.*

By *Linga dhira;* mixed metre.

Lacshmana was struck by a weapon from *Rávana*, aimed at *Vibishna*; in consequence he swooned. *Hanumán* took up the *Drona* hill on which was the *sanjivi* (or immortal) medicine. By the way he set aside the opposition of savages sent by *Rávana*; aud, by the medicine of immortality, revived *Lacshmana;* and then replaced the hill on its basis; as before; with included details—wanting a little at the end: leaf 1—17 and 19-21.

The book is of medium size, somewhat old, and slightly damaged.

15. No. 68. For Sect. 1, see IX.

Sect. 2 *Vetala cadha:* prose.

It differs from 12 No. 61, as not being in composite verse—subject, the same see 11. No. 56.

16. No. 90. *Sárangadhara charitra, dwipada* metre. By *Somba.*

Only 30 leaves, irregularly strung; and not numbered.

Raja Narêndra's son *Sarangadhara* was falsely accused, by his father's younger wife *Chitrangi*—the father ordered his legs, and arms to be cut off: See notices from fuller copies.

The *book* is long without boards, worm eaten and broken; most likely taken out from the E. I. H. M.SS.

17. No. 99. *Capóta vacyam.*

Two copies, leaf 1—13 and 1—16, in composite metre.

Founded on an episode in the *Rámáyanam*. On *Sugriva's* enquiry *Ráma* related the fable of a pigeon that burnt itself, on the loss of its female mate.

The book is of medium length, thin, has no boards—one piece seems a more recent copy of the other.

18. No. 100. *Sanandópákyánam.*

By *Ráma linga bhattareca cavi:* composite metre 1st and 2nd *asvásam* complete 3rd defective.

Púrna viddha and *Bhadra dhatta* did penance to *Siva* for a child, and a son was given, as a gift named *Sánanda*. At 16 years of age he had read all the *sastras* and visited *Yama's* world. See foregoing notices: 47 leaves; and 2 extra belong to the 2nd *asvása* of some other copy.

The book is long, of medium thickness, has no boards, is damaged.

19. No. 105. *Sacala niti cadha nidánam.*

A king asked a poet, concerning good kings; and, in reply, a detail is given, as to *Vicramáditya*. Next *Nareda* going to *Bali* (of the *Vámanávatara*) the latter enquired concerning later kings on earth, and *Náreda* told him of *Chandragupta*, and others; including a notice of the tales of the 32 statues of *Vicramarca's* throne. The inference would seem to imply a censure oblique on later kings: leaf 1—44 and 146—277.

The book is short, very thick, old, a little injured.

20. No. 114. *Sóma vara mahátmyam: dwipada* metre. Discourse of *Nandikésvara* and *Vasishta.*

Sóma vara vrüta–the merit of a fast and other observances on Mondays directed to *Siva*. It has a relation to XXIX, but is occupied with legendary tales; e, g. *Dhanapála chetti*, in *Bhávamápuram*, the great benefit he derived from this observance in the month *kartikeya* (November, December) then most effective: leaf 1—30.

The book is long, looks recent.

21. No. 136. *Cavi karna rasayanam Mandhatra charitram*— "the tale of *Mandhatra* nectar to the poets ear."

By *Narasinha* 1st and 2nd *asvásas* the remainder wanting.

Yuvanásva (young horse) a king of *Ayoddhya*, going out to hunt, frightened a *rishi*, who denounced on him, as a curse, that a child should be born within him. The malediction taking effect, the said young horse died. By some means the dead body was restored to life; and when his son *Mandhatra* came of age he was crowned; the father then gave him lessons on ethics of kings, and afterwards on pilgrimage, and penance.

King *Mandhatra* going out on a *dic-vijayam*, or conquest expedition to the octave points, encountered *Rávana*; and having overcome him, planted a *jaya stambha*, or pillar of victory.

The book is long, and thin, has no boards a few leaves are damaged.

[Whatever may be the poetical merits, its value otherwise must depend on the ethical matter insinuated; as children are sometimes taught useful truths by tales of fairies, or of enchanters].

22. No. 140. *Sóma vára mahatmyam, dwipada* metre, see 20 No. 114.

In *Cási* (Benares) the observances of bathing in the month *Mágha* are detailed. Legends of *Capila — Canva — Agastya — Gáutama — Vasishta*, and other *munis*. Their devotedness to *Siva*. They sat down in a *mantapa* or open porch, and *Nandikésvara* told them tales of the past. One, of a *Chetti's* son taken away by a *racshasa*; and others intended to illustrate the benefit of fasting, &c., on Mondays, and especially in the month *kartikeya*: leaf 1—59 and 61—65.

The book is short, of medium thickness, has no boards, is slightly damaged.

23. No. 144. *Vijaya vilasa*—composite metre, complete, by *Vencata raya*.

The pilgrimage of *Arjuna* to the south; adventures with *Ulichi* daughter of a *nága* king—adventure at Madura—birth of *Papiraváhana*—visit in disguise to *Dwaraca—Subhadra's* eloping with him—wrath of *Bala bhadra*—mildness of *Krshna*—their going together to *Indraeaprest'ha*—marriage of *Arjuna* with *Subhadra*. (Founded on the *Jaimuni bháratam*.)

The book is long, of medium thickness, has no boards, injured.

24. No. 152. *Nandavara charitra*.

By *Pápamu*, in 2 *asvásas* complete.

A king, named *Nandana chacraverti* ruled in a town, named *Nandavaram*. An ascetic of distinction having come, taught him a *mantra* or spell termed *manóvéga sanjuramana yóga véga*; and slippers corresponding were given. By their aid he could travel fast as thought. He went to *Cási* without his neighbours perceiving; and, as it would seem, taking his wife with him. One day he held intercourse with her, when she was unclean. The *rishis* there removed that *dósham*. He promised them an *agraharam* in his town. He came back, and taught his minister royal ethics; and told him sundry tales. By reason of a famine at *Cási* the *rishis* with their gods, as witnesses, came, and took possession of the said *agrahárum*. After awhile *Duc'ha Appayya* disputed with them; and, on their refusal to take his two sons and adopt them, he, in despite, burnt himself alive.

The book is long, of medium thickness, without boards, recent.

[A specimen of the mode in which a Hindu can falsify a series of facts; yet preserving the outline. It is apparent that the above *Nandana* was *Pratápa rudra* of Warankal. Vide report on the Elliot Marbles chap. 5].

24½. No. 155. *Balhana charitram.*

By *Ganga dhariya cavi, dwipada metre.*

Siva having heard from *Náreda* that *Balhana rája* gave to all whatever they asked came in disguise as a religious mendicant; and asked for a chaste woman. As no one such could be found in the town, the king surrendered his younger wife. *Siva* changed himself into an infant in her lap; then took herself and her husband to *Cailasa* : 56 leaves, complete.

The book is of medium size, has no boards, is recent.

25. No. 159. *Sárangadhara charitram.*

By *Samba: dwipada* metre.

Naréndra king of *Mahendra*, in consequence of his second wife's false accusations, ordered his son to be mutilated, &c., see other notices, *supra* and *passim* : 68 leaves.

The book is of medium size, without boards, recent.

25½. No. 163. Three pieces.

1.) *Yerucala cora vánchi;* 28 leaves.

By *Pusári jaggayya:* mixed metre.

See 32. No. 203. 1) *infra.*

2.) *Nága paripála satacam.*

5 leaves, 88 *kanda padyas* defective.

Praise of *Vishnu:* relates to XVI, or XXXI.

3.) *Yerucala córa vánchi.*

By *Jaganat'ha:* 1 *asvásam,* mixed metre.

See 32. No. 203. 2) *infra.*

The book is long, of medium thickness, without boards, a recent copy.

26. No. 168. *Rája sec'hara vilasam,*

By *Kuchi manchi timmayya.* In composite metre, 3 *asvásas* complete.

The tale of *Balhana rája* and his two wives. Composition more labored; but the subject as in the *dwipada* poem *v: supra* 24½ No. 155 *et passim.*

27. No. 176. *Dhermangada charitra.*

By *Narasinha—dwipada* metre.

Gâutama rishi reproved his wife *Ahalya*, by narrating this tale of a woman faithful to a low-caste husband.

Dherma rája had as offspring a snake (*nága* the name of a *paria* race) which was kept in a box. *Retnangada*, another king fallaciously affianced his daughter to this snake. On coming to age she asked for her husband; and was told the truth. She took the box, and carried it through various countries: feeding the snake with milk. At length she came to the *Brahma-gunda* river; in which, when bathing the serpent, it assumed a human form, and she then returned, with her husband, to her mother's house. In the end he came with pomp to his fathers court, and the marriage was celebrated: 35 leaves, defective.

The book is of medium size, has no boards, is slightly injured.

28. No. 184. *Surabhandésvara.*

By *Gattu prabhu;* composite metre.

Prefaced by 1 leaf *Amba kirtana.*

On *Savunaca* enquiring how *Brahmans* are turned into gods at Benares. *Suta* replied by a tale, of an ascetic, who become enamoured of a *publican's* wife, and visited her during her husband's absence. One day the husband unexpectedly returned, when the woman put her lover into a toddy-jar, closing the top. He was suffocated; and his body turned into a *lingam:* which, in process of time, the people began to worship: 28 leaves complete. At the end 3 leaves containing praise of *Vishnu*, and *Siva*, *mangalam* chants to *Siva*.

The book is of medium length, thin, without boards, slightly damaged.

29. No. 186. *Nirancushópákyána.*

By *Rudrayya:* composite metre.

Pulaha muni to *Dherma sila rája.*

In *Manica puram* a *Brahman*, by favor of *Vishnu*, obtained a son, whom he named *Nirancusha* (uncontrolled). He taught his son all sciences: but the son, heedless of his wife and children's counsel, gave himself up to lewd women; and, after wasting his wealth upon them, they drove him away. He, going to a forest, saw an old temple in ruins, and there played at dice with the image, and conquered. *Siva* appeared, and gave him *Rhemba* as the pledge, or stakes. While the two were living together, *Nárada* reported *Rhemba* to *Indra* her master. The god said let her become a stone: but *Nirancusha* skilfully obviated the evil, by a device.

Indra appeared, and approved his skill. He enabled him to drive away a *Brahma-racshasa* that troubled the king of the country; and the king bestowed on him wealth, with which he and *Rhemba* lived prosperously; 60 leaves.

The book is long, of medium thickness, has no boards, one leaf is broken.

30. No. 191. *Dhermangada charitra.*

By *Narasinha, dwipada* metre.

Gûutama rishi to his wife *Ahalya.*

Tale of a young woman, faithful to a snake of a husband—*v. supra* 27 No. 176 *et. alibi* 46 leaves complete.

The book is long, of medium thickness, without boards, worn by use.

31. No. 195. *Dhermangada charitra.*

By *Narasinha, dwipada* metre.

Gáutama in reply to *Ahalya's* enquiry if there were any wives more chaste than *Dráupadi, Sîta,* or *Tára; ut supra,* 9 leaves defective.

The book is long, old, without boards, injured.

31½. No. 199. *Vijaya vilásam.*

By *Vencata rája*: composite metre.

1, 2 *asvásas* complete, the 3rd defective. See other notices *supra.*

48 leaves; and 3 leaves affixed, a grant of land.

The book is long, of medium thickness, without boards, old, damaged.

32. No. 203. Two pieces.

1.) *Yerugala cora vánchi*—mixed metre.

By *Jaggayya.*

An allegory, on the principle of "Cupid and Psyche." The birth of *Jîva* (the soul) its nurture—its desire of *mukti,* or liberation. On that account its meditating on the *guru* (god). By his favor *Jîva* assumed the from of a *Curatti* (gipsy), and the *Múla pracriti* (original matter used for) *Brahma* came in the from of a *Curava* (male gipsy) and both going together to *Kaivalyam* (hand *possession, or) a superior world, they were there united together: another mode of expressing the *aikyam* of *Saivas* or *mócsham* of other classes. On these outlines, various allegorical, and moral instructions are engrafted, leaf 1—57,

* An unlucky blunder - He fancies it is the Tamil word kai meaning a hand!

2.) *Chodikan cadha*, mixed metre.

By *Jaganát'ham.*

One *Chodikan* (being a *curava*) went to seek his wife (a *curatti*); and having found her, gave her various moral instructions. He afterwards brought her home to his house; (in result similar to the above): leaf 58—71.

These sexual allegories may please the people form whom intended; but the vehicle is doubtful.

The book is of medium size, has no boards, looks recent.

33. No. 206. *Dhermagada charitra.*

By *Narasinha: dwipada* metre.

Gâutama rishi to his wife *Ahalya.*

Dhermangada a king ruled in *Kanaka puram* (gold town) he had a serpent for a son. By contrivance of his *mantri* this snake was given in marriage to the daughter of *Retnangada*. At the proper time she learned the true state of the case, and took a box, which contained her husband, to various fanes, and bathing pools. Coming to *Brahma gunda* she bathed the snake in the river; on which it became a man. She returned with him to her father and mother's house. After some time she proceeded with an army to assert his rights. An aerial voice made known the truth, that this was the king's son. She gave her husband the name of *Chitrangada*, and caused him to be crowned; 53 leaves complete.

At the beginning are two leaves, on the length of life in man, and various animals.

The book is long, of medium thickness, has one leaf broken.

33½. No. 207. *Shad chacraverti charitram.*

By *Ráma chandra*, composite metre.

Tales of six special rulers, *Harischandra* not here; the first 50 leaves being wanting. *Nala*, from his going to visit *Damayanti*, to the end of the tale.

Purucucsha
Puráravas
Ságara
Kartavirya
} The life and acts of these rulers, given in detail; these are complete.

The book is long, of medium thickness, without boards, a little worn by use.

34. No. 209. *Dhermangada charitra.*

By *Narasinha—dwipada* metre.

Gâutamá's reproof to *Ahalya* by the tale of the daughter of *Retnangada*, who was faithful to a snake; as above, 91 leaves complete.

The book is of medium size, injured.

35. No. 216. *Krishna, Arjuna, samvátam.*

By *Casturi rangha cavi:* composite metre.

In 5 *asvásas* complete.

Krishna, on some expedition, sat down by some water for his ablutions. A *gandharba* named *Cayyan* (or Cain) passing over head, dropped spittle into *Krishna's* hands unawares : *Krishna* incensed swore to take away the bird's life. The *gandharba*, after various other applications, took refuge with *Arjuna*. Negociation ended in a "single combat." *Brahma*, and other gods came, interfered, and reconciled the two combatants. *Cayyan* was preserved. *Hari-hara* came to *Dherma rája*, bestowed gifts, and departed ; 108 leaves complete.

The book is of medium length; somewhat thick, has no boards, is slightly injured.

36. No. 220. Two pieces.

1.) *Manu charitra.*

By *Peddanárya* composite metre.

In six *asvásas*, complete.

Legend of *Svaróchisa manu.*

From the union of a *gandharba* with a female on the *Himályas*, named *Varutinni* a child was born, known as *Svaróchisa rája ;* who, by a *gandharba* woman, had a son, who came to be the above *Svaróchisa manu*. His life and adventures (fabulous of course) are related in the poem. See other notices. [*Svaróchisa* according to the *puránas* was second after *Svayambhuvà manu* or Adam ; corresponding therefore with *Seth* or *Enos* of the Hebrew chronology].

2.) *Rághva pandaviyam.*

By *Surayya*, composite metre.

The tales of the *R m yanam* and the *Bháratam* in double meaning words. See former notices The leaves are not regularly strung ; some are lost, some injured.

The book is long, thick, old, leaves broken, and others damaged by white ants.

37. No. 223. *Dhermangada charitram.*

By *Narasinha : dwipada* metre.

See 33. No. 206. 34. No. 209 and other notices *supra*. Complete in 38 leaves ; and one leaf, containing praise of the 9 planets.

The book is long, of medium thickness, has no boards, is slightly injured.

38. No. 224. *Surà bhándesvara.*

By *Ghattu prabhu*, as if told by *Suta* to *rṣhis* in the *Naimisara vanam.*

Story of a *Brahman* who, in an illicit amour, was put into a liquor jar ; suffocated, and turned into a *lingam*. See former, and fuller notices : 15 leaves.

The book is long, and without boards.

39. No. 237. *Dhermangda charitram.*

By *Narasinha : dwipada* metre.

Ahalya having been cursed to become a stone, recovered her proper form by homage paid to *Ráma ;* and *Gâutama*, her husband lectured her with a tale of a woman faithful to a snake. See former notices : 28 leaves complete.

The book is long, without boards, and slightly injured.

40. No. 245. *Bhója rájiyam :* original prose, a few stanzas in the midst for ornament.

Bhója asked, and *Sarpa siddha* replied. A long tissue of tales, the one arising out of another, in the oriental fashion.

The value of giving food—excellence of chaste wives. Tale of *Satya vanta*—another of *Yáya busha*—another of *Retnamandana*—tále of a tiger and a cow—tale of *Madana rekhi*—and various others : strung as above indicated. The leaves are falsely numbered 1—56, as the beginning is wanting, and also leaves 16, 17, 50.

The book is long, of medium thickness, slightly damaged.

41. No. 246. *Mailrávana charitra.*

Agastya to *Ráma* in praise of *Hanumàn dwipada* metre, and some prose.

On *Hanumán's* going to *Pátála* and conquering *Mailravana*, bringing away spoil. See other, and fuller notices, 51 leaves.

The book is of medium size, recent copy, from Mackenzie M.SS.

42. No. 261. *Capóta vacyam.*

Prefaced by *stóttras*, or lauds directed to *Vishnu, Sarasvati ;* and *Vinayaca.*

Ráma to *Sugriva* a tale of a pigeon that burnt itself—on losing its mate ; in reply to a remonstrance against entertaining *Vibishina*, the brother of *Rávana* ; 32 leaves.

The book is of medium size, without boards, recent.

43. No. 274. *Sárangadhara charitra.*

By *Samba : dwipada* metre.

A fragment of seven leaves written; the remainder blank leaves.

The play of *Sarangadhara* at tennis with a companion, and throwing up a pigeon— not further.

The *book* is of medium length, has no boards, recent.

44. No. 279. *Bháva Náráyana vilasam.*

By *Rangácharya :* mixed metre.

A fictitious tale of a promise of marriage solemnly made in the *mantopa* called *Bháva Náráyana* in *Nandura puri;* from which the father of the young woman afterwards receded, and denied the engagement. Pilgrimage of *Govinda* the male party to Benares; and thence bringing gods and men, as witnesses. In the end, the marriage was solemnized.

The book is short, of medium thickness, leaf 4—48 and the 3 first leaves broken into small bits, no boards.

45. No. 290. *Gó-vácya charitra,* prose.

The popular legend of a cow fed by a *Brahman* at *Gókerna* in the Concan. It strayed, and was met by a tiger. The cow pleaded an exemption on account of its calf; and asked leave to go and return. The cow kept its promise of returning, in order to be eaten; but both cow and tiger were transported to another world : 14 leaves.

Four *sísa* stanzas to the effect that *Ráma,* before his exaltation, dreamed that he was crowned. And—24 blank leaves.

The book is short, and thin.

46. No. 311. *Bétála panchavam,* prose.

Five of the tales of the familiar of *Vicramarca;* these are complete.

The book is long, thin, without boards, recent.

47. No. 412. *Kalà púrnódiyam.*

By *Surya cavi,* composite stanzas, not complete.

Reference to the *Yadu* race, to the genealogy of *Krishna* – his amours with 16,000 women—water sports—females described. *Náreda's* visit, and his surprize—*Náreda* made a report to *Indra,* which excited the curiosity of *Rhemba*—she wished to go and see *Krishna*—her person described; certain conditions connected with the worship of *Cali,* and with human sacrifices. *Rhemba's* visit—her praise of *Krishna,* and taking leave; in six *pàdalams,* leaf 1—106 regular, book left unfinished.

The book is long, somewhat thick, has no boards; in part recent, the other part not old.

56. No. 545. *Parijátápahāranam.*

Composite metre 1—5 *asvásams*, complete.

While *Krishna* was amusing himself with his many concubines, and his eight wives, *Náredu* one day brought the *parijata* flower from *Indra's* world, and gave it to *Krishna* who bestowed it on *Rucmini*. *Náredu* then went to *Satyabhauma*, and stirred up her jealousy; so that, she would not speak with, nor look at *Krishna*. He promised her the tree itself; went, and fought with *Indra*, brought away the tree; and planted it in *Satyabhauma's* garden. [This tale wonderfully pleases grown up children.]

The book is long, thin, old, injured.

57. No. 657, *Cavi karna rasayanam mándhátri charitra*: composite metre.

By *Narasinha*: *asvásas* 1—3, 5, 6. The 5th defective at the beginning.

See 21. No. 136 *supra* for the two first sections.

After planting the pillar of victory *Mándhátri* married a daughter of the ruler of *Kuntala désam*. Anon, he was taught by his *guru Vasishta* many ethical lessons, and the glory of *Vishnu*. He made a severe penance to *Vishnu*, at the *Sariya nadi tirt'ha*. The celestials sent *apsara* women, from *Indra's* world, to break the penance; but they did not succeed. *Vishnu* came; and granted the desired boon. The king returned to his town, and continued his reign: leaf 1—94 but 45—62 are wanting.

The book is long, of medium thickness.

[By this latter part it is seem to have a reference to the next heading.]

XXXI. VAISHNAVA.

1. No. 11. *Amukta mályadu.*

By *Allasána peddana*, but inscribed to his patron *Krishna raya*; composite metre, 1—6 *asvasas*.

A highly poetical, and very difficult account of *Vishnu chit*, one of the *áluvar*, and his polemic proceedings at *Villiputtur*, and Madura.

See following and fuller notices.

The book is long, of medium thickness, a little old, and damaged.

2. No. 12. *Amukta málya vyákhyánam.* A comment on the preceding poem, by *Gatti palli Srinivása cavi*, 1—9 *asvásas*; 93 leaves.

On the proceedings of *Vishnu chit*. The original is not readable, without the aid of a comment.

The book is long, of medium thickness, recent copying.

3. No. 22. Sect. 1. *Vishnu chitiyam*, or *Amukta mála:* composite metre.

By *Allasána peddana*—6 *asvásas.*

Sri villiputtur was the town of *Vishnu chit* the *áluvar*—the book treats of his disputes with the *Pandiyan.* The subject is briefly, and contemptuously noticed in the Madura *st'hala puránam.*

The book is long, thick, recent copy.

4. No. 24. *Ananta vrütopákhyánam.*

By *Tirumala raya:* composite stanzas; 1—5 *asvásas.* It refers to an observance in honor of *Vishnu,* on the 14th day, bright half of the lunation in *Bhadra pada* month.

It proceeds on the narrative of the *Bháratam.* The *Pándavas* being resident in a wilderness, *Krishna* came, and condoled with them. He then told to *Dherma rája* the great value of the *ananta vrüta* with the mode of its performance. The greatness of *Vishnu* the lord of that penance. Examples of its benefits in tales e. g. a *Brahman* had two successive wives, and a daughter by the first one. This daughter observed the penance, and was disturbed by her husband, who in consequence became reduced to poverty. On repenting, and seeking forgiveness, from *Vishnu,* the god complied with her requests, and restored her former wealth: leaf 1—99.

The book is long, of medium thickness, has no boards, is a little damaged.

5. No. 74. *'Amukta mála;* composite metre, 1—7 *asvásas;* so far complete, but only 1 to 3 *asvásas* were examined.

Concerning *Vishnu chit* or *nam áluvàr*—account of a *Pandiyan* king—some disciples were instructed by *nam áluvàr*—the mode of their becoming *Vaishnava* proselytes—their fame, and excellence—*Vishnu* is the only supreme—his praise.

1st *asv:* *Vishnu chit* removed secular concerns, and began to give food to followers of *Vishnu.*

2nd *asv:* On the southern Madura, and its adjuncts—*Pandiya* kings from *Malaya dwaja* downwards. *Vishnu* sent *nam áluvàr* thither.

3rd *asv:* By favor of *Vishnu* he came to Madura, and instructed the king, how to obtain beatification: so far examined.

[A great uproar was occasioned by the innovation on the *Saivas.* The *Vaishnava* cause there has always been in a state of depreciation].

The book is long, of medium thickness, old, slightly injured.

6. No. 104. Three poems.

1.) *Prasannava rághava satacam, vrütta* stanzas—incomplete, leaf 147–238.

On the birth of *Ráma* and to the close of events in the *Rámáyanam*, with the *asvamédha yágam*—brief epitome, with praise of *Ráma's* equity as a ruler.

2.) *Bhadra girisa satacam,* 102 *vrütta* stanzas, on 7 leaves, complete.

By *Krishna dasa cavi.*

A devotee of *Vishnu* praises *Ráma*, his shrine being on the *Bhadra* hill.

3.) *Vencatésvara satacam*—6 *sisa* stanzas, fragment of 1 leaf.

Praise of *Vishnu* at *Tirupati*, or Tripetty.

The book is long, thin, recent.

7. No. 120. *Dasavatara charitram.*

By *Ráma mantri,* composite metre.

1—10 *asvásas,* a great poem, not of the most difficult class, but intermediate. It contains a poetical account of the ten *avatáras* appearances, or manifestations of *Vishnu:* "incarnation" though very commonly used is not strictly correct, as for instances in a fish, tortoise, boar.

[The historical reference of these manifestations seems likely to be solved; though this is not the place. See *Vaishnava* in the introduction].

The book is long, of double the usual thickness, very slightly injured.

8. No. 126. *Dharójagatnayaca satacam.*
110 *vrütta* stanzas: 18 leaves.

By *Ancadra cavi*—complete.

Devotees praise *Jaganát'ha* as the true god, and protector of the world; as the god of the *Cali yuga*, &c.

The book is small, without boards, a little injured.

9. No. 127. *Vaijayanti vilásam,* composite metre: 5 *asvásas.*
By *Tanmaiyabhi dána cavi.*

It relates to *Vipra Nárayana*, or the *Tondi reddi podi 'Aluvàr*—the trick played on him by a pagoda prostitute, leading him to steal a gold utensil—and the god appearing to set all right, as to the honesty of his votary. See other, and fuller notices; as 12 No. 165 *infra.*

The book is of medium size, has no boards, is very slightly injured.

9½. Duplicate No. 132. *Jánaki pati satacam.*

117 stanzas, complete. On the ten *avatáras* of *Vishnu:* whom he protected, and whom he slew; applied in praise of *Ráma.*

—1 leaf—matters *sacti* in kind as to *Parvati.*

—1 leaf—arithmetical table, Telugu figures.

The book is long, thin, without boards.

10. No. 146. *Dasávatara charitra.*

By *Ráma mantri:* composite metre.

1—10 *asvásas* complete.

The *matsya, curma* and other manifestations of *Vishnu*—from what cause, how begun, and carried on—and with what results—stated at length: *vide supra.*

The book is long, very thick.

11. No. 162. *'Amukta mála; tica.*

Only the 7th *asvásam.*

Vishnu chit visited various temples; bathed in pools, came to the *chóla désa;* bathed in the *Cáveri* river; used the *aska marushana* spell—rendered homage to *Vishnu* at *Srì-rangham:* leaf 243—273; taken out, damaging some other book.

This one is long, thin, without boards, looks recent.

12. No. 165. *Vipra Náráyana charitra,* mixed metre—leaf 1—25 complete.

On the islet of *Srì-rangham* near Trichinopoly, and in an alms-house lived a *Brahman's* son named *Vipra Náráyana.* As a devotee he attended to a garden, so as to supply flowers for the image; and while he was so occupied, *Alliveni* and *Déva dévi* two *dásis* returning with presents, after having visited the *chóla* king, saw him. The two sisters spoke about him; one saying he could not be conquered. *Déva dévi,* the younger of the two, laid a wager that she would accomplish the feat. By assuming a disguise, and by a variety of skilful devices, she attracted the notice of the young *Brahman,* and brought him round to her object: gaining her wager, she took him to her dwelling; and he repeated his visits; but, after some time, the mother of the girls, seeing he brought nothing in hand, drove him away. The god *Vishnu* compassionating his distress, assumed the shape of a young celibate *Brahman;* brought and gave him a golden vessel, one out of five; which he bestowed on his tempter. Next day the vessel was missed; and on being found with the *dási,* the blame of theft was laid on *Vipra Nàráyana.* When

he was just about to be punished, the god of *Sri-rangham* visibly appeared; stated the whole truth, and delivered his votary. This is a prose tale; 9 No. 127., *supra* is poetical, styling the woman *victrix*, and eulogizing her skill.

The book is long, thin, has no boards, looks recent.

[A tale akin to this is told of two *belles* of the French revolution; who laid a wager; and one of them seduced an officer to leave his company, and duty, when on a march. Being degraded, he went mad, and his seductress had to take charge of him as his keeper].

13. No. 174. *Bushana vicása satacam:* 101 *sisa* stanzas, on 50 leaves.

A devotee of *Vishnu,* from a variety of common places, praises the manlion *avatára* of *Vishnu.*

The book is of medium size, without boards, looks recent.

14. No. 183. Two poems.

1). *Sita kalyánam;* mixed metre.

Birth of *Dasarat'ha's* nominal son *Ráma*—*Káusilya* preserved from danger—*Vasishta* finished his sacrifice—The curse on *Akalya* removed. When *Sita* was doubtful, as to accepting the hand of *Ráma,* the latter changed his shape, and assumed that of a gipsy—he went to *Sita,* and told her, *Ráma* was to be her husband—the combat of *Ráma* with *Párasu Ráma*—the crowning of *Ráma:* leaf 1—51 complete.

2.) *Capóta vácyam*—mixed metre.

leaf 52—89 *vide supra* XXX. 42 No. 261 and 17 No. 99 *et alibi.*

The book is of medium length, somewhat thick.

15. No. 192. *'Amukta mála* with *tica.*

Part of the 5th *asvásam,* not ending.

Vishnu chit one day met with a deserted female child, which he reared, and devoted to the service of *Vishnu.* On coming of age the girl became enamoured of the god, composing chants to his praise. A description of the seasons is included: 34 leaves.

The book is long, of medium thickness, bamboo boards.

16. No. 202. *'Amukta mála:* composite metre.

The 1st *asvásam* only.

Description of *Sri-villiputtur*—a *brahman* named *Vishnu chit,* lived there—he is praised. He relinquished all secular concerns—gave food and other necessaries to votaries of *Vishnu*—in his house always meditated on the wonders ascribed to *Náráyana;* and like topics; 42 leaves.

The book is long, and looks recent.

17. No. 211. Three pieces.

1.) *Góla vesha cat'ha*—mixed prose, and verse—7 leaves a fragment. See IX No. 254. 1.)

Tale of a cowherdess—a burletta—her milk superior, and her caste superior to other castes, because *Krṣhna* was born in it, &c.

2.) *Samudra matanam.*

On the churning the milk sea, in the *Curmávatára*—6 leaves, without beginning or ending.

3.) Stanzas on the sports of *Krṣhna*—love songs addressed to him —and some *stottras*—this seems complete.

Medium length, thin, no boards.

18. No. 225. *Narasinha satacam.*

By *Sésáchala:* 110 *sisa* stanzas, on 24 leaves, complete.

Various praise of *Nrṣinha deva,* the manlion form, and appeals for protection.

The book is short, without boards.

19. No. 232. Two sections.

1.) *Vencatesa satacam,* 28 *sísa* stanzas, on 12 leaves defective.

Various praises of *Vishnu* at Tripetty, according to the actions ascribed to him.

2.) Praise of *Vishnu* and of his vehicle *Garuda.*

Six *sisa* stanzas on 3 leaves.

The book is long, without boards, damaged.

20. No. 241. *'Amukta mála,* with a *tica.*

The 5th and 6th *asvásas,* on 195 leaves.

Vishnu chit reared a foundling, which acquired the name in Tamil of *Chudi kodutta náchiyar,* or in Telugu *'Amukta mála.* She and the god became mutually enamoured—the god went to *Villiputtùr,* and married her. See other notices, *supra.*

The book is of medium length, very thick, but on narrow leaves, recent.

21. No. 248. *Gola bhána vésha cat'ha,* mixed metre.

Gola bhána (a cowherdess) when going out to sell butter-milk insists that god and men are all alike of the *yadu* (or cowherd) tribe. She praises that caste as being the highest: was not *Krṣhna* born in it? She begins to tell the legend of the churning the milk sea, as far as to the vomiting of venom by the serpent *Vasuki*—breaks off—23 leaves are written, and 14 others are blank.

The book is long, without boards, recent, compare 17. No. 211. *supra.*

22. No. 254. *Bala gopála satacam.*

110 *sísa* stanzas, on 19 leaves complete.

By *Bála krishna dása.*

Various praises of *Hari*, as *Vencatésa* or lord of Tripety.

At the end are two leaves—a fragment, remediés for diseases of cattle.

The book is long, thin, somewhat old, has no boards.

23. No. 259. *Lacshmi náráyana satacam.*

By *Sara cavi:* 103 *vrütta* stanzas.

In various ways *Vishnu* is praised.

This passage occurs.

"Low caste is nothing: if any one be a sincere, and devout worshipper, he will obtain *Kaivalyan* (*Vaicont'ha*). Therefore O! *Náráyana*, the chief thing required is devotedness to thee;" 19 leaves.

The book is somewhat long, has no boards, looks recent.

24. No. 264. *Krishna karnamrita: slócas*, and to each *slócas* a Telugu *padya.*

Prefixed one leaf praise of *Rámo*, and one leaf praise of *Vencatésa.*

The chief piece has 109 *slócas* and as many *padyas.* The sports of *Krishna* described, and praised; very popular: leaf 1—32 not finished.

The book is rather long, without boards.

25. No. 323. Three sections.

1.) *Jánaki náyaca satacam*, 37 *vrütta* stanzas.

Praise of *Ráma* as lord of the daughter of *Janaca*, 4 leaves. A few stanzas follow on amorous subjects, and women.

2.) *Bhágavatam*—the 10th book, a fragment of 1½ leaf—*Suca yogi* to *Paricshita.*

3.) See X.

The book is long, thin, recent.

26. No. 332. Three sections.

1.) *Narasinha dandacam*, 12 leaves, not complete: Praise of the manlion appearance of *Vishna.*

2.) *Hanumat dandacam*, 15 leaves not regular, not complete. Praise of *Hanumán.*

3.) See IX.

The book is long, thin, without boards, damaged.

27. No 348. *Narasinha satacam:* 106 *vrütta* stanzas. By *Narasinha cavi.*

A devotee addresses the man-lion form of *Vishnu,* with praise; and, asking for protection; 11 leaves.

The book is long, and without boards.

28. No. 349. *Ráma dháraca satacam.*

108 *sisa* stanzas; fragment of 9 leaves.

A devotee praise *Ráma,* asking from him protection and favor.

This book is long, without boards, 1 leaf damaged.

29. No. 350. *Vencatésa satacam:* 50 *sisa* stanzas on 16 leaves, defective.

Praise of the god at Tripetty, and of the town wherein his consort is supposed to reside. Appended are eight leaves *dwipada,* and 4 leaves *padyas; mangala stuti,* or praise by *Timma cavi* of the author of the *Basava puránam.*

The book is long, without boards, recent.

30. No. 353. For Sect. 1, see X.

Sect. 2. *Krishna satacam.*

Praise, by a devotee of *Krishna.*

Defective, and leaves in irregular order, no boards, damaged.

31. 354. *Bhascara satacam.*

22 stanzas on 7 leaves defective.

Praise of *Vishnu* as the sun—a sort of school book—long, without boards.

32. No. 356. *Chitra chitra prabhava satacam,* 98 *sisa* stanzas, on 28 leaves.

On the 10 *ávatáras* or manifestation of *Vishnu* and praying for protection; even as votaries were protected; in those appearances.

[The three first were protective; in the fourth the protection is veiled; lest it should discover the origin of the Brahmans]

The book is long, without boards, recent.

33. No. 383. Five sections.

1.) *Ráma dandacam:*—9 leaves.

Praise of *Ráma* founded on the *Rámáyanam.*

2.) See X.

3.) *Garudáchalam,* mixed metre, fragment of four leaves.

The amour of *Narasimha* with a gipsy (or *Curatti*) on the hill termed *Garuda;* the people of that tribe followed him home, in tumult. *Lacshmi* apeased them; and, money being given, they went away.

It is not certain if this incident pertain to the man-lion *avatara,* or to a chief named *Narasinha*: the latter seems prooable.

4.) *Vishnu stóttram,* one *mangala* chant, on two leaves; one or two ethical.

5.) *Ráma kirtana,* 104 *charanas* or feet, on two leaves; complete. Panegyric on a very brief summary of the *Rámáyanam.*

The book is of medium length, thin, old, without boards, partially damaged.

34. No. 449. Two pieces.

1.) *Rucmini parinayam,* from the end of 1st part, 10th book of the *Bhagavatam;* fragment of 8 leaves. The marriage is herein stated (as in other copies) to have been brought about by a *Brahman;* a point on which different copies vary.

2.) Praise of *Vishnu, Siva, Brahma, Parvati, Lacshmi, Sarasvati Manmata,* and other gods or goddesses: *all* on one leaf, prose.

This book is long, without boards.

35. No. 479. Two pieces.

1.) *Rámanūja satacam; vriitta* stanzas: stanza 40—84 and 94—113 on 11 leaves.

Praise of *Yempramanar* the *áluvár* of *Sri Permatúr.*

2.) Fragment: leaf 42—44, 7 stanzas.

Vishnu devotees are culpable, if they do not praise *Ráma.*

Another book without boards.

36. No. 515. *Sangirtana;* prose.

By *Krishnamácharya.*

A gold-smith dying, his widow wished to burn with the body. She paid her respects to *Krishnamácharya* and he gave his blessing; by the virtue of which the body was re-animated; and he superadded all enjoyments to both of them; with the possession of *Vaicont'ha* after death.

The way of a pilgrim on the road to *Vaicont'ha* is described—soil—trees—the soul—a *mantapa*; and description of the place after getting there; a sort of pilgrim's progress allegory.

The book is of medium length, thin, old, no boards.

Tel

36½. No. 602. *Mu-mucsha jana calpam, sisa* stanzas, 12 *prakaranas* complete.

The book is long, of medium thickness, no boards.

37. No. 603. Two pieces.

1.) *Mu-mucsha jana calpam, sísa* stanzas 70 leaves 1—4 wanting—12 chapters, the 1st and 12th defective.

On the formation of the universe; its state afterwards—to remove various evils in its after state *Vishnu* assumed various manifestations of himself. In the end, that the people of the world might not forget him, he gave various instructions—and also caused the *Bháshácara* (linguist *i. e. Rámanuja*) to be born. From his birth and forwards, many wonderful things were accomplished. Account of polemical controversies. The reasons why *Rámanuja* taught some other *áluvárs*. His beatification. For the rest, the topics are the modes of worship, or homage proper or peculiar to the *Vaishnavas:* [The numbers on the leaves are not regular; some are left out, or were placed elsewhere heretofore].

2.) *Chàttu slócas:* 9 leaves.

Praise of the *áluvár* of *Vishnu*, by a devotee. One leaf contains the month, and lunar day on which each of the *áluvár* was born.

The book is somewhat long, of medium thickness 1) old and much damaged.

38. No. 613. *Sátvica Brahma vilásam*, prose; defective.

A disciple asks a teacher, concerning *Brahma, Vishnu,* and *Siva*—and on the clashing dogmas of the respective votaries of *Vishnu* and *Siva*—asks for guidance, which the teacher professes to give—and discourses on the *sátvica, rajasa* and *támasa* dispositions as ascribed to the *Trimurti.* As the book is not complete, the full bearing does not appear. See a full outline Vol. 1, page 181. It is likely that XXIX. 52 No. 604, and this fragment, are parts of the same book.

The book is long, thin, has no boards, looks recent.

39. No. 621. Two pieces.

1.) *Tatva treya sáram;* prose with some *slócas* mingled.

Nam áluvár (*Vishnu chit*) taught a devotee who approached his feet—concerning the five senses—and on other matters, by the operation of which *Vishnu* is superior—such topics variously amplified.

2.) *Pancha samascára p'halam;* prose, and some *slócas.*

Such persons as wear on their bodies the marks of *Vishnu,* do what is very meritorious. But it is wrong to converse with such as do not use such marks. It is needful to praise, and worship *Vishnu.* If this be not done, and if people walk in the fashion of this world, *Naraca* is their portion. If *Siva, Brahma, Indra, &c.,* are worshipped they are not able to give beatification: various proofs of the respective positions are professedly given, from *Vedas* and *puránas.*

The same is ostensibly stated as being a discourse of the *áluvàr* among themselves.

To such persons as obtain beatitude *játi bhédam* (difference of caste) is as nothing; 84 leaves, yet not complete.

The book is of medium size, and looks recent.

40. No. 635. *Mu-mucsha jana calpam, sísa* stanzas—11 *prakaranas,* not complete.

After the creation of the world, many evils, sorrows, and sufferings occurred. To remove these *Srí Náráyana* assumed various *avataras* or manifestations of deity. But as these still left much behind *Rámanúja* was born to remedy them. He proselytedm any. His actions, miracles, and conduct, from birth to death are stated. Some notice of other *áluvàr*: and an account of the manner of *Rámanúja's* death—and details as to *Vaishnava* homage: leaf 1—92 regular. Compare 37 No. 603 *supra.*

The book is long, of medium thickness, somewhat old, and slightly damaged.

XXXII. Vedanta.

1. No. 481. For Sect. 1 see XXX. For Sect. 2 see XXVII.

Sect. 3. *Uttara gîta; dwipada* metre, 3 *adhyáyas:* from the latter part of the *Bhagavat gîta.* The whole *gîta* is classed under ethical; but as that looks like a later interpolation of the *Bháratam,* so the latter part from the 12th section looks like a still later addition; to teach the main principles of the *Vidanta* system. The first 11 sections are highly poetical, and imaginative; the remainder is abstract, and metaphysical; as if from a different mind: there is also another excerpt sometimes termed *uttara gîta,* the ethical lessons of *Bhishma* to the *Pándavas.*

2. No. 605. Two pieces.

1.) *Vedanta varticam:* prose with *slócas,* quoted in proof.

A *Brahman* in return for very devout homage to the *guru* (here meaning deity) asked a gift, and the nature of the gift, being demanded, the

other replied giving instruction in the meaning of the *Vedanta*. *Sri Nárâyana* complied with the request by copious details on the subject, herein stated; and, subsequently gave to his pupil beatification: 88 leaves.

2.) *Sat guru bódha ; dwipada* metre.

Discourse between a teacher and disciple. The latter asks the teacher to remove his ignorance; and to teach him the *tatva* or internal faculties on the soul also; and whence they proceed. The teacher gives instruction on the five elements, five senses, and like matter, in detail. This is not exclusively *Vedantic*; but seems linked on to the former piece.

The book is of medium length, thick, recent.

3. No. 606. Four pieces.

1.) *Niza art'ha tatva mananam.*

By *Ellapa mantri:* some extracts from *vedas* and *purânas* in proof.

The principle, or essence of all the sacred books plainly stated in prose: not finished, 29 leaves only.

2.) *Sútana chatushtyam ;* prose with *slócas* in exemplification.

The quadripartile knowledge is mystic, and they who possess the knowledge of it will obtain beatification. It seems to be

—*nitya, anitya vastu vivécam*, a discrimination of finite, and eternal things.
—rejection and hatred of all worldly things.
—knowledge of six interior properties.
—*mu mucshatvam*, a desire of obtaining beatification.

He who possesses the above is *tatva viveca adhicára*, lord of the true wisdom.

This wisdom is amplified, and described; 7 leaves 4th and 5th wanting. [Such a piece is as remote from the vulgar idolatry, as can well be imagined].

3.) Fragment of 6 leaves, from the *uttara gîta*, metaphysical.

4.) Comment on the *uttara gîta:* 13 leaves.

The book is long, of medium thickness, old, without boards, damaged.

4. No. 608. Four pieces.

1.) *'Atma bódha prakaranam, múlam* and *tîca:* 68 *slócas* with meaning in Telugu.

Sancaráchárya having examined the *Vedas* reduced their essence down to the comprehension of the unlearned, and obtuse in intellect. He gave the subject of the *Veda*, as the *vedanta* in 68 *slocas*. There are three

ways tending to beatification; that is *tapas* penance, *mantram* prayer, *yogam* ascetic renunciation of the world; yet *gnánom* knowledge is better than they, and especially conduces to beatitude; without this wisdom, the others are comparatively unavailing. Illustration; as various common articles of food would be almost useless without the aid of fire, so are those three without *gnánam*, or wisdom.

There are other illustrations; considered to be proofs: complete.

2.) *Uttara gita, slócas* with a *tica* in Telugu.

Three *adhyáyas*, these complete.

—metaphysical part of the *Bhagavat gita.*

3.) *Puramánanda bódha prakarana.*

By *Dása gosaya;* prose complete.

The nature of the soul—the nature of *maya* or matter. Though soul and body are joined, yet there is no affinity, or agreement between them; and various like matters of the *vedanta* philosophy.

4.) *Maha vácya art'ham* prose.

Meaning of the *véda*. A disciple asks how a family man may escape, entanglements, and get safe to heaven. The teacher, by an explanation of the *vedas*, shews that the union of the human soul, with the divine Being is *mocsham*; and proves the dogma by various authorities. The disciple askes further explanation on this abstruse point; which is given with further amplification.

The book is long, of medium thickness, somewhat old, has no boards.

5. No. 615. For Sect. 1. see XI.

Sect 2. *Vignána pradipica*, lamp of special wisdom, by *Virayyo cavi*, composite metre in four *asvásas*, complete.

Addressed to all learned men. The knowledge of the soul is difficult to be acquired. It will be known to those who are acquainted with the *vedanta*. As also to those who use the *ashtanga yógam*, or discipline of eight members; and to those that know the meaning of *mantras* and *tantras*, and to devotees of *Siva* and *Vishnu*. All these aforesaid will understand the excellency of this wisdom.

Details of *tatva gnánam*, literally true knowledge; but applied to metaphysics of bodily faculties. Mode of formation of the fœtus *in utero*, and subsequent details. The rights proper to the four castes. On the duties, or charities of life. Mode of using the above octo-form devotion.

Nature or properties of beatitude. These, and like matters amplified: 21 leaves. [It is remote from vulgar idolatry, and might deserve translation: these isoteric systems are little known].

For Sect. 3. see XXIX.

The whole book is long, thin, and has no boards.

6. No. 625. *Atmaikya-bodha; dwipada* metre.

A woman came to a *guru* and asked for instruction, in metaphysical subjects. The teacher replies by details on the *vedanta* knowledge—on the illusive nature of worldly things—on the difference between body and soul; and with *veda* extracts here and there, 7 leaves. [Seemingly an attempt to insinuate, and gain influence for the system, among a class in creation not usually over fond of metaphysics].

The book is long, without boards.

7. No. 626. *Vasu deva manamam,* prose with some *slócas*—2 *prakaranas* or chapters—others wanting—dialogue form.

Chap 1, *Sarira treya p:* chap 2. *ádiya rópába p.*

The unreality of all visible things, otherwise than as an illusive perception of the senses; nominalism.

He who believes there is no reality in the visible world, beyond his own self, will obtain beatification: some *veda* extracts *quasi* in proof: 117 leaves.

The book is somewhat long, and thick, old, partially damaged.

[The abbé Raynal somewhere remarks that the Indians held abstruse metaphysical dogmas before Malebranche and Descartes were born. The above may be proof. The first principle of the Cartesian system was to doubt of every thing, save one's own existence; *Cogito ergo sum*].

XXXIII. Veterinary.

1. No. 29. For Sect. 1, 2, see XXX.

Sect 3. *Haya lacshana vilása.*

By *Manu manchidhatta, padyas.*

The 4th *asvásas* right, the 5th defective.

—*asva prasamsa,* excllency of the horse.
—*dinu várrta lacshanam,* marks or curls.
—*dasa cshetra vibhágam,* curls on ten special places.
—*váiyo gnánam,* knowledge of age.
—*sucshetra pramánam,* rules as to good places for curls.
—*varna lacshanam,* colors, result from them.
—*punra lacshanam,* spots, or marks.
—*gati svara lacshanam,* sounds from five kinds of paces.
—prognosis of disease, the curable and incurable, distinguished.
—*uttama asva lacshanam,* properties of an excellent horse.

Also various notices of diseases of horses; with the suitable remedies: leaf 54—78.

The entire book is long, of medium thickness, partially damaged.

2. No. 494. For Sect. 1, 2, see XXI.

Sect. 3. *Asva sastram,* composite metre, defective—the fragment describes the qualities of horses. This piece is old, and quite different in appearance from the other two sections.

3. No. 809. *Góvu sastra* composite metre, incomplete.

The book treats of diseases of oxen, or cows:—feet—swellings on neck, rejection of food—and a variety of other maladies, incident to horned cattle; with the proper treatment, or remedies.

The book is long, thin, without boards.

XXXIV. Vira Saiva.

1. No. 4. *Vira Mahésvara áchára sangraham.*

By *Lingam: dwipada* metre.

In 10 *asvásas,* but defective in the midst—glory of cow-dung ashes—and eleocarpus beads—excellency of the five lettered spell—of the name *Hara*—of the *Siva rátri* or night commemorating *Siva's* illness, through wine. Legend of *Siva's* having formed the *chank* and *chacra*—Legend of *Marcandeya*—*Bhrïgu's* curse on *Vishnu*—glory of its removal, by *Siva,* When *Vishnu* as a manlion was lying drunk with the blood of *Hiranyacasipu.* *Siva* assumed the form of a *Sarabha* and striking *Vishnu's* skull with beak, or horn, took out from it the cause of intoxication. Glory of this act.

Vyasa praising *Vishnu,* as supreme, raised his hands over his head, in adoration. *Siva* fixed them so, to teach him better; so that he could not let them down: hence called *Vyása bhuji stambhanam.*

There are illustrations, by extracts, from other books, as *itihasas* &c.

Leaf 1—210 but 32—40 wanting, from the end of the 1st *asvása,* and beginning of the 2nd: 24 blank leaves at the end.

The book is long, thick, has narrow leaves, and small writing, slightly injured.

[It is violently *Saiva*; but that it is of the *Jangama* class is not perfectly clear].

2. No. 8. *Prabhu linga lila, dwipada* metre,

By *Somayya cavi.* In 5 *asvasas,* complete.

The adventures of *Allama prabhu* on earth; from quitting *Cailasa,* down to the exhibition of supernatural powers, when seated on a *sunya pit'ha* or magic throne,

Tel

In consequence of *Siva* pointing out *Allama prabhu* to *Parvati*, with eulogy of his continence, the *támasa guna*, or bad quality of *Parvati*, took a human female form, to test the matter. When grown up, *Maya* tried all allurements to win over *Allama prabhu*, in vain—though constantly pursued, he always evaded—implying, by native mode of allegory, that he was possessed of great self control.

The book is long, somewhat thick, old, very much injured.

3. No. 9. *Basava puránam, dwipada.*

By *Bhatsu siddha cavi* 5 *asvásas.*

By permission of *Siva* his vehicle *Nandi* became incarnate under the name of *Basava* (an ax). His marriage : he turned many people to the *Vira Saiva* way—legendary stories of devotees ; details of his actions : leaf 1—171.

[Occasion will occur under 2nd Family for a full abstract from a copy in seven chapters *dwipada*, by *Pála curiki somana*].

The above book is long, thick, old, leaves broken, damaged or deficient.

4. No. 33. Sect. 1. *Basava puránam.*

By *Pála curiki sóma nát'ha, dwipada* complete in seven *asvásas.*

Siva sent *Nandi* to earth in order to promote the spread of the *Vira Saiva* way. He came to the world by the name of *Basava* of the *Brahman* caste—born as the son of *Mádámba*—cast off the sacred thread—married *Gangámba*—ruled the kingdom, as *mantri* with great celebrity—did miraculous things herein detailed. *Chenna Basava* his nephew—account of him, and of *Bhavuri Brahmayya*—*Siddha Ramayya*—and other devotees ; these and many other matters detailed, chiefly by legendary tales : leaf 1—211.

[It is difficult, with brevity, to convey an idea of this singular and audacious book. The *animus* is pointed against *Jainas, Vaishnavas Saivas* and *Brahmans* in general, and, *caste* altogether].

For Sect : 2, see XIX.

5. No. 35. Sect 1. *Prabhu linga lila.*

By *Ráma* son of *Kotsala kota lingayya* ; composite metre.

In 5 *asvásas—dwipada* ; copy of 2 No. 8.

In *Cailasa, Parvati* said that no one in the world could withstand her *maya*. *Siva* said *Allama prabhu* would do so. *Parvati* caused *Maya* to become incarnate, as the daughter of *Mamacara*. *Allama prabhu* was a partial incarnation of *Siva*. A variety of adventures are detailed ; from the continuous efforts of *Maya* uniformly evaded by *Allama prabhu*. See other notices.

For Sect 2 see IV.

The whole book is long, thick, recent.

6. No. 39. 1.) *Prabhu linga lila dwipada*; fragment of 11th *varga*, and part of 12th with 35 blank leaves.

2.) *Cálahasti satacam*, 120 *vrütta* stanzas, on 14 leaves.

3.) *Vrishabha satacam*, 104 *sardula* stanzas.

Praise of *Basava*—concerning the *Jangamas* and their worship—benefit of homage to *Basava*.

The whole book is long, of medium thickness, a little old.

7. No. 40. *Dicsha bódha*; *dwipada*.

By *Pedda parti Basavésvara*.

In 3 *asvásas*, complete.

Each section is termed *dicsha*—a lesson 1 *agnye d:* 2 *upama d:* 3 *nirvana d:* 4 *svastináróhina d:* 5 *casalabishéca d:* 6 *lingana d:* 7 *satya siddha d:* 8 *anugriha d:* 9 *ni sámsara d:* 10 *écacara d:* 11 *samaiya d:* 12 *pancha rudra arpana d:* 13 *tatva d:* 14 *linga nija d:* 15 *manolaya d:* This sacrifice of family, solitary ascceticism, sacrifice of the five senses &c. ends very reasonably in *manólaya* loss of mind, insanity. The *guru's* isoteric instruction to a disciple is detailed. leaf 1—73.

Compare XXIX. 5 No. 60. 3).

The book is of medium size, old, and much injured.

8. No. 45. Four pieces.

1.) *Prabhu linga lila, dwipada* metre.

In 5 *asvásas* complete.

By *Pedda parti sóma nat'ha*.

Siva paid great attention to *Allama prabhu*, exciting *Parvati's* curiosity; and leading on to a series of temptations, in which *Allama's* continence always came off victorious: 5 *gadas* to each *asvásam*.

2.) *Vrishaba satacam*, complete.

Praise of *Basava*, leader of the *Jangamas* or "moving deities."

3.) *Girija satacam* 25 stanzas only.

Praise of *Parvati*, mountain-born.

4.) *Saiva matántara vishayam*; 15 leaves.

On the entire *Saiva* way, including panegyrics of *Siva's* amusements.

The book is long, of medium thickness, old, injured.

9. No. 66. Two poems.

1.) *Basava purana, dwipada* metre.

Complete in 5 *asvasas v: supra et alibi.*

2.) *Sánanda charitra, dwipada* metre.

Complete in 3 *asvásas*. See XXIX, XXX.

The book is long, thick, old, injured; in some places the leaves are broken.

10. No. 80. Three pieces.

1.) a fragment of 3 leaves on the *lingadharis: slocas* with meaning in Telugu. The law, or rule of the *Jangamas:* 66 families left *Sri Sailam.*

The *Dottiya* tribe were once votaries of *Vishnu*—some cut off their hair-lock—a few others came to the south, and associated with *Niyógi brahmans.* A synod held at *Madras* rejected the customs, as to ceremonial uncleanness. The *Pandárams* are *Jangamas.* The *linga* and the use of the *gayatri* do not consist—one of the two must be rejected, he who rejects all old observances of the Hindus, the *gayatri* included, is termed a *Vira Saiva.*

2.) *Maya dévi charitra:* on the trial by *Parvati* of *Allama prabhu's* continence. *Maya* when mature was asked for in marriage, by a king, but he was rejected, because a *Vaishnava*: In the end *Allama prabhu,* notwithstanding advances, and solicitations, rejected *Maya.*

3.) Two leaves genealogy, and tribes of *Vaisyas* or cometies; and *Nambana charitra.* Concerning a child lost in the *Cavéri* river, and restored by invoking *Siva.* It seems to be some legend of the *Jangamas.*

The book is long, of medium thickness recent, 1) is curious, and should be translated.

11. No. 88. *Prabhu linga lila.*

By *Kocharla kota Ramayya.*

In 5 *asvásas* and 25 *gadas.*

Allama's visit to *Siva.* *Parvati's* curiosity, and becoming incarnate, as *Maya*, the daughter of *Mamakara.* She saw *Allama prabhu;* sent him messages, &c. A variety of legends. *Allama's* narrative to *Basava.* The result is to magnify *Allama* as a divinity; though he was the probable inciter of Basava's conspiracy as a regicide 1—211 leaves.

A fuller abstract will probably occur under the 2nd Family *infra.*

The book is long, very thick, and recent.

12. No. 122. Six pieces.

1. *Chenna malla stottra.* 32 *sisa* stanzas.

On the *shad st'hala* or six places, the *bhakti Mahesvara—prasáda—pránalinga—charana—aikya, st'halas;* elsewhere explained, see Vol. I.

2.) *Gana málikà, dwipada* metre.

A list of names of *Siva ganas*, or celestials of *Cailasa : quasi* " thrones, dominions, principalities, powers ; " or similar in reference (*mut : mutandis*).

3.) *Nava pushpa málikà*, 9 *sisa* stanzas,—a garland of nine flowers, a devotee praises *Siva.*

4.) *Sarvésvara stottram*, 120 *vrütta* stanzas—praise of *Siva*, as the universal lord.

5.) *Basava stóttram*, peculiar verse.

Wearers of the *linga* praise *Basava.*

6.) *Basava linga satacam*—6 *sisa* stanzas.

Praise of *Basava.*

Leaves 1) 6; 2) 6; 3) 2; 4) 12; 5) 2; 6) 2=30.

The book is long, has no boards.

13. No. 132. (See duplicate 132 under XXXI).

Three subjects.

1.) *Balhana charitra, dwipada* metre.

By *Gangadhara ;* fragment of 6 leaves.

Only as far as to *Náreda's* visit to *Balhana.* See fuller notices *supra* XXX. 33 blank leaves follow.

2.) *Basava puránam dwipada* metre.

By *Pála curiki sóma nát'ha.*

Asvásas 1, 2, part of 3rd wanting 4—7.

Legends of *Bedsa maha dévi—Goda guchi—Dipada—Kaligùr—Nattiya nimittandi—Kanapa—Siru Tondari*, and many others : see notices *supra*, and especially abstract under 2nd Family, *infra.*

3.) *Guru gita sáram*—composite metre.

By *Narapa*—Some *slócas* quoted.

1—3 *asvásas* complete.

Siva is represented as describing to *Parvati* the excellence of some *guru*, not named—the mode of doing him homage—his zeal—his meritorious actions—his command over the five senses—his *sátvica*, and other good dispositions.

[*Basava* was styled the *guru.* The piece may be a paraphrase on that part of the *Prabhu linga lila*, in which *Siva* is represented as telling *Parvati* the excellency of *Allama prabhu*, also known as *guru*].

The book is long, very thick, recent.

14. No. 135. *Siva puja vidhi: dwipada.*

By *Panditayya*, complete.

He describes the mode of performing ritual homage to the *Saiva* symbol, according to the customs of *Tambirans;* or *Jangama* guides *caecorum.*

The book is long, thin, without boards, a little damaged.

15. No. 143. Four subjects.

1.) *Cala hasti linga satacam*, 34 stanzas on 5 leaves: praise of the symbol at *Cálahasti.*

2.) *Vrishádipa satacam;* 8 leaves, complete.

By *Sóma nát'ha.*

Praise of the lord of bulls, i.e. *Basava.*

3.) *Siddha Ráma satacam;* 99 stanzas.

By *Siddha Ráma*, on 16 leaves.

Details of the *Vira Saiva* system by a distinguished devotee.

4.) *Chandasu*—composite metre.

By *Lacshmi pati cavi*, 3 leaves.

On the art of composing composite stanzas.

The book is long, thin, recent,

16. No. 148. *Vrishádipa satacam*, 109 stanzas on 25 leaves.

Praise of *Basava* as endued with qualities equal to those of *Siva.*

The book is of medium length, thin.

17. No. 154. *Basava puránam.*

By *Pála Curiki sóma nát'ha*; dwipada.

1, 2 *asvásas* right, 3 defective 4—7 wanting. The big book of the *Vira saivas:* see other notices *passim*: 41 leaves.

The book is long, of medium thickness, recent.

18. No. 189. For Sect. 1 see XII.

Sect. 2. *Basava mahimámrïta vilásam*—mixed metre.

A *Brahman* named *Mátamba* had a son called *Basava*—he rejected the caste thread—*Bala déva* gave his daughter *Gangámbá* to him, in marriage. Afterwards he took his own sister *Nágámbá*, and his wife, and went to a town known as *Kapadi.* He was upheld by *Siva* and *Parvati;* and he supported many disciples. In course of time he became head minister of state at *Kalyána puram.* He was leader of the *Vira Saivas.* King *Bijjala* gave his sister *Nilamámbi* to him, as a second wife. He, his sister, and his two wives, were united to the god (or beatified) at *Kapadi-Sangamésvara:* 55 leaves.

For Sect. 3, see XXIX.

19. No. 198. *Basava puránam.*

A fragment from the middle, such as is wanting in 17. No. 154 *supra* with which it corresponds in length.

The book is long, recent.

20. No. 217. *Nija linga chickayya charitram* mixed metre, complete.

Vide 25 No. 291. *infra et alibi.*

A thief, turned devotee, was falsely accused, beheaded, resuscitated, beatified.

The book is long, thin, without boards.

21. No. 219. Five pieces.

1.) *Basava satacam* 109 *vrütta* stanzas.

By *Pála curiki sóma nát'ha.*

Various praise of *Basavésvara,* complete, 15 leaves.

2.) *Cálahasti linga satacam,* 49 *sísa* stanzas.

Praise and details as to the symbol at *Cálahasti* : leaf 16—26.

3.) *Chitta sóra satacam,* 11 *sísa* stanzas.

Siva is represented as discoursing in a jocular manner with the "little adultress"—*Ganga dévi* : leaf 26—29 defective.

4.) *Siva stuti;* praise of *Siva.*

Seemingly intended as a preface ; one leaf, and 7 blank leaves.

5.) Sundries—a woman's pains—one ethical stanza—a few stanzas on the *mahanavami* festival—one, on symbolic ritual.

The book is long, of medium thickness, without boards, recent.

22. No. 226. Two poems.

1.) *Cálahasti satacam* 34 *vrütta* stanzas, 5 leaves, various praise of *Siva.*

2.) *Basava satacam,* 109 *vrütta* stanzas.

By *Páli curiki sóma nát'ha,* 9 leaves.

Basavésa is variously praised, and the devotee asks his protection.

The book is somewhat, long, has no boards.

23. No. 251. Four pieces.

1.) *Anubhava sáram* ; composite metre.

By *Púla curiki sóma* ; 28 leaves, blank 6.

Wholly on recondite, and *quasi* "experimental" topics. It professes to proceed on *vedas* and *puránas.* The *Jangamas* found some arguments on the internal happiness caused by their enthusiasm.

2.) Another copy of the same 11 leaves, defective.

3.) *Jangama páta puja mahátmyam, slócas.*

On homage at the feet of *Jangama* devotees : considered to be moving representatives of deity ; with the benefit of such homage : a few ethical *slócas* mingled.

4.) *Kirtanas*—songs or chants.

Praise of *Siva,* or *Saiva* in kind.

The book is long, of medium thickness, old, or of various age, some leaves are broken.

24. No. 278. *Chatur véda sáram,* essence of the four *Védas:* otherwise known as *Basava linga cháritram.*

In various ways *Siva* is stated to be supreme : he is to be worshipped because he is chief. Praise of *Basava.*

The book is short, and thin, without boards, slightly injured.

25. No. 291. *Chickayya charitra.*

By *Nimmayya;* mixed metre.

In *Kalyána puram* one named *(Nija) chickayya* made away with his father and mother's property ; and ran in debt, giving the whole as merces meritricium. He was obliged to abscond, and turn robber. One night, penetrating within a *Jangama* temple, he saw the mode of their worship; and asked to become a *lingadhari.* He was received, and one *Gangadhari* took him to his house. Being a watchman he left home at night. His wife made advances; which being rejected, she took a *linga* from her neck, and hid it in the man's bag. On her husband's return she accused the man. The husband complained to the *sabha,* or assembly. One *Vira Mushtalu* was sent to enquire; who hastily took the matter for granted, and cut off *Chickayya's* head; carrying it to the assembly. This head then told the truth of the story; and an aerial voice confirmed the same. The people fell down as dead. But *Siva* appeared; and took the whole, including *Gangadhara* and his impostor-wife, to *Cailasa.* Such wholesale deportations to paradise are common in *Vira Saiva* legends.

The book is of medium length, thin, has no boards, a recent copy to fill up space.

See 20 No. 217 and also under XXX.

26. No. 350. For Sect. 1. see XXXI.

Sect. 2. *Basava puránam ;* only the prefix, or *mangala stuti* by *Timma cavi: dwipada,* 8 leaves *padyas* 4 leaves.

The book is long, without boards, recent.

27. No. 351. Two pieces.

1.) *Vrishabhādipa satacam*, 52 *vrütta* stanzas, defective: a devotee praises the lord of bulls, or bull-chief; that is *Basava*.

2.) *Bhaváni vachanam*, prose.

Praise assumed to be offered to *Siva* by his consort, in her milder form.

The book is short, 9 leaves, no boards.

28. No. 411. *Basavésa linga satacam*.

113 *vrütta* stanzas, on 5 leaves complete.

A devotee praises *Siva* and also *Basava*. Some matters on the materio-metaphysical system, called *tatva-gnánam*.

The book is long, without boards, injured.

29. No. 509. *Basava puránam*.

—a fragment leaf 183—195 *padyas*.

v. 13. No. 132. 2) *supra*.

The book is long, without boards.

30. No. 617. Six pieces.

1.) *Panchicara námsala, slócas*, with a *tîca*, in Telugu.

The origin of the five elements—description of them— the three *gunas* or mild, hasty, malignant dispositions. The *dhermas* or moral duties—the deities presiding over them named. Five *ganas* are reckoned to each element, in all twenty-five varieties. They who understand these matters are *tatva gnánis*. The ten pulses—their places, their *dhermas*—*karuna*—presiding gods. There are eight souls in the human body— these, and like matters, 9 leaves.

2.) The same subject—*slócas* with *tica*.

4 leaves not regular, but in subject, agreeing with the last four leaves of 1).

3.) *Vivéca chintāmani*—prose.

A *guru's* instructions on the *Vira Saiva* way: 6 is a special number, as *Cartikeya* has six faces.

There are 6 places, 6 members, 6 *hastas* or mental faculties; such as thought, skill, sensation, perception, apprehension, imagination, 6 *aikyas* unions, 6 *sactis* mothers, 6 *lingas*, 6 *cailas* qualities of mind, 6 *muc'has* (faces) as eyes, tongue, flesh, &c., 6 *padart'has* or *ganda, ruha, rúpa, sabda, smarisa, parinama*, 6 *bhaktis*, fiducial attachments. He who understands all these, and has relinquished all wordly attachments, is *maha gnáni*, or a great sage.

Some *slócas* on the six places, 42 in all; others in praise of *Siva* 7 leaves.

4.) *Cásika vachanam*, prose.

Brahma páta, or *mócsham*, if desired to be understood, it may be learned by asking a *guru* ; there are three modes of acquiring the said knowledge ; 1 *sangyam* ritual with prayer ; 2 *táracam* meditation ; 3 *amanosam* mental absorption, vision, trance.

One stanza, a chant in praise of *Siva*.

5.) *Siddha Ráma satacam*, 14 *sîsa* stanzas, 2 leaves, mystic, defective.

6.) *Chenna mala sisalu*, 32 stanzas.

By *Sóma nat'ha cavi.*

On the above six places 3) to each one an unequal number of stanzas, 22 leaves in all.

The book is long, without boards, the sections are of different ages.

31. No. 618. *Shad st'hala gnánam*, prose ; knowledge of the six places.

1 *Bhakti st'hala*, 2 *Mahésvara st'hala*, 3 *Prasada st'hala*, 4 *Prana linga st'hala*, 5 *sarana st'hala*, 6 *aikya st'hala*.

These six places, if in right order, agree with the elements of *Siva's* body, and lead to *aikyam*, or union with him.

[These have their representations in the human body ; and they also denote stages of ascent through upper worlds to the *quasi* "seventh heaven"].

32. No. 631. *Mizrarpanam*, or *shad st'hala nirnayam;* being *Jangama* specialties ; prose.

On the five senses of the body, and then the six places—*áchára l :* *guru l* : *Siva l* : *jangama l* : *prasáda l* : and *maha linga*. Homage to these tends to beatification with *Para Brahm ;* 8 leaves, and 1 leaf at the end praise of *Siva*.

The book is somewhat long, has no boards, is damaged by insects.

33. No. 637. *Sóma nát'ha bhasyam*.

By *Pála curiki sóma nát'ha*, author of the *Basava puránam*, *slócas* with *tîca*.

In 26 *prakaranas*, or chapters. How the name of *Basava* was given ; rejection of the gods of other devotees—it is needful to avoid the company, conversation, or sight even of the votaries of any other god. The glory of cow dung ashes—of sacred beads—of wearing the *linga*. Mode of ritual homage to this symbol—excellence of that homage. Value of the water that has washed the feet of the god. Merit of eating the *prasáda* or food that

has been offered to *Siva*. The curse on *Vishnu* denounced by *Bhrigu rishi* was removed by *Siva*—value of that removal—the glory of the *Saiva* mode of ritual; the duty of a *guru*, or preceptor—on the sacrifice of *Dacsha* —rejection, or destruction of that sacrifice. It is not right to worship the sun as a symbol, or as the dwelling of *Vishnu*—the chank and *chacra* marks on the body should not be worn. It is a duty to reject all trust in *Náráyana* as a god. The *urdhva* or *námam* mark on the forehead is to be rejected. It is needful to reject all discussions as to *dvi murti* or *tri murti*, or duality or triplicity in the godhead; and also to reject the notion of eight *murtis* (*Bhairavas*?) as held by some *Saivas*. It is needful to reject all sacrifices, and all hetero-rituals. How the word *Bhagavat* was produced—*Bharga* (a name of *Siva*) its sound defined—the like as to *Pasupati*—*Mahadeva*—*Para Brahm*; implying the meaning of those terms. These, and like matters peculiar to *Vira Saivas*, leaf 1—273. The book is long, of medium thickness, with a brass pin.

C. MALAYALAM language, and letter.

I. ASTROLOGY.

No. 1968. *Mádhaviyam*, prose.

By *Mádhava*.

Influence of the several months—and of the zodiacal signs, the *phala sruti* as in almanacs.

The book is of medium size, thin, on talipat leaves, without boards.

II. ASTRONOMY.

No. 1967. *Ganita sástram*, *sutras* with prose version, or *tíca*.

On the *vácya* system of Southern India, which is solar; as distinguished from the *siddhantam*, or northern system, which uses lunar months.

Various tables, and astronomical calculations. Rules for calculation as to the heavenly bodies; it does not appear to contain astrology.

The book is of medium size, on talipat leaves neatly written.

III. HISTORICAL.

No. 1969. *Vira Pándiya charitram*.

On his birth—reign—especially on his great prowess. Also on his horses; and occasion is taken to introduce the *asva sastram*, or tokens by which to judge of horses as to colors, and especially hair-curls, and other marks.

The book is of medium length, thin, on talipat leaves, without boards.

SECOND FAMILY.

Manuscript Paper Books.

B. Canarese language and letter.

I. Grammar.

1. No. 341. For Sect. 1—3 see IX.

Sect. 4. *Chandasu sastram ;* prose.

By *Naga verma,* or alias *Appayya Cavi.*

On grammatical matters, but especially concerning Prosody. On the *vrüta* metre, or rounded stanzas—the *yeti,* pause or cæsura—*ganam* class letters, of great consequence in Telugu and Canarese poetry; the special or suitable places—examples of use.

A 4to volume, on country paper.

II. Jaina.

1. No. 353. *Tri shasti lacshana puránam.*

By, *Chamunda raya,* prose.

Sixty-three tales, or legends.

Reference to a work entitled *ádi puránam.* An account of *Ajita Tirt'hacara,* of *Sambhava Tirt'hacara,* of *Abinandana,* of *Sumati bhakaraca,* of *Padma prabhu Tirt'hacara,* of *Suparsva Tirt'hacara* ; and so on, down to the last of twenty-four, named *Vartamána svámi.*

The *Jainas* have no moderation in their chronology ; but, from the paucity of *Jaina* books, this one becomes valuable. In transcribing this book from the McKenzie collection the title has been altered. It is therein termed *chatur vimsati puránam* or "legend of the twenty-four" that is *Tirt'hacaras.*

The former owner remarks.

"The *Trishasti lacshana puránam* also called *Chamunda raya grant'ham.* It is a *Jaina* chronicle. This was transcribed from a palm leaf volume in the McKenzie collection, a volume written on large palm leaves. This transcript is in a clear, plain hand ; but the orginal is, in some places, nearly illegible ; and this has caused errors ; but these have been rectified in a careful revisal."

The book is a folio of medium thickness, French paper, half bound in cloth and calf, lettered.

III. Historical.

1. No. 363. *Mysúr rája púrvabhágam.*

Details of kings of Mysore from A. D. 1327 to 1654.

A pencilled note inside the binding of the book.

" Nugger Pootta Pundit's book is the title by which Wilks cities this volume ; but he cites only the Persian translation of it."

" In the preface of Wilks Mysore p. XI, he mentions a Canarese M. S. telling the succession of the kings of Mysore. It was translated into Persian."

"The orginal Canarese book, in the two volumes there described, in course of time was sent to the East India House, with many hundred other volumes. There they lay for more than forty years unknown."

" At last I effected their transmission to the College at Madras in September 1844."

" Among them I discovered the above said record : it is in two volumes, No. 1781 and No. 1926.

" The present volume contains a transcript of them, made at my desire.

C. P. B. August 1847."

" Wilks shows that this record was composed in A. D. 1713."

" This volume begins at A. D. 1326 (SS. 1248) and ends at A. D. 1653 (SS. 1575.")

The book is a large folio, very thin, good wove paper, and with paper boards.

It may be as well to observe that the East India House M.SS. above adverted to as having been brought to Madras in 1844, are those catalogued in the first volume of the present work. The examination commenced with those M.SS. as it was understood that the Court of Directors were desirous of gaining some knowledge of their contents. In addition to the Leyden M.SS. as a nucleus, they also probably contain a large donation made to the Museum of the India House, by the family of the late Col. Reid ; who preceded Sir Thos. Munro, as Commissioner in the Ceded districts.

IV. Pauranical.

1. No. 359. *Linga puránam* prose, translated by *Kallala nanji rája.*

Púrva and *uttara bhágam* or 1st and 2nd part: 1st part 1—97 and 103—108 *adhyáyam.*

2nd 1—50 *adhyáyam.*

A *puránam* of the *Saiva* class.

Nature of *Paramésvara;* as *alinganána,* or without visible form.

Origin of the *Linga,* or visible *Siva* symbol of the masculine energy.

Yuga kāla nirnayam, description of the great, and lesser ages—form of the world, as to *dwipas* and seas.

Origin of various *Rudras* or forms of *Siva,* with destruction of the three towns, and other warlike acts.

Yoga siddhis modes of penance directed to *Siva* with various legendary tales, in exemplification.

The book is a thick folio, good wove paper, half bound in calf, and lettered.

V. Prophetic.

I. No. 344. Two pieces.

Sect. 1. *Sarvagna kála gnánam.*

By *Sarvagna.* "Time-wisdom" or foreknowledge of time. Some part would appear to be written at the time of events, and some affect to be predictive of the future: as in the close of some *puránas.* SS. 1461. A. D. 1539 is the date given for *kashta mashta* or a great famine. Some astrological causes for the same are stated. Kings and head men assembled, and devised means for the preservation of the people. On *áchāram* or local customs, and manners. A description of *ishta lingam,* or the preferred symbol. Some ethical matters, and others prophetic of great calamities in the distant future.

For Sect. 2 see VIII.

VI. Romance historical.

1. No. 358. *Jaimini cavyam, padyas.*

By *Jaimini* 1—26 *sandhis* complete.

A free version of the *Asvamédha parvam* of the *bháratam*: in which the pilgrimage of *Arjuna* to the south; adventures with *Ulichi* with *Chitrangada* at *Madura*; and other adventures, including a fight with his son *Papira váhana*, and other apocryphal additions, are contained: and these have obtained currency in the South. The work, from the elegance of the language, is a Canarese classic.

The book is a quarto of medium thickness, French paper, half bound in strong paper and sheep skin.

VII. Saiva.

1. 345. *Bhairava isvara cavyam.*

1—20 *sandhi*, prose.

Glory of *Bhairavêsvara*, a name, or form of *Siva*. Gifts by *Chola rájas*, as supposed to a temple of that god.

Jangama st'hala or place where *Siva* dwells in the living human body. *Siva's* conquest of various *asuras*; as *Shumba*, *Nishumba* and others.

The legend of seeking for the head and feet of *Siva*, without finding them—implying immensity; and similar matters.

Pencilled note:

" Copied from a volume in the McKenzie library numbered 50) 487; there is another volume 53) 703."

The book is a thin quarto, very good paper, half bound in cloth and calf.

2. No. 354. *Zarana lìla amritam;* mixed metre 3—8 *sandhis*: does not end.

Praise of *Siva*, and further on glory of *Basava*; the general subject is homage to *Siva*.

The book is a royal quarto, thin, on good French paper, a little stained; boards; the back broken.

3. No. 357. *Purátana ragale*; long stanzas.

By *Bhána* or *Malhana*.

1—16 and 1—4 *st'halas*, or 20 sections.

Legends of sixty-three special votaries of *Siva*. The Tamil version of this work is entitled *Periya purána*.

Note " This book is transcribed from one of the M.SS. in the McKenzie library, lodged in the Madras College."

" Those M.SS. are chiefly written on perishable native paper, which the worms are rapidly destroying. The binding also is wretched, and many volumes are falling to pieces."

The book is a thin folio, on good French paper, bound in cloth and lettered.

4. No. 362. Three pieces.

1.) *Sivadhikya puránam, slócas* and *padyas* 1—11 *sandhis.*

By *Visvácharya.*

Siva is creator and Supreme—his glory declared.

2.) *Bich'hadana charitra, padyas.*

Legend of *Siva* cutting off one of *Brahma's* heads: becoming in consequence a *Brahmahatti* (possessed, or insane) he roamed about as a beggar to expiate the crime. It is taken from the *puránas;* and as a single legend is complete.

3.) *Paraváti gajáncusa káravali.*

An elephant book to opposers.

By *Vali sancara:* adapted to musical recitation.

Para Brahm is one; but he is manifested in different forms; as in creation, preservation, destruction. The piece does not seem to be peculiarly *Saiva,* as the two preceding are; and it seems to maintain the unity of God in a way not usual. 2.) Is headed by pencilled note.

"Copied from McKenzie M.S. No. 15) 505 *Sivadikya puránam;* to which volume this one is appended." Both 1) and 2) are so copied.

VIII. Tales.

1. No. 341. Four pieces.

1.) *Nala charitra, padya cávyam.*

By *Chenna raya,* 1—9 *sandhi.*

A version of the entire tale.

2.) *Harischandra raya, cat'ha; padyas.*

1—13 *sandhis,* complete.

The integrity of *Harichandra*—his losses, and restoration to kingly authority.

3.) *Sárangadhara charitram,* prose.

By *Sambayya* complete.

Supposed to be a version from the Telugu, to which language the tale properly belongs. For Sect. 4 see I.

The book is a quarto, of medium thickness, country paper, half bound and lettered.

2. No. 342. *Harischandrópakyanam; padyas* **1—13** *sandhis,* complete.

The tale of *Harischandra,* as above; see also former, and fuller notices.

The book is a thin folio, blue French paper, half bound in sheep, and lettered.

3. No. 343. Two pieces.

1.) *Sārangadhara charitram.*

By *Sambayya* prose, complete.

2.) *Nala charitram, padya cavyam.*

1—9 *sandhi* complete.

Pencil date "30th July 1852" which is probably that of being copied from McKenzie M.SS.

The book is in thin folio, on good paper, half bound in calf, and lettered.

4. No. 334. For Sect. 1. see V.

Sect. 2. *Ch'hora cat'ha; padyas.*

The romance of *Sóma sec'hara,* and *Chitra sec'hara* two brothers, who set out on an expedition; in part predatory, in part amatory. By the way they sung the *Subhagini soni;* seemingly an abstract from a poem of that title. In their plunder, and love avdentures, magic is introduced as a vehicle; hence, in improbabilities, it resembles nursery tales of enchanters.

The whole book is a thin folio, good paper, half bound in calf and lettered.

5. No. 356. Three pieces.

1.) *Nala charitram,* stanzas.

By *Chenna raya* 1—9 *sandhis* complete.

The story of *Nala* and *Damayanti* see 341. 1).

2.) *Sarangadhara charitram.*

By *Sambayya* complete, mixed metre.

3.) *Bijjala charitram*—stanzas.

1—12 *sandhis* complete.

An account of *Bijjala* a king of *Kalayana* (the Galian of Greek writers), and of the elder *Basava* as his minister of state; strange proceed-

ings; treachery; killing *Bijjala* by means of assassins; and the following overthrow of the *Jainas*, by the *Vira Saivas*.

The book is a thin folio, on good French paper, half bound in calf and embossed paper, lettered.

IX. Vira Saiva.

1. No. 346. *Prabhulinga lila; padyas* 1,000.

1—25 *sandhis*, complete.

Description of *Cailasa* mountain—details as to wearing the *lingam*—description of a *Jangama*—on *Maya sacti*. Some gods have *sactis*, some not—details as to *ishta lingam*. A difference between *Siva* and *Parvati;* which was composed by *Parvati* sending her *támasa guna* to earth, to ensnare *Allama prabhu;* whose continence had been lauded by *Siva*. Details of the various devices practised, and their failure: whence is educed the virtue of *Allama prabhu*, and excellence, of the *Vira Saiva* system.

" The former owner remarks.

"The *Prabhu linga lila;* being the principle work in support of the *lingadhari* creed, professed by the *Jangamas*, or followers of *Basava*.

Note 'various copies of this book differ widely from one another. And the different copies, prepared for me, are transcribed from different M.SS."

Many various readings are written between the lines of this copy.

The book is a thin folio, on French paper, cloth bound, and lettered.

2. No. 347. *Prabhu linga lila* 1,000 *padyas*.

1—25 *sandhis*.

" *Note.*—Various manuscripts of this book differ widely from one another, and I have taken a copy of each. The present volume is transcribed from a copy in the India House, No. 149 of M.SS. in the Cannadi language."

The book is a thin folio, good paper, cloth bound, and lettered.

3. No. 348. *Prabhu linga lila*, 1,000 *padyas*.

1—25 *sandhis*, complete.

" *Prabhu linga lila*, in the original Canarese, received from C. Soobarayya at Mysore, on the 24th February 1842, by bangy."

The book is a thin folio, on strong paper, half bound in cloth and calf, lettered.

4. No. 349. Two pieces.

1.) *Prabhu linga líla,* 1,000 *padyas.*

1—25 *sandhis.*

"This was transcribed for me by Nelluri Narain Rao, who also writes English. The original in 104 palm leaves, was sent to me from Bellary on 22 (1) 42 or 22nd January 1842."

2.) *Shad linga vivaram.*

The *maha linga*, or great symbol, was born in six different forms; as—

1 *achara l:* 2 *guru l:* 3 *siva l:* 4 *jangama l:* 5 *prasada l:* 6 *mahat l:*

"This is a treaties on a *yoga sastram,* written in prose. It is almost pure Sanscrit."

The entire book is a thin folio, on strong paper, half bound in cloth and lettered.

5. No. 350. *Basava puránam.*

By *Bhima cavi*, 3,618 *padyas.*

1—60 *sandhis* complete.

This work has been collated, and printed, in Mysore; but is not yet translated. Occasion will occur to give a full abstract from a Telugu version, by *Palu curiki sóma nát'ha.*

The book is a folio, of medium thickness, on superior French paper, bound in calf, and lettered.

6. No. 351. *Basava puranam.*

By *Bima cavi* 1—60 *sandhis*, 3,618 *padyas*, complete. Another copy; matter the same; the hand writing is larger, and the pages less full.

The book is a somewhat thick folio, good French paper, half bound in cloth and calf.

7. No. 352. *Chenna Basava puránam.*

By *Vira Bhadra raya*, 2,891 *padyas.*

1—63 *sandhis* complete.

This work appears to have been subsequent, and supplementary to the foregoing, and somewhat larger *puránam;* so styled, because it is customary for every sect, and every temple to have its *puránam.* It is composed much in the like spirit of hostility to *Vaishnavas*, *Saivas*, and *Jainas*, and to

all *Brahmans* of whatever class. Arguments against the *Vaishnavas*, such as natives only could conceive, are given; treating them with little ceremony; and much contempt. A vein, of ridicule, and ludicrous sarcasm, runs through the different sections. The book was written after the *Vira Saivas* had come to power, and had slaughtered their victims.

The late owner writes :

"The *Chenna basava purânam* or *Jangama* legend—*Chenna basava* was one of the earliest followers of *Basava* the deified teacher of the Jangamas.

"This is a most amusing set of comic stories. There is an English summary of it in my Telugu collection Vol. 1, p. 304, and also in the Telugu version which has been well edited by *Vira Bhadraya.*

"This is copied from a palm leaf, volume, in the McKenzie library, No. 1823.

"The various readings in this book are copied from a bound volume in the McKenzie library, marked No. 9) 12 or 44. That copy contains only 12 chapters.

"A third M.S. was afterwards received from Bellary."

By "amusing" in the foregoing extract, may be meant a placing *Brahmans* in places and positions, as unsuited to their character, as Davus Fielding, the early novelist, placed his parsons Thwackem, Supple, Adams, and Trulliber. A tendency so to treat the *Brahmans*, runs through the lighter literature of the Hindus. Prof. Wilson, in his notes on the *Mrich'hakati*, either did not perceive this, because mild in the expression; or else he left it to his readers to form their own perception. The *Surábhandésvara*, of frequent occurrence in this collection, is a gross instance of what is here indicated.

The book in question is a narrow, but thick folio, French paper, bound in cloth and lettered, the binding worn, and damaged.

8. No. 355. Two pieces.

1.) *Prabhu linga lila*, 1,000 *padyas.*
1—25 *sandhis*, complete.

2.) *Bijjala rája charitram; stanzas.*
1—12 *sandhis*, complete.

S. W. of *Meru* was *Kalyana puram* 12 *kadams* (120 miles) in dimension (which is *alancaram* for a large town.)

Adi Bijjala ruled there, &c. See *supra* VIII 5, No. 356. 3.)

The former owner's note.

"This was copied from Mr. Elliot's M.S. and contains much that is evidently interpolated."

The book is a thin folio, good French paper, boards, back broken.

9. No. 360. *Ashta varna tilacam.*

1—13 *sandhis ; padya cavyam.*

Excellence of the *guru* or teacher (applied specially to *Basava*) excellence of the *Saiva* symbol, and of the *Jangama*, or living exemplification of deity; legendary tales as to the *linga* and as to its superiority over symbols of other sects. A detailed account of the *Vira Saiva* system. Legendary tales of individuals; such as *Dhermaguni* and *Prabhádayga*, and *Sushila* and others.

The book is a thin folio, good wove paper, bound in calf, and lettered, binding worn.

10. No. 361. *Bháva chinta retnam.*

By *Mullanáchári; slócas*, and *padyas*, with a *tica* to both annexed.

About 11 *prakaranas*, or chapters. The author states that he gave the narration to *Satyéndra chola rája*, which is a fictitious name.

Jangama isvara mahima—glory of the *Vira Saiva* god—duty of constant meditation on him—he imparts spiritual knowledge, and bestows beatification.

Vira Saiva áchára nirupanam, a description of the rites and ceremonies, in use among this class of votaries.

Legendary tales, grossly distorted, of *Chola* and *Pandiya* kings are interspersed.

The former owner writes.

"This was transcribed for me from a copy in the McKenzie library at Madras. The original M.S. is on perishable native paper, and fills three bulky volumes, containing 213 leaves or 426 octavo pages."

[From an English translation of these three S volumes, Professor Wilson in his sketch of the *Pandiya* History transported Madura to *Kalyana*, near Goa; because the native author took a legend from the Madura *St'hala puránam*, and made the site to be near *Kalyanapuram*.]

The book is a thin folio, good wove paper, bound in calf, and lettered.

11. No. 367. *Chenna basava puranám.*

1—63 *sandhis ;* 2891 *padyas.*

Vide supra 7 No. 352.

The late owner's note.

"The present copy was sent me from Bellary, in 1847."

The book is a thin folio, good wove paper, bound in country calf, a little worn.

C. SECOND FAMILY.

MANUSCRIPT PAPER BOOKS.

TELUGU language and letter.

I. ART of POETRY.

1. No. 203. For Sections 1 2 see XII.

Sect. 3. *Ragada lacshanam.*

Rules, and proprieties as to a kind of chant in lengthened lines.

2. No. 206. Sect. 1. *Kuvalayánanda pracásica,* a comment on a Sanscrit work, which is a comment on the *Chandra loca.*

1—3 *ghattam, padya cávyam.*

Appayya dicshada's comment on the work of *Cali dása* has been much criticised, the present comment appears to be merely an elucidation in a spoken language.

For Sect. 2 see XXI.

3. No. 207. Sect. 1. *Cávyalancara chúdámani.*

The jewel of poetical rhetoric.

18 *ulásams ; padyas,* complete.

Sect. 2. *Appa caviyam ; padya cavyam.*

A comment on a work by *Nannaya Bhatt.* This comment is in part rhetorical, in part grammatical. Another copy will be ranged under the latter heading—and with a brief abstract given.

For Sect. 3 4 see VII.

The book is a broad, thin folio, China paper, sheep bound.

4. No. 252. *Cávyalancára chúdámani.*

1—8 *ulásams* complete : *padyas.*

" Copied at Guntoor July 18, 1831 by *Chettu Rámáchárlu Mailavaru seshayya.*"

A work on the rhetoric of poetry.

The book is a medium sized quarto, half bound and lettered, used.

5. No. 314. For Sections 1, 2, 3 see VII.

Sect. 4 *Lacshana dîpica.*

On faults in poems ; praise of suitable letters in proper places, and censure of bad, or wrong letters. Properties of poems—order of *varnas,* or classes of letters, and the like.

The book is a medium sized folio.

II. CHRISTIAN.

1. No. 327. Christian *veda grant'ha cat'ha sancshepam*, an epitome of the story of the Christian Bible.

The former owner writes thus.

"Summary of the Old Testament history. This is the first volume; and beginning with the book of Genesis, it goes as far as 1 Samuel chapter 8."

"This is somewhat abridged; it is written in easy plain Telugu, though not very elegant style. It appears to have been translated by the Roman Catholic Missionaries, about the year A. D. 1720. All mention of circumcision is excluded."

Marginal notes by the same.

"An account of the supposed method of creation—creation of the world 2nd day, 3rd day, Gen 7, 2. Gen 3, 5. Gen 3, 12. Gen 3, 19. On Cain and Abel. Serm. 3 from the creation to the deluge. Serm. 4 on the Deluge."

"Tower of Babel—calling of Abraham."

[I doubt if Roman Catholic Missionaries were in the north so early as 1720; but the "Lettres Edifiantes" might settle the question. They certainly followed M. Bussy; and by reason of his temporary successes, and influence made many nominal proselytes. Still I hesitate to class this book as Roman Catholic; because it is not customary with such to reduce any part of scripture into a vulgar tongue. Moreover I see that the decalogue is given correctly, the 2nd commandment and the 10th commandment without omission, or alteration, which is not Roman Catholic usage. The missionary DesGranges at Vizagapatam had in employ a *Brahman*, named *Ananda raya*, who was born in the Tamil country, and may have composed this book, with the help of the Tranquebar Tamil translation. In that case 1807 would be a likelier date than 1727].

The book is a folio of medium thickness, French paper, cloth bound, lettered "Old Testament history."

2. No. 328. "A translation of the Acts of the Apostles, by C. P. Brown 1840," prose, complete.

[The translator made versions of various part of Scripture—St. Luke's gospel especially; for the use of the Madras Auxliary Bible Society. They went into the hands of Telugu Scholars; and though it does not appear, that the Society printed any one such version entire; yet the Reverend J. Reid of Bellary, acknowledged aid received, by hints and models; especially as to the use of *sandhi*; on which point, other scholars have since differed from Mr. Reid].

This book is a thin folio, foolscap, half bound in country calf.

III. CORRESPONDENCE.

1. No. 301. A miscellaneous collection of letters in Telugu for the use of learners "collected by C. P. B., Madras 1832."

Some headings and notes, as to the subject, and quality of composition are written, here and there, in the book.

It is a folio, of medium thickness, foolscap, full bound in sheep.

2. No. 304. Various letters, and other papers.

"This book contains miscellaneous papers collected as specimens of the colloquial Telugu, used in business, and I propose to add a translation."

"C. P. B. Ag. Judge of Rajahmundry."

Various notes of official entries. A translation afterwards of some of the early papers.

The book is a broad thin folio, country paper, bound in red sheep.

3. No. 308. "Copies and translations of Telugu letters, petitions, &c., compiled by C. P. Brown, Esq., 1833, for the use of students, and to assist native Translators into English."

Translations are on opposite pages, to the extent of ten or twelve pages.

Beyond is an index to the contents of the *Sinhásana dwatrimsati* in 12 books, by *Gópa raja;* but only to the end of the 2nd tale. One page with meaning defective, is filled up with flourishings of the Telugu letters for *srí* and *ye*, *ya*, idle at the best. The natives sometimes transposed the initials into P. C. B.

The book is a broad folio, their country paper, bound in red sheep, lettered.

4. No. 340. Telugu letters.

The site to which they are referrible is Masulipatam. Some relate to the cutting a water course for irrigation, others to appeals to the Provincial Court; with a variety of other matters, selected, as supposed, for use in examination by the College Board.

The book is a thin folio foolscap, half bound, and lettered.

5. No. 391. A collection of letters.

"Prepared for use of students; or, students' miscellany; commenced in 1840."

At page 107 is a list of subjects, occupying 6 pages.

The book is a folio of medium thickness, foolscap, full bound in country calf, lettered.

IV. Erotic.

1. No. 2. *Aniruddha charitram.*

1—5 *asvásas, padyas.*

Tale of the grandson of *Krishna,* considered to be *Cáma* redivivus. His amour with *'Usha* daughter of *Bánásura*—the war, and subsequent marriage of *Aniruddha* and *'Usha.*

The book is a small thin quarto, good paper, bound in calf, and lettered.

2. No. 3. Two pieces.

1.) *Parijata pariharam.*

1—5 *asvàsams.*

The legend of *Krishna* going to *Indra's* world, and bringing away the tree with flowers of paradize, to appease the jealous anger of *Satyabháuma.*

2.) *Sacontala parinayam.*

Avadharica 1 and 3 *asvásas.*

The tale of the drama, put into the form of a narrative poem.

3. No. 4. For Sect. 1 see V.

Sect. 2 *Rádha Mádhava samvátam.*

1—3 *asvasams—padyas.*

A dispute between *Rádha* and *Krishna.* It seems to be otherwise known as the *'Ila déviyam*; and will come under further notice *infra.*

The book is a small, thin, quarto; good paper; bound in calf, and lettered.

4. No. 5. Three pieces.

1.) *Rásábharanam,* the jewel of the poetical *rasas,* sentiments or emotions, with reference to the passion of love.

1—4 *asvasams, padyas.*

2.) *Rasa manjeri,* the garland of passions.

1—3 *guchamus* or flower bunches, like in subject. It occurs among the palm leaf M.SS, *supra.*

3.) *Sringara rasála pálam.*

1—3 *asvásas, padyas.*

The place, or region of amorous emotions, or sentiments of variou kinds, experienced by lovers, painful and vengeful included.

The book is a small quarto, of medium thickness, good paper, bound in calf, and lettered.

5. No. 6. *Ràdhica svàntanam.*

1—4 *asvásas* complete, *padyas.*

This is the tale of *'Ila devi,* and various copies occur among these books complete, or otherwise; but having varying titles with some object, not at once apparent. The subject will be noted further on.

The book is a small, thin quarto, good paper, bound in calf, and lettered

6. No. 8. Two pieces.

1.) *Sunanda parinayam*; *padyas.*

1—5 *asvásams.*

A tale of betrothal, and marriage.

2.) *Sita kalyana*—mixed verse.

A poem founded, on the marriage of *Ráma* with *Sita*, the daughter of *Janaca.*

" Sheets misplaced C. P. B."

The book is a small quarto, on good paper, of medium thickness, half bound in calf, and lettered.

7. No. 9. *Tárasa sánkhya vijayam.*

By *Vencata pati cavi.*

Vol 1. 1—3 *asvásas, padyas.*

Vol. 2, 4, 5—*asvásas.*

This is a very free version of the *pauranic* legend, concerning the birth of *Budha* and the war that was a consequence, or connected with it.

The 1st Vol. is a small thin quarto, good paper, bound in calf and lettered, the 2nd Vol. similar, but thicker : both volumes are worn as to the binding.

8. No. 10. Five pieces.

1.) *Lavanya satacam,* a cento.

2.) *Kaluvayi satacam,* do,

Kanti Lalama

3.) *Kant'ha lama satacam* do.

4.) *Bhalira karivelpu satacam.*

By *Vaidarsa Appayya cavi.*

" Four sets of amorous verses, and songs."

5.) *Cavi chandappa satacam.* Sowdapa, Chamudappa

" Satirical, and humorous verses."

The former owner's note.—

" This copy contains the various readings found in several M. SS. collated at Trichinopoly, Madras and Masulipatam., From these compared texts, I have caused the new edition of these books to be prepared ; which was completed in 1832, and printed in 1839."

I have heard from various natives—and recently from a literary man at Vizagapatam—that Hindu literates considered themselves indebted to the said Editor, for his numerous reprints of Telugu works.

C P Brown

The book is a small thin quarto, good paper, bound in calf, and lettered.

9. No. 15. *Chandra rekha vilasam,*

1—3 *asvásams* complete, *padyas.*

A love tale, relative to a female named *Chandra rekha* or " moon-line ;" if both words are Sanscrit only. It denotes a curve line on the body of females, and is of frequent use, as a name in love-romances, see 42 No. 152 *infra.* mere ignorance

The book is a small quarto French paper, full bound in calf, lettered, the binding worn.

10 No. 16. *Ahalya sancrandam.*

By *Vencata Krishna ; padyas.*

1—3 *asvasas* complete.

Sancranda appears here to be a name of *Indra.* A tale founded on the pauranic account of *Indra* and the wife of *Gáutama.* There are various copies, and poems of two kinds ; one giving the pauranic tale, and another of a different, and libertine character.

The book is a small, and thin quarto, delicate paper, full bound and lettered.

11. No. 17. *Bilhányam ; padysa,*

1—3 *avataras.*

The Hindu Heloise and Abelard; a tale often before abstracted: the love tale of the daughter of a king, and her tutor. The latter praises. her in person in this poem.

The book is a small, and thin quarto, good paper, bound in calf, and lettered, the binding worn.

12. No. 23. Two pieces.

1.) *Karnamrıtálu*—melodies.

1 *st'hapacam—padyas.*

2.) *Krıshna karnamrıtam.*

3 *st'hapacams.*

The love adventures of *Krıshna,* adapted to singing, and public recital.

The book is a small quarto, wove paper, half bound, and lettered.

13. No. 32. Two pieces.

1.) *Ahalya cat'ha.* from the *padma purànam.*

By *Singana* son of *Ayyalu bhatt.*

The crafty device of *Indra* to deceive *Ahalya*, the wife of *Gáutama;* and his consequent punishment: notlibertine.

2.) *Nila parinayam.*

By *Cuchimanchi cavi timmana.*

The betrothal and marriage of *Nila.*

The two pieces are written in Telugu, on the left hand page, and there is a begun translation in English, for some distance, on the right hand page: both unfinished.

The book is an octavo volume, good paper, old date 1825, &c. bound in sheep.

14. No. 37. *Ahalya sancranda vilásam,* from the *Dasavatáram* book 7.

The amour of *Indra* with *Ahalya,* wife of *Gáutama:* a medium account.

Partly translated on the right hand pages.

The book is an octavo, good paper, old, bound in sheep, worn.

15. No. 39. *Tárasa sanc'hya vijayam.*

By *Kundala Vencatapati.*

In 5 volumes 1—3 *asvásas;* but only a part of the 3rd.

On the pauranical tale of *Chandra*, the son of *Atri* and *Tára* the wife of *Vrihaspati*. Further on under No. 85, occasion may occur for some brief abstract. Whatever may be the case in the *puránas*, the tale is anything but "astronomical" here.

Royal octavo volume, good paper, old date, bound in sheep, and worn.

16. No. 41. *Bhánumati parinayam.*

By *Renturi Rangha rája*, in 2 volumes.

Vol. 1. 1, 2 *asvásas sísa padyas.*
2. 1—3 " "

A fictitious romance, on love affairs, and marriage.

The book is a royal 8vo., good paper, bound in sheep, and lettered.

17. No. 42. Sect. 1. *Rádha madhava samvatam.*

1—3 *asvásams.*

A fictitious love quarrel between *Krishna* and his aunt *Radha*, &c., *vise infra* 35, 36, 43, 44.

For Section 2 see XX.

The book is royal 8vo., bound in calf, good paper, the binding used.

18. No. 43. Three books.

1). *Sārangadhara, padya cavyam.*

1—3 *adhyayams.*

This tale is greatly multiplied. Abstracts have often been given.

2). *Retnavali parinayam.*

1—3 *asvásams.*

Fictitious marriage of a woman, named "jewel-wreath."

3.) *Rati rahasyam*, sexual mystery.

This piece is in Sanscrit; and it has often occurred.

The former owner remarks. Brown

"All these are transcribed from old M.SS. that were very imperfect; and the copies were taken only for the sake of comparing the text. Of the *Sarangadharam*, I have a separate critical edition."

The book is royal 8vo., country paper, half bound in country calf and lettered: it is much injured by termites.

19. No. 44. *Bilhana cavya,* otherwise *Bilhaniyam.*

1—3 *asvásams.*

Often abstracted from preceding copies.

The former owners note:

" This is the Telugu translation from a celebrated Sanscrit original. The poem is rare, and does not occur, even in the McKenzie collection, in either language.

" The Telugu version is celebrated for its beauty: it is rather diffuse. This is still more rare than the Sanscrit The present copy was originally made from a M.S. found at Cuddapah; and completed by a comparison with other copies discovered at Trichinopoly, and Conjeveram.

The introduction and the termination were only in a single copy. In each M.S. whole passages of 20 to 50 lines were missing; but the whole is, I trust, now complete." * * * * * * * *

After all the verses are in a very confused order; and a comparison with the original shews that, both in the Sanscrit and Telugu copies, many stanzas are spurious."

" There is a Persian poem named the Mihr-o-Mushtiri, which exactly parallels this story."

In addition to former abstracts it may be stated that on the king discovering the amour between the tutor and his own daughter, he ordered *Bilhana* to be killed; who delivered himself by narrating instances of kings, that had acted in like manner, to their own ultimate destruction.

The book is a royal 8vo., good paper, bound in sheep and lettered.

20. No. 48. *Satyabháumasvantanam.*

1—4 *asvásams.*

Satyabhauma was at the head of *Krishna's* inferior wives. On her private intercourse with him, fictitiously supposed, and made public.

The book is a quarto, Europe paper, bound in calf and lettered.

21. No. 89. Three pieces.

1.) *Sringara dáman,* love-cord, or wreath.

1—2 *asvásams.*

2.) *Sringara suddha samudra púrna chandródayam,* the rising of the full moon of the pure-sea of amourous poetry.

1—4 *asvásams.*

3.) *Vaijayanti vilásam.*

1—4 *asvásams*, complete.

The tale of *Tonda podi reddi*, conquered by a dancing girl at *Sri-ranghan*, and brought under suspicion of sacrilege. The tale has been more than once abstracted.

The book is a folio, of medium thickness, country paper, half bound in calf, and lettered, somewhat injured.

22. No. 102. *Rasica jana manóbhiramam.*

1—6 *asvasáms.* Chensu

Description of the Chenji savages—names of beasts—and of birds—beauty of women who attend in kings courts, or do them service—the splendor of a king, as to garments, as to jewels, as to equipage. His amours. His mode of hunting; its pleasures, visits to pleasure grounds, or wilds. Manner of a king setting out to hunt. The hounds or dogs used—on the king's killing beasts—and like matters; to please the tastes of native chiefs.

The book is a folio of medium thickness, good paper, half bound in country calf, used.

23. No. 103. *Rásica jana manóbhiramam.*

1—6 *asvásams.*

Another and older copy, with various readings interlined: the foregoing is possibly the corrected copy.

24. No. 104. Two pieces.

1.) *Rásica jana manobhiramam,*

1—6 *asvásams.*

This is an old copy without any variations.

2.) *Chamatcara manjeri.*

1—3 *asvásams.*

Varnam, or description of the eight wives of *Krishna* 1 *Rucmini*, 2 *Kalindi*, 3 *Satyabhauma*, 4 *Bhadra*, 5 *Mitra dindra*, 6 *Jamburati*, 7 *Sudanta*, 8 caret.

Krishna vilásam: his amusements with his wives—tale by *Rucmini*, concerning *Krishna*. A discourse of *Krishna* to his younger sister, and hers to him.

On *Lacshmi devi* (apparently the 8th wife.)

Praise of *Krishna*, by *Sanc'ha*; conduct of the amour by a bird messenger. *Krishna's* message to *Lacshmi dévi*. Other matters panegyrical of *Krishna*.

The former owner's note :

"This poem is useless ; it is composed in a bad pedantic style ; and is in many places nearly unintelligible. Yet it is much admired by some learned Telugus. The subject of the poem is the marriage of *Krishna*, which is the theme of at least twenty Telugu poems."

The book is a folio of medium thickness, country paper, bound in sheep.

25. No. 105 *Padmávati parinayam*, or *Bhanumad vijayam.*

By *Valagapudi Krishnayya cavi.*

1—5 *asvásas* " 1075 *padyas* or 4,000 lines."

A romance on the loves of *Bhanuma*, and *Padmávati* a female ; including, as it would appear, full details, in native taste, as to sexual intercourse.

Any one who would wish to have some knowledge of this atheistic system may gain it from the *Káricas*, as translated by Prof : Wilson.

The book is a folio of medium thickness, French paper, embossed paper covers, broken off.

26. No. 106. *Bhanumad vijayam.*

1—5 *asvásams* another copy, prepared for the press. A summary in English, at the end, discreetly cut out.

The book is a folio, of medium thickness, various, but good paper, boards, lettered.

27. No. 107. *Bhanumad vijayam.*

1—5 *asvásams* with a *tica* or *vyakyanam ;* that is comment.

The former owner remarks :

" This is a learned, and useful commentary, and sufficient as regards the more difficult passages : but the easier pages are omitted. The minute commentary on the transcendental philosophy *(sanc'hya)* contained in the 5th canto is placed in another volume." See XIV, 11 No. 143, 2) *infra*.

The book is a thin folio, thin French paper, half bound in cloth, and lettered.

28. No. 108. Sect. 1. *Bhanumad vijayam.*

1—5 *asvásams.*

A clear and correct copy, looking recent.

For Section 2, see XX.

The book is a folio, of medium thickness.

29. No. 109 Sect. 1, *Bhanumad vijayam.*

1—5 *asvásams* with a *tica* or comment, another copy.

For Sect. 2 see IX. For Sect. 3 see VIII.

Sect 4. *Rádha Krishna vilásam.*

1—3 *asvásams.*

Another copy of a piece, elsewhere entitled *Rádha Mádhava samvátam.*

An imitation, I believe, of the *Gita Govinda* by *Jyaí Déva*; translated by Sir W. Jones.

30. No. 112. *Vásu déva manamam.*

1—13 *varnacams, padyas.*

Another poem on the amours of *Krishna.*

The book is a thin folio, good French paper, half bound in cloth and lettered.

31. No. 119. *Pártta Sáradi vijayam.*

Subject from the *Bhágvatam* and *Jaimini Bharatam.* The "triumph of the car-driver of the Parthian;" that is to say of *Krishna* who drove the "*rheda*" of *Arjuna*, when *Subhadra* eloped with him.

By *Kuppana cavi*: mixed metre.

1—26 Sections.

The former owner's note:

This is a *musical* version of the popular tale of *Krishna*: relating his various amours, in the style of the *Bhágavatam* and framed as melodies. The work is complete.

The book is a folio, of medium thickness, good French paper, half bound and lettered.

32. No. 126. Three poems.

1.) *Prabhávati Pradhyumna.*

1—5 *asvásams*, or sections.

By *Pingala suri.*

On an amour of *Krishna's* son.

2.) *Nágna chitti parinayam.*

By *Vallúri narasinha* 1—3 *asvásams.*

Description of *Nagna chitti*—and of the *sudra* class of people—of *vésyalu*, or prostitutes—of women who sell buttermilk, and chant the praises of their tribe, as that of *Krishna.* Description of *Vensala rája*; birth of *Nagna chitti*—youth; a parrot messenger. Description of spring, and other seasons. Homage to *Manmata* (Eros) *Krishna* came to the *svayam varam* of *Nágna chitti*—putting on the marriage bracelets: complete to the end of marriage.

3.) *Krishnábhyudayam.*

1—5 *asvásams,* incomplete.

Parentage, brith, life, and adventures of *Krishna.*

The book is a folio, of medium thickness, good paper, bound in country calf, and lettered.

33. No. 127. Five poems.

1.) *Chandra bánu charitram.*

By *Tari gópula mallana mantri Cavi.*

1—5 *asvásams.*

Intercourse between *Krishna* and *Satyabhanma:* they had a son named *Chandra bánu.* *Nàreda* came to *Krishna.* *Pradhyumna* (son of *Rucmini*) and *Chandra bánu* learnt singing from *Náreda.* A *Siddha* (magician) visited *Chandra bánu,* and discovered to him the beauty of a daughter of *Rucomabahu,* called *Kumudini.* Her beauty described. The tale does not seem to finish.

2.) *Cavi jana ranjanam.*

By *Suranna áditya surya cavi.*

1—3 *asvásams.*

More than one subject. On the marriage of *Vijaya lokiniki,* and a daughter of *Anuvindan.* Praise of *Harischandra maha rája,* and *Chandra mati*—their pouring corn over each other's heads, at the marriage ceremony.

3.) *Rája váhana vijayam.*

By *'Aditya surya cavi.*

There was an extensive forest, or wilderness called *Kandilyám.* The hero *Rája váhana* entered therein. Various details of his amusements, with women there. The daughter of a king named *Mánasára* was married to *Rája vahan.* He tied the *bottu* or marriage token on her neck (sicut, ring on finger.)

4.) *Gadhéyópákyanam.*

Visvamitra told a story concerning *Satamanda* son of *Gáutama.* Narrative of the passion of *Menaca,* a courtezan of *Indra's* world, for *Visvamitra.* He bathed in a pool named *cási kámali.* On the penance of *Visvamitra.*

5.) *Tapati varnam.*

1—5 *asvásams,* complete.

There was a town called *Adancki.* One named *Samvarnudu* was enamoured of *Tápati* a female. *Tápati* paid homage to *Manmata* (Eros), *Samvarnudu* made professions of love towards her. *Tápati* accepted his proposals of marriage ; and they reciprocally poured corn over each others heads, in the marriage ceremony.

The book is a folio, of medium thickness, good paper, bound in calf, and lettered.

34. No. 131. *Kalà púrnodayam.* See page 653

1—7 *asvásams,* sub-divided into 35 smaller portions. The full rising of *kalà*; which is either a personified goddess of 16 forms, on the *sacti* system, or else may mean sexual intercourse. There is much about *Krishna* as usual; but it includes a tale, with some reference to human sacrifices to *Cali.* See a former notice under the 1st family M.SS. also *infra* 64, No. 333.

The book is a folio, of medium thickness, good paper, 31 copy books, unbound, and tied by a string.

35. No. 132. *Rádha mádhava samvátam.*

1—3 *asvásams, padya cávyam* with a *tica.*

The loves of *Krishna* with *Rádha, 'Ila, Rucmini,* and others.

An English title page is given ; thus :

" The *Rádha Mádhava samvátam,* or the loves of *Rádha* and *Crishma,* an original Telugu poem by *Veludandi Tiruvengalaya,* a critical dition illustrated with an ample commentary, prepared under the direction of Charles Philip Brown, by *P. Vencatnarsu,* 1829."

The book is a thin folio, full bound, and lettered.

36. No. 133. Sect. 1. *Rádha mádhava samvátam.*

1—3 *asvásams padya cávyam.*

This is a rough copy, taken for further use.

The former owner's note.

" This is copied from a Manuscript in the McMenzie library the poem is extremely rare ;" *was* rare might be written ; for so many

copies have been taken from that one, as to make the poem somewhat common.

For other Sections, see VIII.

The book is a folio, of medium thickness.

37. No. 134. Two pieces.

1.) *Satyabháumasvántam.* *Vide* 20, No. 48, *supra.*

1—4 *asvásams.*

A tale of *Krishna's* amour with *Satyabháuma.* *Krishna's* going to *Indra's* world for the paradise flower. Afterwards the quarrel with *Bánásura.* The love pains of *Krishna,* on account of *Satyabháuma*: falling at her feet, and the like. Praise of the *Cavi rája* or poet.

2.) *Bahulasya charitram.*

1—5 *asvásams.*

One portion relates to *Krishna* and his amour with *Satyabháuma,* and various sportings in water with others. *Bahu-lásyudu* (great dancer) was a king, who hearing that *Krishna* was coming to his house, went out to meet him. Mere fictitious scaffolding for love tales. Some matters concerning *Lacshmana;* and *Ráma's* marriage with *Sita.* Tale of *Kalánadi* a man, and *Manakaujiri* a female. *Kalánadi* gave all his money to *Manakaujiri.* She then drove him away. He went very sorrowfully to a temple; and the god returned to him the amount he had lost.

The book is a folio, thick, common paper, half bound and lettered the binding damaged.

38. No. 135. Sect. 1. *Chandrangaada charitram.*

1—6 *asvásam.*

By *Paidi marri Vencatapati.*

It is also known as the *Paidi marri prabandham.*

Chandrangada was the son of *Indrasena,* and his wife *Camala*—his infancy—youth—love of a forest nymph—love-pains—difficulties—marriage—a war and conquest; close.

Sect. 2. *'Usha parinayam.*

1—5 *asvásams.*

The clandestine amour of *Aniruddha,* grandson of *Krishna,* with *'Usha,* daughter of *Bánásura;* imprisonment of *Aniruddha*—consequent war: other romantic adventures, ending in the public marriage of the pair.

Other sections come under various headings.

The book is a thick folio, bound in flowered paper. An English abstract of Sect. 1, is at the end of the book, see 40, No. 150, there inserted, as a fuller specimen of such love tales.

39. No. 136. *Tárasa sanc'ha vijayam.*

1—6 *asvásams; padya cavyam,* with *chacora vyakyánam.*

The legend of a furtive amour between *Tára* the wife of *Vrihaspati*, and *Chandra* the son of *'Atri*, whence originated the *Chandra vamsam*, or lunar line; *Budha* being the offspring of the said amour. As *Tára* means the zodiac with its stars, *Vrihsapati* the planet Jupiter, as *Chandra* is the moon, and *Budha* the planet Mercury, so an astronomical *enigma* has been, by some supposed. This poet, however, makes his personages flesh and blood. It is an extremely censurable detail of a middle aged woman seducing a young man. A war ensued; and a double claim to the parentage of *Budha* occurring, the celestials adjudged him to be the son of *Chandra*.

This copy is ornamented with a title page by him—thus: "The adventures of Tara or Stella, and the Genius, a celebrated fairy tale, written in Telugu verse, and illustrated with a comentary, composed under the directions of C. P. Brown, by the learned Narsima Charu, in the year A. D. 1828." "In the present copy the voluminous dedications, prefaces, &c., are omitted 1843."

The book is a folio, of medium thickness, good paper, half bound in cloth and calf, lettered, used.

40. No. 150. *Chandrangada charitram,* otherwise known as *Paidi marri cavyam.* 1—6 *asvásams.*

By *Paidi marri Vencatapati.*

The book is a thin folio, good paper, bound in cloth, and lettered, used.

C. P. Brown

An English abstract, by the late owner, is here inserted:

CONTENTS OF THE PAIDI-MARRI CAVYAM.

OR,

CHANDRANGADA CHARITRA.

CANTO. I. PREFACE. The poet alludes to various stories in the Rámayan, which are briefly summed up 24—48, *Shashti antalu,* verse 56—57. Here the new rekoconing begins. *Pura varnanam.* The army 37.

The city of *Nishadha* (*Nala's* realm) was ruled by prince *Indrasena*, whose wife was *Camala* 62. He was childless, and holds a consultation

with his wife. They resolve to apply to Vishnu for aid (* see note written below). At last Vishnu appears in visible form, and gives the prince a garland for his wife: which is to grant her offspring 118 she becomes pregnant. She bore a son named *Chándrángada.*

CANTO. II. Account of his infancy—children's sports 28. Description of summer, winter and spring. A forester appears before the king Description of his savage appearance 56. His speech in the savage dialect. Description of the forest, and the wild beasts 78. The king goes to hunt 85. Description of the hunt. In the forest he hears the tinkling of women's jewels, and perceives their perfumes 146. Which they trace to a grove where they find a troop of wood nymphs dancing. Their charms. Among these the prince perceived a bright damsel whose loveliness filled him with admiration 164—180. Description of the prince's appearance—she falls in love with him—her feminine expressions 189.

CANTO. III. The prince's amorous fever, and his eager expressions. He asks the girls who they were, and whose daughter this beauty was. They replied that her father was *Chitrasenu:* that he had many sons, but no daughter; till, in answer to his prayers (as he wished to bestow a daughter on a bramin) this lovely girl was born. That it was foretold that she should live 10,000 years; but her husband was to suffer a great affliction (gandam) in the fourteenth year *of her age.* The prince was shocked at hearing this. He consulted an astrologer, as to the best means of averting this curse, and was assured that it might be done away. Then, to obtain the fulfilment of what he had predicted—he addressed his prayers to *Parvati,* as usual *Indra* was jealous of this, and sent Cupid to disturb his heart from prayer †. Then *Menaca,* the Hebe of Olympus, was sent to him, accompanied by Cupid, at the permission of *Rati.* On arriving at the hermitage, Cupid is accosted by Vertumnus, Description of the hermitage. Cupid beholds the saint. Then *Menaca* begins to stroll about in the saint's presence, and salutes him; she grieves to find he will not regard her: Cupid weeps with her. The hermit now perceived them, and asked what they wanted. At last Venus *(sic)* and Cupid retire disappointed.

Indra was now much alarmed: and, as he was about to be turned out, he went and complained to *Siva* and *Parvati.* Hereupon *Parvati* pays a visit to the hermit, who offers her land: and states that what he wishes to obtain, is the gift of predicting, and obtaining the fulfilment of his prediction. Then *Parvati* took the shape of a red breast 176 and went to the prince, and told him. He was much pleased, The bird predicted the marriage. The prince then went home.

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* This mention of childlessness and successful prayer, as preliminary to the birth of the hero, is a favorite mode of commencing a Hindu poem.

† This is the usual routine in Hindu romances. The gods envy and disturb the happiness of men: and strive to baffle them in every virtuous action.

CANTO. IV. The prince's amorous grief. Description of the rains and clouds and spring. He talks about his love to his friend *Narmasakha.* The heroine's grief at being separated from the prince. One of the dames of honor asked her why she was crying. They tried to comfort her. With them she goes on a rural jaunt, 300. The ladies came to a lake : they bathe, and dress, They worship Cupid. The princess's mother *Vimala* tries to console her, and to find out with whom she is in love. Their grief at his absence.

CANTO. V. *Chitrarekha,* an ambassadress, obtains a picture of the hero. Evening is described, and Night, and the rising of the moon. The grief of the heroine. *Chandra dushana, Manmatha dushana*—Morning.

CANTO. VI. The marriage is determined on, The princess comes forth as bride. *Chitrarekha* introduces all the lords to her : the last of all being our hero ; over whose neck she casts her garland. He is bathed, and adorned, She is bathed, 21. Nuptials, and the usual ceremonies. Her father gives her good advice 58, and she goes home with her husband *Chándrángada.*

Then there happens a war—and all fight in the usual style. The prince sends his father a despatch, describing the victory, The prince and his wife return home.

Here the poem terminates.—Throughout this poem there is manifested great vigour, and originality of poetry. It has excited the applause of those scholars who have read it ; and, when published, will certainly become popular. There is a *dwipada* version of this story called *Sóma vāra mahatmyam*

41. No. 151. *Chandra rekha vilásam.*

The *pūrva* and *uttara bhágams* complete ; *padya caryam :* see the following ; which has a *tica* or comment.

The book is a thin folio, country paper, bound in sheep, and worn.

42. No. 152. *Chandra rekha vilásam.*

1—3 *asvásams, padyas* with *tica.*

Niladri rája (blue-mountain king) became enamoured with *Chandra rekha* (crescent curve) she being a *dási* or *pagoda* servant, aged 36 years ; their amours satirically described.

The book is a folio, of medium thickness, country paper, bound in sheep, and worn.

43. No. 153. Two volumes, *'Ila deviyam.*

The 1st vol. has 1, 2 *asvásams.* } with *tica.*
2nd „ 3, 4 „ }

By *Velli dandi turu Vencatayya.*

This is a rough copy as taken from a McKenzie M.S. Copies are multiplied, under this title; and as *Rádha mádhava samvatam*, in 3 *asvásams*, and as *Rúdhasvántam* or *Radhica svantanamu*, in 4 *asvaásams*, and as *Rádha Kr̥ishna vilasam* in 3 *asvásams;* to what good purpose, is not clearly apparent.

Although the name of a male author is given, yet the tale seems really to have been written by a female at Tanjore, named *Mudda p'halani*, and one of the mistresses kept by a king of Tanjore. He appears to be indirectly designated under the name of *Kr̥ishna.*

Rádha the mistress of *Kr̥ishna* had an adopted daughter named *'Ila.* This child is described as being expressly prepared for *Kr̥ishna*, by *Rádha*; who afterwards is painted in the extremity of rage, and jealousy, at the success of her own work.

"This is the rough copy from which a fair copy has been taken." See 154, 155.

44. No. 154. *'Ila deviyam*, or *Rádhica svantanamu.*

1—4 *asvásams, padyas* without *tica:* fair copy.

A thin folio, good French paper, bound in country calf and lettered; the binding much worn.

45. No. 155. *'Ila deviyam.*

1—4 *asvásams, padyas*, with *tica*:

A fair copy, on good foolscap, neatly written. The book is a folio, of medium thickness, half bound in cloth and calf, lettered, used.

46. *Atta bhágavatam*, or *Satyabháuma vésha cat'ha.* ×

A portion of the *Bhágavatam* adapted to the stage; the hero and heroine being *Kr̥ishna* and *Satyabhauma*: *dvipada* verse and a mixture of other measures—songs; *áditálam* and *átta tálam* technical terms for measure of verse; a few rounded stanzas.

On the amour of *Kr̥ishna* and *Satyabháuma.*

Among other matters the *kóravánchi*; that is, when *Krishna* hid himself in sport, *Stoyabhávma* went about every where seeking him, and at last found him—their meeting represented; with like matters; adapted to the taste of an Indian audience.

The book is a thin folio, country paper, bound in rough calf.

47. No. 168. Sect. 3. *Rádhicasvantanam.*

1—4 *asvásams*—tale of *Rádhica,* or *'Ila.*

" *Rádhicasvantam,* or the melting soul of *Rádhica,* adopted daughter of *Rádha,* the favorite mistress of *Krishna.*

" An amatory poem written by *Palani* a dancing girl, mistress to the rajah of Tanjore, named *Vira Pratápa sinha.*

" This poem is exceedingly rare. Three M.SS. were obtained, all imperfect; but, in different places, set right by *Vencatanarsu.* The lady herself did not compose the whole; parts display much learning. The names of relatives are *Mahratta,* not Telugu. Her tutor *Rágha-váchari* probably aided her. Parts show a female hand. These are in changing metres; the easiest and lowest rhymes."

See various notices *supra* of preceding copies.

The piece is the third out of five, in a folio book.

For the other sections see XIV.

48. No. 169. *Purúruvas charitram.*

By *Cavi rája Manōranjánam* 1—5 *asvásas.*

The tale is founded on pauranic legends, and the time is the earliest antiquity, at the beginning of the *chandra vamsa,* or lunar line; but it is made a vehicle of matters, which even the filthy Voltaire might have hesitated to write in his own name.

Náreda was a king for performance on the *vina* or lute. *Kundini purom* a town is described. *Brahmans* in it are described: the king, his courtiers, and his courtezans, and also *vaisyas* or merchants of the place, described. Account of *Purúruvas chacraverti. Náreda* paid a visit to *Purúrvas. Náreda* taught ethics to *Purúruvas,* and *Purúruvas* discoursed with *Náreda* on *vairāgyam,* or renunciation of the world. *Náreda* then went to *Sverga, Indra's* world described. On the dancing of *vezyas* or courtezans. *Indra* discoursed with *Náreda.* Hence *Náreda* is represented as narrating to *Indra,* in the hearing of the courtezans, concerning the birth, lineage, and valor of *Purúruvas.*

Chandra loved *Tára* the wife of *Vrihaspati,* and took her to his town. *Budha* was born to them. Birth of *'Ila*; but as *Sudhyumna* a male *Sudhyumna* went out to hunt—hunters described. He trespassed on the *vanu viváha* or privacy of *Siva* and *Parvati,* and became a woman. A curse rested on the wilderness that, if any man entered it, he should change his sex. The female bore the name of *'Ilavati.* She and *Budha* become mutually enamoured. As the result of their intercourse, *Púrúruvas* was born. *Siva* appeared to *Náreda muni, Siva* gave to *'Ilaváti* the gift of being one month a man, and another month a woman, *Sudhyumna* thus ruled, both as a man

and a woman, *Vasishta* taught *Purúruvas*: when he was of sufficient age, *Sudhyumna* caused him to be crowned, and himself [retreated to a life of penitential austerity. The rule of *Purúruvas*. His wars with the people of *saca dwipa* (Scythians). The ruler of that country fled away: *Purúruvas* proceeding, conquered in the eight regions; that is, in all directions. These wars *Náreda*, as a minstrel, described to *Indra*. The courtezans *Rhemba* and *Urvasi* became enamoured of *Purúruvas* on hearing of his heroic actions. The person of *Urvasi* described. She loved *Purúruvas*; *Náreda* returned to his place. One named *Marutu*, a regent of wind, took away *Urvasi*—she was comforted by her nurse, or female companion. Her abuse of *Manmata* the god of love. She entered the aforesaid *Vana viváha* wilderness. Information was conveyed to *Purúruvas*, he rescued her; and thenceforward their amours are particularly detailed. In the sequel *Urvasi* returned to *Indra's* world. The latter portion is the subject of *Cáli dása's* drama which is more delicately managed; and with other variations. The earlier portion is pauranic. Ovid has a legend about Tiresias, whose sex had been changed. The legend seems to be a hieroglyphic for a revolution of religious opinion of the greatest following consequences; continuing to the present day. But poets lay hold of such figures; and, by hunting down the metaphor, spoil every thing they touch. just as Taylor does.

The book is a thin folio, of medium thickness, French paper, bound in country calf, and lettered; the binding worn.

49. No. 171. *Cavi karnarasayanam*, or *Mándhata charitra, padya cavyam*.

By *Narasinha cavi*. 1—6 *asvásams*.

Yuvanésva was a king of the *Surya vamsa* or solar line. He carried an egg to the hermitage of a *rishi*. It fell and broke, and the hermit cursed him. In some mystical way the egg entered the womb of the king's wife. At the dictate of *Vasishta*, the king made a sacrifice, with a view to obtain a son; on a son being born, the king died. His wife thought on *Indra*, who said the aforesaid curse was the cause and gave the king life again. The child was named *Mándhata*. He was crowned, and anointed; and he conquered all kings. He ruled over the conquered countries. All kings did him homage. Afterwards there was war between *Mándhata* and *Rávana*. *Siva* appeared to them both. *Siva* praising the courage of *Mándhata*, gave a gift to him. *Mándhata* conquered *Ravana*. *Indra* came to *Mándhata* and praised him for his prowess. There was a king of *Kontala désam*, named *Kontaléndrudu*, who had a daughter named *Vimalangi*. In order to get her married, he sent her portrait in various directions. *Mándhata* sent his protrait to *Vimalangi*. She seeing the portrait loved him. Their marriage took place, &c., &c. *Mándhata* came to *Ayoddhya*. He performed penance.

Vishnu appeared, *Mándhata* worshipped him. After many praises rendered, *Vishnu* said "There is no one greater than I am;" and gave to the king beatification, in consequence of his having ruled with great devotedness to *Vishnu*. There is one, or more than one notice of this tale, under the 1st Family, with which this one may be compared.

The late owner refers to the *Vishnu purúnam*, Telugu V. 107 *Bhágavatam* IX, sect. 6, 7—wherein the tale of *Mándhata* is given. This copy contains variations from four M.SS.; lacunæ supplied by another M.S. from Guntoor. "*Mándhata* was son of *Yuvanasva* a descendant of the *Surya* race of kings."

The book is a folio, of medium thickness, various papers, various readings, bound in country calf, and lettered; worn, and the back damaged.

50. No. 172. Another copy.

This is a fair copy, written on one page only, the other one blank, no corrections.

The book is a folio, of medium thickness, good French paper bound in sheep, used.

51. No. 173. Sect. 1. *Bahúlásva charitram.* 1—5 *asvásams vide supra* 37, No. 134, Sect. 2.

A tale of a king *Bahulásva* or *Bahulásyudu* and *Krishna*, and various matters of connected bearing. For Sect. 2, see XIX.

The book is a folio, medium thickness, French paper, bound in paper, worn and injured.

52. No. 174. *Vasu charitram savyakhyanam.* The tale of *Vasu* with a commentary. By *Bhatta murti*, 1—6 *asvásas.*

This piece, though considered to be a first rate classical poem is so difficult that no one, however learned in these matters, could read it without a glossary, or comment. The paraphrase here given, is also not easily intelligible. It is merely a fictitious love tale; with abundance of scenic descriptions interwoven. Brief notices have heretofore been given, from foregoing copies.

The comment is by *Soma krita Vidvajana Ranjini*; and this was carefully copied out for his own use, by *Zalluri Appayya Pandit*, in the employ of the late owner; who observes.—"This is the older commentary, composed about 1750 A. D."

The book is a thick folio, foolscap, looking old, done up in country pasteboard, and worn,

53. No. 175. *Bala Ráma charitram,* 1—6 *asvásams.* See the next following No.

The book is a folio, of medium thickness, old foolscap; half bound, calf and marble paper, lettered, used.

54. No. 176. *Bala Ráma charitram.* 1—6 *asvásams.*

Paricshit of *Hastinápuri* enquired concerning the lives of *Bala Ráma* and *Révati;* and how *Révati* came to be obtained in marriage. In reply, a description is given of a flower garland—a description of *Maliyavati* a female. *Bala Ráma* described. *Náreda* came and told him the news of the country; giving him a description of *Révati*; *Indra* came to her residence. A description of *Rhemba,* a courtezan of *Indra's* world, is introduced, with the usual connected indelicacies. *Révati* sent a talking bird *(maina)* to *Bala Ráma.* He talked with it, and the bird came back, and talked with *Révati.* It again went to *Bala Ráma,* and described *Révati.* A female messenger came to *Révati*; and told her the pains he was suffering on her account. The result was an interview. *Révati* was astonished. Again she sent her nurse with power of *mantras* to him. *Bala Ráma* visited *Révati,* who cried for joy. She put a garland on his neck, with praises. The consequent marriage described. *Bala Ráma* put *konkanam* on *Révati's* forehead, and tied marriage bracelets around her wrists. The marriage symbol was tied on the neck of the bride. Praises or epithalamium, by relatives Then *Révati* went with *Bala Ráma,* when he returned to *Dwaraca puri.* *Révati* lived in the same house, as his wife, &c. In this way the enquiries by the ruler at *Hastinapuri* were answered.

The book is a folio, of medium thickness, common French paper, edges uncut, country paste boards, covers.

55. No. 177. *Aniruddha charitram.*

1—5 *asvásams.*

" With a commentary written at the desire of C. P. Brown, (Esq.) by *Paidipati Vencatnarsu* 1834. *Canupati Appaiyya,* the author of this poem, also wrote the tale of *Purúruvas.*"

The subject, in the general outline corresponds with the *'Usha parinayam;* only the heroine therein takes precedence.

There is an English abstract at the end of the book; but it is too licentious to be here copied. The following may suffice.

Dwaraca described. *Aniruddha* was son of *Pradhyumna* (son of *Krishna*) by *Rati*; he was betrothed to *Rucomalóchuna,* whose person is described. *Bánásura* pleased *Siva* by means of music. His daughter *'Usha*

was lovely. She went on a formal gypsy party. She fell asleep in the woods, and dreamt of a fine youth. On awaking, her grief was very great. Her portrait was sent out for inspection. Portraits of young men were called. At length a portrait of *Aniruddha* reached her, and she recognized in him the youth she had dreamt of. A variety of poetical common places follows. *Chitra-rekha* a handmaid, was sent in search. She found *Aniruddha* and took him by stealth to *'Usha.* She hid him in a closet. Much indelicate matter. At length suspicions arising, *Aniruddha* was caught, and was imprisoned, by *Bánásurà. Náreda* came and told the news to *Krishna,* who set out for war. The town of *Banásura* was besieged. *Krishna* fought with *Siva.* At length *Cotari* the mother of *Bánásura* interposed; but in vain. The battle described. *Krishna* cut off *Bánásura's* thousand arms, two excepted. He ordered the pair of lovers to be produced. They were placed in a chariot, and he thus returned with them to *Dwaraca.* The town; the splendor of the pair described. *'Usha* had a son named *Vajrudu* (diamond one). He grew up. *Náreda* came to a sacrifice made by *Aniruddha* and praised his son. *Aniruddha's* great felicity. Singularly enough, reflections on the vanity, and folly of human kind, close the piece.

The book is a thin folio, two kinds of paper, bound in calf, lettered, worn.

56. No. 178. *Aniruddha charitram.*

1—5 *asvásams, padya cávyam.*

This has the original only, without any other comment, than a few various readings, and marks of reference.

The book is a thin folio, *extra* foolscap, half bound, and lettered, worn.

57. No. 217. For Sect. 1, see XV.

Sect. 2. *Bhadra parinayam.*

By *Peddana cavi.* 1—3 *asvásams, padya cavyam,* without glossary, or various readings. A fictitious poem on the ordinary commonplaces of love, and marriage.

Bhadra was one of *Krishna's* inferior wives. The entire book is a folio of medium thickness.

58. No. 248. *Bhanumadvijayam.*

1—5 *asvásams v.* 27, No. 107, *supra.*

"The *Bhanumad Vijayam,* or adventures of *Bhanumad,* written by *Velagapúdi Krishnayya,* is a modern poem, written about A. D. 1700."

The book is a royal 8vo. of medium thickness, country paper, bound with flowered paper, and lettered.

59. No. 265. *Kanaca ranjita sic'hámani parinayam—padya cavyam* By *Zakiletti Vencata ráma.*

1—6 *asvásams*, the 6th defective.

A fictitious poem, similar in kind to 57.

The book is a thin folio, good paper, half bound in cloth and calf, and lettered.

60. No. 266. *Abhimanya viváha*, the marriage of the son of *Arjuna.*

By *Chenna Bhattácharya.*

1—5 *avsásams*, *dwipada*—metre.

The late owner's note :

"This M.S. belonged to a *Brahman* named *Tattacharya*, who took away the original; in the end two other copies were met with. This is one of the most agreeable poems in the Telugu language. Its plan is Braminical; yet all the gods and gooddesses, and heroes and heroines, are described as ordinary folks; behaving in an easy, natural manner. The style of language is pure, free, and beautiful."

It has a few English notes, in half margin at the end.

The book is a folio, of medium thickness, good paper, half bound in calf, and lettered.

61. No. 268. *Chátu dhara padyálu:* various stanzas, 1st and 3rd *asvásams*, the 2nd wanting.

"Anthology, and other short compositions in verse."

"These verses I collected, either on account of their beauty, the celebrity of composers, or their utility in illustrating the language. Many are from oral tradition alone. Such short compositions often have more real poetical merit than those which, being larger, are turgid and lifeless."

The book is a thin quarto, old, paper of peculiar fabric, bound in rough calf, injured.

62. No. 283. *Kokosastram*, or *Kalà sastram.*

1—3 *asvásams.*

An ars amoris. Classification of women, in four divisions. Indications as to agreement, or disagreement of sexes; from form, features and the like. Temperaments of women. Fanciful classification of the female sex; from divine, human, &c., down to asinine, monkey-like and devilish. Modes of feminine endearments. Dispositions of women of various countries, as

portions of India. Indications of love, indifference, or dislike; and grosser matters, needless to be specified.

Brief marginal notes by the late owner, here and there occur.

The book is a thin folio, good paper, half bound, damaged

63. No. 290. *Krishna lila vilásam.*

1—3 *asvásams.*

The sports of *Krishna.* Description of *Mat'hura.* Birth of *Krishna,* his boyish play in stealing butter, and the like. Description of *Rádha* his aunt. His going to her house—and details of their amour—*Krishna* a player on the pipe. Hot winds described. Description of *Rucmini* his future wife, &c.

The book is a narrow thin folio, country paper, bound in rough calf.

See note on page 653

64. No. 333. *Kalá púrnódayam,* the rising of the full lust (moon). By *Surayya* (sun-squire).

1—3 wanting, 4—8 *asvásams* the end.

The personal apparance of *Rhemba* described. Her interview with *Náreda,* who told her *Krishna's* sports, and actions. Certain conditions were stated as to his bringing about an interview, as a pander. These were connected with the worship of *Cáli* or the *Sacti puja.* They go to *Krishna's* quarters and instruct *Satyabhauma.*

The book is a folio, of medium thickness, country paper, one board remains, one gone.

65. No. 334. *Gópala lila suddhála hari padyálu;* or stanzas concerning a chief named "*Hari,* fully exemplifying the sports of *Krishna.*"

1—3 *asvásams padyas.*

The name is a fiction; but whether it is a lampoon of some one who would be recognized, or straightforward, to please vicious tastes, does not appear. The said chief saw a female named *Gáuri* (fair one, a name of *Parvati*) and fell in love with her. Their amorous intercourse is fully, and particularly described. Besides, that chief had other women in keeping, who. were accustomed to sport, and bathe in his *Nandivanam* or pleasure grounds. The people of the neighboring town were accustomed to steal into the gardens; and to bathe, and sport with those women. This was done by agreement, and set contrivance; especially on Fridays. Hence the idea of a possible lampoon.

The book is a thin quarto, country paper, without binding, the outer paper damaged.

66. No. 335. *Abhimanyu viváham.*

By *Chinna Bhattaracudu; dwipada* metre, *vide* 60, No. 266, *supra.* Compare XIV 30, No. 317, 6 *infra.*

Sashi rekha (moon-line) a female was married to *Abhimanyu.* The marriage was celebrated with pomp, and extraordinary rejoicing; with the attendance of many persons. The bridegroom was *Arjuna's* son, by *Subadhra,* sister of *Kṛishna.* He was very skilful. From the womb he was taught a *mantra* called *chacata yugam,* for killing enemies. He was born of full age. He was taught the use of *Danur bánam* (rocket ?) with *mantra,* to give it effect. He was skilful in archery, brave clever, and the like.

The high estimate of the former owner is given above.

The book is a thin folio, foolscap, bound in flowered paper, and lettered.

67. No. 337. Two pieces.

1.) *Ahalya sancranda vilásam.*

By *Sangamésvara cavi,* 1—5 *asvásams.*

This piece is not by the same author as in either of two former poems—the one by *Vencata Kṛishna,* the other by *Singana cavi.* A *danseuse* and a king take the place of *Gautama's* wife, and *Indra.* Dancing performances described, &c.

2.) *Abhimanyu parinayam.*

1—4 *asvásams; padya cavyam.*

By *Lacshmi pati.*

The title, and the author, differ from the foregoing.

Abhimanyu was of the *Pándu* race of *Hastinapuri.* Details of his splendor—leading on to the marriage. The examination was only cursory.

The book is a quarto, of medium thickness, foolscap paper, flowered paper binding, lettered.

V. Ethical.

1. No. Sect. 1. *Kuchiló vyakánam.*

1—3 *asvásams; padyas.*

Kuchil was a fellow-scholar with *Kṛishna,* or an early companion. His lot was different, as he was in great poverty, and had many children. His wife urged him to go, and visit *Kṛishna.* A vehicle is thus formed for

many remarks on riches, and poverty; somewhat in the style of "the Twa dogs" of Burns; only more refined.

For Sect. 2. see IV.

2. No. 11. *Sumati satacam*, 150 *padyas*, with *vyakyánam*, or a *tica* to each apothegm.

"*Sumati*" means "good sense," and it seems to have been given as an epithet to an author unknown. Ethical stanzas adapted to schools. Many of them are translated into English in the book.

It is a small thin quarto, good paper, bound in sheep, and lettered.

3. No. 24. *Kuchalavópakyanam.*

"The preface is mutilated; the book begins at page 4, and is complete."

"Regarding this fable, see Penny Cyclopædia in Sanscrit, page 398." C. P. B."

Vide supra 1. No. 4.

The book is a small quarto, good wove paper, half bound, and lettered.

4. No. 27. *Vemana padyálu.*

1—3 *asvásas*, known as *Dherma pura, Narasinka satacam.*

The former owner states:

"This is a new edition of *Vémana* 1842."

"A new edition enlarged and corrected by the aid of numerous M.SS. This edition seems to contain all that is worth printing. About 2,000 verses remain, which are unworthy of publication: they are chiefly on mystical subjects."

The book is a small quarto, good paper, bound in calf, and lettered.

5. No. 29. *Vémana; padyas.*

3 *asvásams* and part of 4th.

"The verses of *Vemana* new edition 1842. In this edition the text has been carefully revised by a learned Telugu poet. The arrangement is also somewhat changed: those verses which appear spurious, being placed at the end of the volume. The volume contains 1,165 stanzas, selected out of———."

The book is a small quarto, good paper, bound in calf, and lettered.

6. No. 31. *Vemana* in four volumes, and a fifth as a supplement.

These volumes seem to be the early copies from which the first edition of *Vema's* ethics were printed at the College, Madras, in 1829; a thin 8vo. volume with ½ pages Telugu, and English translation at the foot of each page. In these M.S. volumes, the Telugu is on the left hand page, and the English version on the right hand. The 5th vol. or supplement, appears to contain obscene matter, which unhappily mingles with all native ethics; and, as such, was considered to be unfit to meet the public eye. There were also verses styled *Ganapati* of like kind, probably picked out from *sacti* books, which cover such things, under the name *Ganapati*.

Octavo volumes, old, but good paper, bound in sheep, with paper labels.

7. No. 34. *Brihana rajiyyam.*

By *Kotta Lanca Mritanjayan.*

In three volumes.

The Sanscrit original by *Brihannagudi:* translation by the above.

The subjects: on duties and observances which may be deemed religious; similar to the *Dhermóttara* parts of some *purânas;* si liceat, the practical after the legendary, or doctrinal portions. Abstract of course is needless.

Long octavos, thick China paper, bound in sheep, a little worn.

8. No. 35. *Sulacshana sáram*, or the essence of good qualities.

An invocation to *Krishna* is prefixed, which is no very good indication.

Native ethics.

The book is a long 8vo., thick China paper, bound in sheep.

9. No. 98. Six pieces.

For Sect. 1, see XX. For Sect. 2—4, see XIII.

Sect. 5. *Vemana padyálu.*

„ 6. *Vencata rámana satacam.*

Both on native morals.

The whole book is a thick folio, boards.

10. No. 141. Three pieces.

1,) *Parama yógi vilásam.*

1—5 *asvásam, dwipada* metre, incomplete; exercise, duties and discipline, of one who separates from the world.

2.) *Samira Cumara vijayam.*
1—7 *asvásams, padya cávyam.*

3.) *Vemana padyálu* 1—961 stanzas.
"This is transcribed from T. T. 361, being the M.S. referred to in letter C."

The book is a folio, of medium thickness, good paper, half bound, and lettered.

11. No. 179. For Sect. 1, see XX.
Sect. 2. *Vemana padyálu.*
Bendamuri Lanca prati, 116 *padyas.*

The book is a royal 4to., of medium thickness, half bound, and lettered.

12. No. 182. *Bhagavat gita: padyas.*
1—4 *asvásams* 1—218 *adhyáyams.*

It appears to be a complete copy of this intercalary chant of *Krishna* in the *Bháratam,* requiring no further notice.

Some native, it is presumed, has put into the book a sort of genealogical tree, issuing from three roots, the *sātvica, rájasa* and *támasa gunas,* leading to a stem formed of the five elements represented by small circles, and these branching out to larger ovals, representing various *sactis,* or mothers. There are three pages of explanation of these symbols. *Brahma, Vishnu* and *Siva* are recognized; but are represented by very small circles; the *sactis* are larger ovals variously colored. It is intended possibly to give an illustration of the mystic portion of the chant; and is apparently of that class of *sactis;* who, without excluding the male energy, give to the female energy the predominance.

13. No. 263. Four pieces.

For Sect. 1, 2, see XX. Sect. 3, see XIX.
Sect. 4, *Vemana padyálu.*
1—4 *asvásams,* 1,154 stanzas.
At the end is an index of metres, and words exemplifying them.
The whole book is a folio of medium thickness.

14. No. 270. Four pieces.

For Sect. 1, 3, see VIII. Sect. 2, see XIX.
Sect. 4. *Vémana padyálu,* 1,116 stanzas, with a verbal index prefixed.
The book is a folio, of medium thickness.

15. No. 277. *Vémana padyálu.*

"A collation of M.SS. intended for a new edition of *Vémana* 2834."

"Various readings alphabetically arranged, new epigrams (sententious maxims) added.

"The 1st edition of *Vémana,* with English translation, Madras, 1829, was merely a selection. The 2nd edition, in 1839, only an extended selection; the text occasionally amended.

1st edition 623 verses, 2nd edition 1,164 verses.

"A final edition to be prepared in this volume 2,300 to 3,000, from more than 40 M.SS."

Compare 5, No. 29, *supra.*

The book is royal 4to. thick French paper, with many slips interleaved, half bound in sheep, and lettered "*Vémana* 1834."

16. No. 278. *Vémana;* Book 4th, "on mystic devotion."

"A supplement of extracts with an English interlined translation of each sentiment, or distich.

The book is a long, thin folio, French paper, bound in flowered paper, lettered.

17. No. 279. Sect. 1. *Vémana padyas.*

3 *asvásams:* no renderings.

For Sect. 2, see VIII.

The whole book is a thick folio, boards.

18. No. 289. Two pieces.

1.) *Sumati satacam,* 150 stanzas with *tica;* a school book,

2.) *Bhascara satacam,* 111 stanzas, with *tica;* like in subject and in use.

The book is a narrow folio, of medium thickness, bound in rough calf, used.

VI. Fables.

1. No. 79. *Pancha tantra,* five devices.

In two volumes:

Vol. 1., contains 1 *Mitra bhédam,* or the art of dividing friends, complete.

Vol. 2, contains 2 *Sukrụta lábham*, return for good done.
3. *Zanti vigraha*, treacherous simulation of friendship.
4. *Labda násam*, loss of property.
5. *Asamprécsham*, danger of hasty, or rash proceedings.
Folios, good paper, bound in country calf, lettered, recent.

2. No. 80. *Pancha tantram*, 2 vols.

Vol. 1. *Mitra bhédam*, and *Sukrụta lábham*.
Vol. 2. *Zanti vigram*, *Labda násam*, *Asamprécsha kariyam*.

This seems to be a rough copy, and earlier than the preceding one. It is in smaller handwriting.

The book is a thin folio, good paper, bound in calf and lettered, the binding worn.

3. No. 81. *Pancha tantram*.

The five devices, as above: a complete, and fair copy; corrected edition.

The book is a folio, of medium thickness, good paper, bound in calf, and lettered; binding worn.

4. No. 82. *Pancha tantram*.

The five devices, complete, with various readings.

The book is a thick folio, good paper, half bound and lettered, the binding injured.

VII. Grammar.

1. No. 38. *Bhimana chandasu*.

"A treatise on Prosody, translated on opposite pages, with various remarks by C. P. B."

The book is a long octavo, old, but good paper, bound in sheep, worn.

2. No. 197. Three treatises.

1. *Nannayya Bhattiyam*.

The earliest Telugu grammar extant.

It has five divisions, following the order of Sanscrit grammar; and it has contributed, in a leading degree, to strain the Telugu language to a conformity with Sanscrit.

1. *Sangnya parich'heda*		orthography.
2. *Sandhi.*	,,	coalition.
3. *Achanta.*	,,	vowels.
4. *Halanta.*	,,	consonants.
5. *Kriya.*	,,	verbs, and roots.

2.) *Bála sarasvatiyam,* a comment on the foregoing piece, also in five chapters; brief as to 1—4; but much fuller on the 5th or Verbs, and their derivation.

3.) *Ahobala pándityam,* or otherwise termed *Cavi siró bhúshanam,* a voluminous commentary, in Sanscrit, on the *Nannayya Bhattiyam.*

The book is a royal folio, of medium thickness, best paper, half bound in sheep, and marbled paper.

A page of writing, dated September 1827, by the late owner, is copied and inserted.

"The Telugu Grammar written by Nannaya Bhatt, which stands first in this volume, is deservedly celebrated for its great learning and exactitude. It is, however, extremely difficult. The acknowledged intricacy of the language is here very much increased by the plan of the work, which is entirely unintelligible to such as are not already expert in the language. A very extensive command of Sanscrit grammar is likewise requisite. Even those who have these advantages will find the axioms given in an inverted order, that greatly tends to render the whole unintelligible.

Thus the changes formed by elision, &c., in the cases and tenses are described before either of these subjects is defined; and exceptions to rules are placed before the rules themselves. The fundamental principle is placed at the close of each subject rather than at the beginning; and the whole is, as far as possible, made to assume a resemblance to Sanscrit; a language, the grammar of which is utterly dissimilar, in almost every part, to Telugu.

It is much to be wished that a plain grammar were written in Telugu for the use of the Natives; among whom grammar is now fallen into a degree of undeserved neglect; for which the circumstances above stated will account.

The present volume is in the handwriting of a very sound scholar, who thoroughly understood his subject; and yet, in every page, we find irregularities in orthography, from which his learning ought to have secured him. He is a Bramin named Boddapáti Subbanna.

The Bála Saraswatiyam, or first comment, on these Grammatical canons is not exhibited uniformly in all the copies—some manuscripts adding considerable details under certain heads."

3. No. 199. *Appa caviyam.*

1—5 *asvásams.*

A chapter, or table of contents, is prefixed, and a translation of that table by the late owner is here given.

C P Brown's

Appa Caviyam Suchica.
Translation of the above table of Contents.

Book I. verse 1—Praise of the patron god, and of the poet 1—114. On the canons laid down by *Nannaya Bhatta* 115. List of grammarians 118 Object of the present treatise 125. Connection between Sanscrit and Pracrit 143. On inauspicious syllables, and expressions which a poet ought to shun for magical reasons 151—166. On vulgarities conveyed in unseemly combinations of words 174. On good taste 175. On double entendre or innuendo. On the passions depicted in poetry 182-191. On the qualities ascribed to the hero and heroine 210. On the nobility of true poets 211, and invectives against bad poets 218. The virtues of poetry 223. On modern languages, as deviating from Sanscrit 230. On Sanscrit, and the languages thence derived 243. On words derived from Sanscrit, and from vernacular roots 258. On words corrupted from Sanscrit 259. On five channels, or languages through which words passed from Sanscrit into Telugu 294.

On the name *Trilinga* and its origin 234. On the four classes of words denominated Tatsama, Tadbhava, Désya and Gramya, (or Borrowed, Altered, Local, and Vulgar 326—364.

Book II. On the aphorisms of *Nannaya*. On the Sanscrit alphabet 1. Limbs of the body, mystically fancied in the *Yóga Sastra* to be the origins of particular letters, 17. On the obsolete forms of the antique Telugu characters 22. On 60 Sanscrit, and Pracrit letters, 72. On the letter R 73—94 specifying ర ్ర ప్ర క్రు ఱ 94. On exceptions to the general rules of elision 96. On diphthongs and the syllables of which they consist 111. On the change of hard into soft consonants 129. On the difference between E and YE as *Ecada* and *Yeccada* 191. On the difference in rhyme of ర R and ఱ R 216. List of words that use the obsolete R 217—281. On the (ళ ల) hard and soft L 282. On the letter వ V 283. On the letter Y and the laghu yacáram 286. General rules 323—329.

On inauspicious or unlucky syllables, inadmissible in verse 329—552.

Book III. On Rhyme.

Regarding *Yati* in vowels 11—and in consonants 42. On *Prasa yati* 261. On inadmissible rhymes 263. On simple *Prasa* 380—400.

Book IV. On Prosody.

Text to prove the antiquity of the art of verse 7—15. Rules regarding syllables which are or are not auspicious at the commencement of a poem 26. On the prosodial feet 38. Compound feet 41. On the terms long and short 58. The goddesses who preside over particular syllables 64. The fruit of commencing a poem with particular feet 85. The hours of the day wherein

the poet may make use of certain feet 106. Rules regarding dedications 210. Tables for calculating the proper initial upon magical principles 257.

The uniform metres 291—488. On the mixed metres 489. On poems written in fantastic shapes, as that of a tree, a sword, or a snake, 699-790.

Book V. On Orthography.

The rules for Elision. On errors in Elision 23. On Drita words 40. On Cala words 41. On Elision and Permutation 61—288. See page 905

The book is a folio, of medium thickness two kinds of paper, bound and lettered, but damaged.

4. No. 204. Sect. 1. *Andhra caúmudi, padya cavyam,* incomplete. See other notices of this work.

For sections 2, 3, see XX.

Part of a comment on the '*Andhra caúmudi,* by *Buchayya,* Mr. Brown's moonshee, is appended.

The book is royal 8vo., best paper, uncut edges, boards, worn.

5. No. 205. *Vaikrṛta chandrica.*

This work, though mixed up with Telugu books, is more properly Sanscrit. It is on the subject of genders.

It is a thin folio, country paper, half bound and lettered, worn.

6. No. 314. Sect. 1. *Cavi sirŏbhushanan.*

By *Ahŏbaliya pandit.*

A comment on the grammar by *Nannayya bhatt,* which appears to be also known as the *Chintámani.* On *varna—gurittam,* letters—*sandhi,* vowels, consonants, verbs.

For sect. 2, 3, see XII. for sect. 4 see I.

The book is a folio, of medium thickness, good paper, half bound, but damaged.

VIII. Historical.

1. No. 109. Four pieces.

For sect. 1, 4, see IV, for sect. 2, see IX.

Sect. 3. *Kátama rája charitram.*

Copied from a McKenzie M.S.

An account of a war between two local chiefs; one at *Nallur* (or Nellore) and another named *Kátama,* who would seem to have been a ruler at *Amrávati.* The Nellore chief is termed a *Chola.* Other notices will occur.

The entire book is a thin folio, half bound.

2. No. 133. For sect. 1, see IV.

Sect. 2. *Bobbili cat'ha.*

Bobbili

The local wars in which Monsr. Bussy was concerned, and *Vijaya ráma, raja* of ~~Bobhalli~~ on the other part. Preliminary details; with the final and general slaughter.

" *Bobbili,* a little N. W. of Chicacole, mentioned by Orme."

The account by Mr. Orme is somewhat full and circumstantial: native accounts vary in some particulars.

For section. 3, see XX.

Sect. 4, *Kámamma cat'ha.*

The husband of *Kámamma,* who was named *Marayya,* was head servant to the Marquis Cornwallis, for six years.

Details of incidents which then occurred. The Marquis was taken ill on the road; went home (?) and died.

Sections 2, 3, 4, were taken down from the mouth of a travelling minstrel; who sung popular ballads. He was employed for a month to recite what he knew; and the particulars were written down from his dictation.

Sect. 5. Account of the *Véma reddiyulu,* including notices of *Chola rájas,* and the *Kakateyas,* kings of Warankal, especially on their gifts to different temples; always the main point of history with *Brahmans.*

It is not known whence this piece came; but there are such notices in the Mackenzie papers. The entire book is a folio of medium thickness, good paper, half bound in cloth and calf, and lettered, worn.

3. No. 170. *Yáyati charitram.*

1—5 *asvásams, padyas.*

Account of *Yayati's* division of the earth, and great partiality in favor of his younger son. The fable is that, in old age he induced his youngest son (of four) to give him his capacity for sensual pleasure, in return for the largest share of the kingdom.

The former owner's note:

" This M.S. has been compared twice with other copies, and proves very correct.

" The nuptials of *Yáyati* and *Devayana. Yayati* was 5th king of the lunar race," *i. e.,* if *Budha* be reckoned as the first.

[The time assigned to the division of the earth in the Mosaic chronology, agrees pretty well with the place and time given to *Yáyati*; but there is not much dependence to be placed on the list of the lunar race.]

The book is a folio, of medium thickness, country paper, injured; half bound and lettered, the binding damaged.

4. No. 233. *Hyder charitram.*

1—4 *asvásams.*

On the wars of Hyder and Tippoo, with various people, the English included.

[There is a Mahratti document of this kind in the McKenzie collection.]

The former owner's note:

" The Memoir of Hyder and Tippoo was written in Mahratta, from which the present Telugu translation was made at my desire. I prepared and printed an English translation, made from the Mahratta. The present Telugu version also should be printed." C. P. B. 1855, " This I present to the College."

The book is a folio, of medium thickness, half bound in sheep and lettered.

5. No. 270. Four pieces.

Sect. 1. *Kátama rája cat'ha—dwipada. Yeruguti pátti potlata* a scuffle, or blows of the people of a town called *Yerugutti pátti.*

It began about cows. The word *Amravati puri* occurs at the beginning, and the site of war was near that town.

" The principals are styled *Nalla siddha chola maha rázu*, and *Kátama rázu gáru*. Details of a war between them S.S. 1081, A.D. 1157."

" See local records, vol. 18, page 16—18, and McKenzie M.SS. No. 40, No. 316, and No. 7." These documents pertain to vol. 3 of the present work.

[This narative did not attract my attention when enquiring concerning *Amarávati*, but it may be looked at, in that reference, some other time.]

For sect. 2, see XIX.

Sect. 3. *Simhála dwipa kaifeyat.*

Copied from the Mackenzie M.S. No. 910, old marks 124, C.M. 328, and the late owner refers to my notice of it in the Madras Literary Journal, Vol. 8, 51, July 1838. As such it appertains to vol. 3 of this work.

The war of *Periya Krṣhnapa Nayaca,* first against *Tumbichi nayadu* of *Parama gudi*; and then against the king of Ceylon, ending in the death of the latter; the abstract, so referred to, is somewhat full.

The book is a folio of medium thickness, on good paper, half bound in calf and lettered, the binding damaged.

6. No. 273. Three pieces.

1.) *Bobbili vári cat'ha.*

The war of Monsr. Bussy against the Zemindar of *Bobhalli.*

"This volume contains the Bobbili cat'ha or Rangha rao charitra; wherein Moosa Boose, *i. e.* Monsr. Bussy is described, as the murderer of the celebrated raja of Bobhali or Boobily, as the name is spelt by Orme."

2.) *Cumára Rámuda cat'ha.*

An account of two brothers, who were dreadfully treated by a guardian; and a war consequent thereon. See Vol. 3.

3.) *Doti Kámmana cat'ha.*

Account of a servant of Lord Cornwallis: on his death the widow of that servant burnt herself with his dead body.

[Sec. 2, No. 133, which is a copy on better paper than in this book].

The book is a very large quarto, of medium thickness, thin country paper, bound in rough calf.

7. No. 279. For Sect. 1, see V.

Sect. 2. Various papers copied from the McKenzie M.SS. described as being "written on country paper full of worms, and rapidly perishing."

—*Tondaman palliyacara,* as list of those local chieftains; the chief town being *Virála malai,* near Trichinopoly.

—*Jambukésvara koil.* Account of that temple on an island of the *Cáveri,* near Trichinopoly.

—*Matsya kálalam—Retna giri isvara—Tiruvádu kotti váru—Toraiyūr pallaiyam—Ariyalūr pálliyacarer—Tiru Vellúru—Chitambara—Chenji pālliyacārer—Manar gudi—Srí rangham* —What are termed *kaifeyats* or accounts of those places, or persons.

—*Kéraláchárum Jamula madu* kyfeat.

—*Vellugotti vári vamsavali*, a genealogy of the race of Reddis, who ruled near Tripety. Of this last there are two copies in the McKenzie M.SS. and one of them on good paper, and in good preservation. Reference to Vol. 3. of this work.

The book is a thick folio, on French paper, boards, used.

8. No. 294. *Palnátti vira charitram.*

Vol. 1, 3 *scándas*,—592 pages *dwipada* metre ; not complete in this book, the remainder is found under the next number.

Reference to "Local records, Vol. 9, page 262, and Vol. 10, page 287," those records are copied from McKenzie M.SS. and appertain to Vol. 3, of this work.

Old historical ballads, border minstrelsy in simple style, sicut "Chevy chase." English notes are prefixed, or put in the margin.

The book is a folio of medium thickness, half bound in cloth and sheep, and lettered, French paper.

9. No. 295. Sect. 1. *Palnátti charitra*, the complement of the foregoing 1—170 pages.

This is termed "the Guntoor copy" or Gurzalu M.S.

The foregoing is styled *Krishna Reddi's* M.S.

For other sections of this folio, see XIV.

A combination of several landholders against the people of *Gurzala*, and *Macharla*, in the district of *Palnád*. It originated from a trifling cause ; but women came to be mixed up with the fray, and it lasted from A. D. 1080 to 1087.

10. No. 297. Sect. 1. *Palnátti charitram.*

By *Bála Ráma : dwipada*, complete.

The original M.S. was supplied by *Krishnama reddi*, and this copy therefrom was written by *Nellúri Vencata Subayya*. The subject, disputes and battles of various *(viraiu)* braves ; a great fire kindled by a spark.

For sect. 2, see XXIII.

11. No. 298. *Palnátti víra charitram ; dwipada.*

The latter part of the account, "but modern composition, different from the old original, the versification being much polished. The story is the same. The poet states that he copied it from a version

* Mr Taylor is in error. Bāluni is the genitive of Bāludu a young man. The book has the title Bāluni Katha

by *Sri nat'ha*, in the McKenzie M.SS.; but he has lengthened it out tediously, and added separate episodes."

The Introduction is termed "mythological rubbish."

The book is a quarto of medium thickness, foolscap paper, half bound in cloth and calf, lettered.

12. No. 310. *Palnátti charitram*, the second part or *cándam*.

This is termed "the *Gurzala* M.S."

"This contains the second Part of the *Palnátti charitram*. The pages marked in the margin refer to the McKenzie M.SS."

Some sheets on blue French paper, belonging to another book, are bound up with this one.

The book is a very broad folio, thin, on country paper, without covers, a little injured, and liable to greater injury.

13. No. 315. *Bobbili cat'ha* or *Rangha rávu charitram* 1—3 *asvásams*.

By *Pápa ráju cavi* (vide Orme, Vol 2, p. 254.)

The narrative is as to the Zemindar; his birth, education, marriage, bravery; a war with the Nizam, by refusing to come when summoned. The affair with Monsr. Bussy, of disastrous consequences. In the sequel, the English interfered; and expelled the French from the Northern Circars; in which the English ascendancy was established.

The late owner refers to Memoir of India, by R. G. Wallace, author of Fifteen years in India, London 1824, with the addition, that the father of one of the Zemindar's wives was persuaded to kill them all: he thereupon cut his own throat. [It was a sad affair; and it may be noted that M. Bussy, successful up to that point, had an almost uninterrupted run of ill luck, down to his capture at Wandiwash, and the taking of Pondicherry.]

14. No. 318. *Palnátti charitram*, or otherwise *Báruni cat'ha*.

11 sections complete.

"The Palnad chronicle. This is a new edition."

The dispute originated at a cock fight; and was carried on by several landholders ("Barons; hence *Báruni*,") for seven years, against two towns of the Palnad: *v. supra*. ✗

The book is a thin folio, foolscap, half bound, and lettered.

15. No. 332. *Palnátti charitram*.

"The 2nd part received from Palnad S.S. 938 (A.D. 1015-16) for seven years a war was carried on by ~~*Búddi*~~ *nayadu*."

Ancient details. Names of chief; as *Venca deva rája*, page 151—156, *Anuga rája* p. 245—248. Other chieftain's genealogy; his ill conduct p. 346, *Koma rája's* battle p. 473. See foregoing notices. The dispute was silly enough; but women, and pride, became mixed up with affair, and the war was a fierce one.

This book is copied in ink, and every page has alterations, or corrections; as if the result of collation with other copies. Among the preceding is a fair copy, from a general collation.

The book is a folio of medium thickness, half bound, and lettered.

IX. HYMNOLOGY.

1. No. 33. *Prabandha rajiyyamu*, or *Sri Vencatésvara vilásam*, various metres.

In two volumes, both numbered 33.

The general subject is the praises of *Vishnu*, as lord of *Vencata giri* or Tripety.

Long octavos, thick, *China* paper, bound in sheep, the binding worn.

2. No. 46. *Ráma stava rájam.*

By *Cavi Malayya*, "a *Smarta niyogi*."

1—3 *asvásams.*

Royal (or high) praise of *Ráma*.

A quarto copy book, half bound, good paper, the binding worn.

3. No. 109. For Sect. 1, see IV.

Sect. 2. *Ráma stava rájyam*, with a comment.

1—3 *asvásams*, as above.

"With various readings prepared for a printed edition; with a comment 1842."

For Sect. 3, see VIII. Sect. 4, see IV.

4. No. 110. *Ráma stava rájyam*, with a comment.

1—3 *asvásams*, complete.

This seems to be the clean, and corrected copy, prepared as above, No. 109.

" A treatise on mysticism."

"The old English poet Phineas Fletcher's "Purple island," is similar in device to this poem."

The book is a folio, of medium thickness, superior French paper, half bound in cloth, and lettered.

x Tara Sasanca. Poor Taylor cannot even spell the words!

5. No. 111. *Ráma stava rájyam*, with a comment.

1—3 *àsvásams.*

This is a copy, with interlineations, on very thin French paper.

The book is a thin folio, bound in cloth, and lettered.

6. No. 114. For Sect. 1, see XV.

Sect. 2. *Vira Náráyana satacam*, fragment only of a cento of verses, by a devotee of *Vishnu.*

For Sect. 3, see XIX.

The book is a thick quarto, country paper, boards, these are injured.

X. Indexes.

sataca Súchica Súchica

1. No. 30. *Sumati* ~~*sata chūcshicam*~~, and *Bhascara sataca* ~~*chūcshi*~~*cam*, a glossary to both pieces, arranged ; 3 *bhāgas* or parts. ?

The former owner writes :

" In this volume are verbal indexes to the *Sumati satacam* and *Bhascara satacam*, followed by the same words arranged as a glossary, which I planned to facilitate a knowledge of these two initiatory school books."

The words are arranged for the glossary, and space is left for the meanings ; but this last is not given, except in the case of a very few words, and these few meanings are in English.

The book is a small quarto, French paper, bound in rough calf.

2. No. 137. *Tárá súcshica*, and index to the tale of *Tárà.*

A small folio, very thick, country paper, bound in sheep, a little injured.

x 3. No. 138. *Táraza zánca súcshica ;* an index to the same tale.

This appears to be a fair and corrected copy, from the above rough one, neatly written.

A thin folio, good paper, bound in country calf.

4. No. 183. An index to the *Vasu charitram*, or tale of *Svaróchisa manu.*

This verbal index to the *Manu charitram*, a celebrated Telugu poem, was compiled at Masulipatam in the year 1832, under the directions of C. P. Brown."

The book is a folio, of medium thickness, old, but superior paper, bound in country calf and lettered.

5. No. 184. *Hamsa vimzati súcshica.*

Two volumes, both numbered 184.

"Indexes to the *Hamsa vimzati;* a Telugu peom in 5 books. This edition was prepared, and the index compiled, under the directions of C. P. B. Anno 1832."

See 20 tales of the anser bird, under XX.

The book is a folio, of medium thickness, strong paper, with rough edges, bound in rough calf.

6. No. 286. An index to the *Chandra rekha vilàsam* an erotic poem, 1st volume.

A thick quarto, country paper, boards, these injured.

7. No. 291. Index to the *Vemana* verses.

"Shewing the place each verse occupies in each of nine collated M.S. copies. Compiled under the directions of C. P. Brown, Civil Service, Masulipatam, November 1824."

The book is a narrow folio, thin country paper, bound in sheep, used.

8. No. 336. "A minor Catalogue of books in the Telugu language only (contained) in the library of C. P. Brown, 1842."

"In the 1st part of this Catalogue the books are arranged alphabetically; in the second under classified heads, as Grammar, Poems, &c."

There is a larger Catalogue; and another like this for Sanscrit books, *v. infra.*

The book is royal 8vo. thin, wove paper, half bound and lettered.

9. No. 401. "Alphabetical Catalogue of Telugu manuscripts in C. P. Brown's library, up to September 1834."

It represents an incipient state of the collection; the manuscripts being but few in number; and the very great increase subsequently is explained under the next No. 402, in the book itself.

This book is a thin folio, country paper, the cover injured.

10. No. 402. "An alphabetical catalogue of M.SS. in the Telugu language in the library of C. P. Brown, formerly (1834) Assistant Judge at Masulipatam."

"The details of this Catalogue are given in a note at the end."

"The catalogue of the Sanscrit M.SS. is given in a separate volume."

abusive

Nearly two pages of matter, containing extracts from this manuscript Catalogue, with a few remarks added, having been directed to be expunged, I do not know that I can better fill up the lacune than by inserting the General Plan of this work; being somewhat amplified from the plan sent in to the College Board, before commencing, and nearly the same with a fuller copy supplied to the Board of Examiners, in March 1857.

Volume First.

Introductory notices as to generic headings.

β East India House Manuscripts, on palm leaves.

A. Sanscrit language.

a. *Deva Nagari* letter. *b*. *Grant'ha* letter. *c*. Telugu letter. *d*. Canarese letter. *e*. *Uriya* letter. *f*. *Malayalam* letter.

B. Telugu language and letter.

C. Tamil language and letter.

D. Canarese language and letter.

E. Malayálam language and letter.

F. Uriya language and letter.

Generic headings under each particular. Alphabetical list of Authors' names; and Titles of the chief books.

Volume Second.

γ Donative Manuscripts.

Introductory notices concluded:

First Family, on palm leaves.

A. Sanscrit language.

a. *Grant'ha* letter. *b*. Telugu letter. *c*. *Malayalam* letter.

Second family: Manuscript paper books.

A. Sanscrit chiefly in Telugu letter.

1st. Division *a* Dafters, in various letter.

2nd. Division *b* Telugu letter.

First family, on palm leaves.

B. Telugu language and letter.

C. Malayalam language and letter.

Second Family: Manuscript paper books.

B. Canarese language and letter.

C. Telugu language and letter.

Generic headings under each particular. Alphabetical list of Authors' names, and of titles.

Volume Third.

△ Mackenzie Manuscripts.

First family, on palm leaves.

A. Tamil language and letter.

B. Telugu language and letter.

C. Canarese language and letter.

D. Sanscrit, *a.* *Grant'ha* letter. *b.* *Uriya* letter. *c.* Tamil *Prácrit grant'ha* letter.

Second family: Manuscript paper books.

Indices to folio manuscript volumes.

A. Tamil language and letter.

B. Telugu language and letter including.

Papers on the Ceded Districts, and

Local records.

C. Canarese language and letter including

Kadattams, or cloth books.

D. *Malayalam* language and letter.

E. Mahratti language and letter, including Mahratti Bakhirs.

F. Mixed languages and letter.

H. College and Literary Society; Manuscripts on palm leaves.

A. Sanscrit language. *a.* Grant-ha letter. *b.* Telugu letter.

B. Telugu language and letter.

C. Canarese language and letter.

D. Tamil language and letter.

Generic headings under each particular.

Alphabetical list of Authors' names, and of titles.

General Index.

Note.—Generic headings are marked with Roman Capitals as numerals. Species, or books, by Arabic numerals, and a variety of books or parts, by Arabic numerals with a bracket. A difference of type is used to convey an idea to the eye of the relative importance of the matter. Native words are, with few exceptions, italicised.

11. No. 103. A rough continuation of the same Catalogue, with added works; only partially filled in; and with erasures by the pen.

The book is a thin folio, country paper, cloth back, and paper covers.

12. No. 404. "Two volumes." List of Telugu M.SS. in the library of C. P. Brown, 1835."

Vol. 1., No. 1 to 689, Vol. 2. No. 630, to 841, with some interior subdivisions; and then a repetition of some numbers, not in regular order. One line may explain: thus 175, 129, 160, 274. The 1st No. is 175,the last is 328. Repetitions of the included numbers, and much blank space.

The book is a small folio, thin country paper, cloth, with paper pasted over for covers; a little injured.

13. No. 405. An index to Sanscrit poems; only a little matter, very brief in one line; much intermediate space, and many blank leaves.

The book is a thin folio, country paper; paper pasted over cloth for covers.

Another volume No. 405, is a continuance of the brief index in one line, only partially filled in, and with many blank intervals.

This is a small thin folio, country paper, the cover damaged.

14. No. 406. An index of subjects among the Sanscrit books—as *sacti* books—*mantra* books, and other class divisions.

The pages are only partially filled.

A broad and thin folio; country paper cover, as in No. 404.

15. No. 407. "The *mantra* division of Charles Philip Brown's library of Sanscrit M.SS."

These are magical and *sacti* books. The first list is of palm leaf M.SS. No. 1—165 with many internal subdivisions, in some of the books, as made up of various pieces.

The second list is of M.S. paper books, "English form" No. 1, 140, with internal subdivisions.

The book is a folio, French paper, bound in rough calf.

16. No. 408. Abstract catalogue of Sanscrit M.SS.

There are several entries in English, as follows :—

(1.) "Abstract catalogue of Sanscrit M.SS. and Telugu books collected by C. P. Brown, C. S., MADRAS 1834."

"The present part contains alphabetical lists of each branch of learning arranged separately."

"Minuter particulars in the separate lists, out of which the present catalouge is merely abstracted."

"This catalogue is written in the Telugu character, wherein Sanscrit is as commonly written as in the Bengali character. But several of the M.SS. are in the *Deva nágari*, others in the Bengali, Tamil (Grant'ha?) and Mahratti characters. All those prepared under my direction are written in the Telugu character."

The headings of Sanscrit M.SS. are *Purúnas, Vedanta,* Law *Veda*, Poems, Dictionaries and Grammar, Hymns, *Saiva, Jyotish*, Pharmacy, &c.

2.) "Catalogue of M.SS. in the Telugu language collected by C. P. Brown, C. S., MADRAS, 1834."

"The present part contains alphabetical lists of each branch of learning arranged separately.

But being written in 1834, it does not include numerous books since obtained."

3.) "Catalogue of Sanscrit books on *Mantra* and *Veda*."

"The present division contains that portion of the Library, which was transcribed in the European form to be bound in volumes like the present one;" (that is the catalogue book.)

4.) Continuation of the same.

5.) Catalogue of Sanscrit M.SS. collected by C. P. Brown, C. S., 1834.

"The present part contains the numerical arrangement of the books, written in the modern form."

The book is a broad folio, thin, on a kind of country paper, looking like the Serampore manufacture of that time, half bound in sheep, used."

There are some difficulties arising from a comparison of dates and places; but not of material consequence; and such as might possibly admit of easy solution, or explanation.

17. No. 410. "Catalogue of Sanscrit M.SS."

These are divided into two classes.

"Ancient form, and English form;" and these are subdivided into eight generic divisions."

" Also a supplementary index to Sanscrit *(Mantra)* M.SS., 1838."

" The present supplement is arranged on the plan pursued in the general catalogue, the names being alphabetically placed, while the numbers denote the volumes. The numbers within the page are palm leaf volumes; those in the further column refer to M.SS. now prepared, and bound like English books."

" After the former *mantra* catalogue was finished, there remained numerous volumes of hymns, spells, charms and prayers (some in Sanscrit, and others in Telugu) devoid of all arrangement. To these the present Index will furnish a clue."

18. No. 411. Two pieces.

1.) " Catalogue of Sanscrit M.SS. in the library of C. P. Brown, C. S., MADRAS, 1834."

" This volume contains only those books that are in the *ancient* form, whether on palm leaves, or leaves of paper rolled up in cloth (Dafters.")

1— 161 *Mantras* magic, &c.
201— 395 *Vedanta.*
551— 582 *Jyotisha.*
601— 765 *Natacam, Alancáram, &c.*
801— 878 *Vyakarana, Nighantu, Chandasu.*
901—1014 Micellaneous in *deva nágari.*

More than nine hundred of these are in the Telugu character.

" Add to this, the catalogues, both ancient and modern.

2.) Catalogue of Sanscrit M.SS. collected by C. P. Brown, C. S., MADRAS, 1834.

This part contains the numerical arrangement of those works that are in the ancient form. This list commences from No. 201—the preceding numbers being occupied with *mantra* books.

The book is a broad folio, thin, half bound, country calf, good paper.

It is possible that considerable use was made of these Catalogues, in preparing the general list Catalogue in Telugu; occasionally adverted to, in this work, as the Library Catalogue; but they were not used in drawing up this work: the plan, and mode of filling it up, being original.

& absurd

19. No. 412. "Alphabetical Catalogue of Sancrit M.SS. in the Sanscrit language, in the library of C. P. Brown, Madras, 1834."

"The strength of this library is on *Tantras*, *Puranas* and *Jangama* books, Poems and plays—a sufficient No. of vocabularies, but no grammar, or law. Only one *Jaina* book. There are very few *Vaishnava* books in this library."

FREE VERSION FROM A *Jaina* BOOK.

Disciple.—Sage preceptor of my youth,
Thou can'st tell me words of truth;
What is *bliss**? which the way
Unerring, leading not astray.

Teacher.—Son of Knowledge! heed me well,
Many paths may lead to hell;
But the one strait, narrow path,
No side-turn, or double hath.
Revere thyself, and seek thy God,
Mark the way the wise have trod;
Follow this, the path to heaven;
Wisdom this, with nought of leaven.

Disciple.—Say what ornaments the lips,
Is it grammar, rhetoric, rage?
Is it skill that logic clips,
Or to chant poetic page?

Teacher.—Son! not so; and mark me, youth!
The simple ornament is TRUTH.

The book No. 412, is a thin folio, French paper, cloth pasteboard, covers injured.

20. No. 413. Like subject; this book has the appearance of being merely a draft or rough copy, from which other copies have been transcribed. It is fairly written only on the left hand page; and on the right hand pages, mostly blank here and there, a little annotation is given.

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* *Mukti* or *mocsham*; liberation from the trammels of body, and identification with the Supreme.

21. No. 414. " Catalogue of Sanscrit M.SS. in the library of C. P. Brown, Mádras, 1834."

This Catalogue is in *eight* volumes. It is written only on the left hand pages, and one half at the end is left blank.

The 8 volumes are intended for all the Catalogues; and there are *now* more than 8 vols. *vide supra.*

22. No. 418. Index to the *'Andhra bháshárnavam.*

" The 'Andhra bh, is written in verse; being and imitation of the *Amera Cosha;* every verse containing the various synonymes."

Some details as to mode of using the book in preparation of a Dictionary; and minute details as to wrong, or vulgar orthography.

The book is a thin quarto, stout demy paper, doubled down to quarto, bound in country calf and lettered.

XI. Law.

1. No. 303. Law trials.

The records of trials are in the Telugu language. There are many of them; and, of course, of varying character, two decrees in appeal cases are recorded in the English language.

The book is a broad folio, thin country paper, half-bound, marble paper and calf lettered, the binding injured.

2. No. 305. Decrees, &c., in the Masulipatam Court, recorded in two languages.

At the end of the book, reversed are exercises in Telugu, and English idiom, bearing the date 1833.

The sentences which are translated, as examples, seemed designed to explain and illustrate a variety of details, and subterfuges, connected with Court transactions.

Perhaps there are few axioms more valuable than one by Lord Bacon; which is, " I would have every man know enough of law, to be able to keep out of it."

The book is a broad folio, thin country paper, bound in red leather.

3. No. 306. " *Kirlampadi*, Masulipatam, and other Court's trials of cases."

" C. P. Brown—The Kirlampadi trials."

These are in Telugu only, with questions and the answers of witnesses.

4. No. 309. Telugu trials, with legendary instances, 196 urzees or petitions on 372 pages.

At the end, letters of the alphabet are made use of to designate the quality, or character of each complaint; as A. easy, P. private, P. P. doubly private, X. difficult, and the like. "A. E. easy, and intelligible. A woman by a dream discovered a buried idol."

The legends are all instances brought to illustrate, or confirm a plaint; somewhat as if a plaintiff were to cite Ven. Bede, or Mathew Paris, or Froissart.

The book is a broad folio, of medium thickness, demy paper, half bound, in green cloth and leather back.

5. No. 311. An appeal case.

Lettered on the back "Inuganti trial 1832."

The somewhat extensive record of a suit, from the decision of which there was an appeal to the then Provincial Court; by which the first decision was annulled, and the fine that had been imposed was remitted.

Though a case of small consequence *per se it* would seem to have been magnified in importance, by the appeal and connected circumstances.

The book is a small quarto, of medium thickness, demy paper, bound in sheep, and lettered.

6. No. 319. Record of three trials in the Criminal Court at Rajahmundry.

Petition—depositions—annotations—decisions.

"C. P. Brown, Acting Judge."

Neatly written, but on very common country paper, towards the end injured by book-worms.

The book is a thin folio, half bound, in sheep, worn.

7. No. 320. The three *Kirlampadi* trials, conducted by C. P. Brown, as Judge, 1834.

"I preserve these copies of the trials; because being of an interesting nature, they will be useful to those who are learning Telugu

The English translation has the appearance of having been done, in the rough, by some native: it is: however, sufficiently plain to be intelligible.

"Case No. 1. Murder of Chinni Pelligadu, and a gang robbery to the extent of plus Rupees 5,000."

Vide supra as to the Telugu of those cases; this book is entirely filled with the English translation.

It is a folio of medium thickness, common country paper, half bound in sheep, and much worn.

8. No. 368. Guntoor trials 1842.

Before Mr. Stokes, Collector and Magistrate, and Mr. Newill, Head Assistant Acting Magistrate. Dates, September 1842, January 1843.

2nd. Trial 1847—The intention of this book seems to have been to initiate young Civil Servants at College to usage of the language of Mofussil Courts and practice; and, as such, made use of by the College Board.

The value of these official documents is doubtful: such details must, however, occur in the practice of suits of law; and there are many useful purposes to which a student in common law could apply such documents.

It is a folio, of medium thickness, foolscap, bound in sheep.

9. No. 382. *Vada gittadi mokaddamálu.*

Records of trials in Courts.

Arzees (complaints) and depositions solemnly affirmed before H. Stokes, Esquire, and like documents, relative to Mofussil practice of common law.

The book is a thin quarto, demy paper, bound in country calf.

XII. Lexicography.

1. No. 50. *Vencatésándhram,* or *Andhra nighantu,* incomplete.

"The *Vencatésándhram,* a vocabulary, of pure Telugu in verse."

The book is a long 8vo. thick, China paper, boards, injured.

1½. No. 57. *Andhra dipica.*

By *Mammadi Vencayya* 1805.

Some notice of this lexicon is contained in Ben. Asiatic Journal, April 1817, p. 364, as having been given to the College Board.

The book is a folio, half bound in cloth and country calf, good paper, lettered.

2. No. 198. *Andhra bhāshārnavam*, or sea of the Telugu language. 1—3 *cándams.*

It follows the plan and order of the *Amera cosha*. It has no *tica*. *Andhranáma sésham* is a supplement of Telugu words, not in the primary portion.

The book is a thin folio, French paper, bound in country calf; worn, and damaged.

3. No. 200. *Amera cosha*—The second *cándam* only. The original *slócas* are explained by a Telugu *tica.*

4. No. 201. *Andhra dhátu pat'ha*, otherwise *Dhátu mála.*

By *Pattabhi Ráma Sástri*, formerly Head Master of the College of Fort St. George.

A continuous list of roots, with increments, and terminations to form words.

The former owner observes:—

"The original of this very valuable work is in the College, and I am informed that no copy, except the present one, was ever taken. See page 4, of Mr. Ellis's note on Campbell's grammar."

The book is a royal quarto, thin, on thick paper, half bound in country calf with marble paper.

5. No. 202. *Ameranucu Andhra vyakhyánam* a Telugu glossary to the *Amera cosham.*

In 3 *cándams.*

1. *Sverga* to *vári verga.*
2. *Bhûmi* to *Indra.*
3. *Vizeshanigna* to *lingadi.*

It contains a *tica* to each word, not in the form of *slocas*, but each word untied.

The book is a small folio, of medium thickness, country paper, bound in sheep and worn.

6. No. 203. Section, 1. *Ameranucu guru bála bodhica* a *tica* to the *Ameram.*

Only the 1st *cándam*, *sverga* to *vári verga.*

Sect. 2. *Andhra náma sangraham*, *padyas*; and *Andhra náma sesha lik'hitam.*

A collection of Telugu words, and a supplement of words deficient in the primary.

For section 3. see I.

Sect. 4. *Deshyamu* Telugu, a lexicon of native words, without admixture of Sanscrit; that is Telugu proper; the Sanscrit having greatly disguised the language; v. 9. *infra.*

For section 5, see XVIII.

The book is a narrow folio, thick, country paper boards; a little injured.

7. No. 207. For section 1, 2, see I.

Sect. 3. *'Andhrabhasyárnavam*, or sea of the Telugu language. It follows the 1st *cándam* of the *Ameram*, not more *v.* 2, No. 198 *supra;*

Sect. 4. *Vencatésándhram*, or *Andra bhásha sirobhushanam*, by *Vencatésa*, in complete. See 1, No. 50 *supra.*

The book is a broad folio, thin, on good China paper, bound in sheep, used.

8. No. 208. Sect. 5. *'Andhra bhásha bhushanam* or *'Andhra náma sangraham*, otherwise *Mahésándhram* 1—5 *ulásams.*

A supplement of Telugu words added *v. supra* 6, No. 203, sect. 2.

For other sections, see XIV.

9. No. 228. *Désya* Telugu.

The 1st and 2nd M.SS. termed *Orangolu* glossary. "The 1st manuscript is in volume 203" (*supra* 6, No. 203, sect. 4) "and copy is in volume 445. I obtained the 1st M.S. at Masulipatam in 1833."

"The glossary is anonymous, and forms an appendix to the *dipica* noticing only such words, as that dictionary omits. It seems to be composed either by the author of the *dîpica*, or some of his assistants. It is very learned, and correct."

"The 2nd M.S. was copied from *Chinnayya's* M.S. discovered in 1849. This varies in several places from the older copy. The Nos. in the margin refer to that older copy, which is placed in volume 445."

(This No. 445 appears to be wanting.)

The book is a thin folio, good paper, bound in sheep and lettered, worn.

10. No. 229. *Deshyapatamalu nighantu* or *Orangola nighantu.*

"This is an anonymous work: it seems intended as a supplement to the '*Andhra dípica.*

"There are three copies of the glossary in this volume; these three vary from each other in some places. These three are copied from three old volumes: one was found at Masulipatam, one at Madras, and one at Conjeveram."

The book is a thin folio 1, 2, French paper, 3, English paper, bound in sheep, lettered, worn.

11. No. 292. '*Andhra dîpica,* a lexicon of Telugu, from *a* to *csha,* the end, complete.

"By *Mamadi Vencayya.*"

The book is a small but thick folio, country paper, bound in country calf, lettered.

12. No. 293. Three volumes *Pada nidhi.*

"Word jewels," a Sanscrit and Telugu dictionary.

The plan seems to have been to take out words, from a Telugu and English Dictionary, and to give the meaning in Telugu only, for the use of natives unacquainted with the English language.

Vol. 1. From *a* to *ka* brevis; some words beginning with *ga* are intermingled; 30 parts or sections.

Vol. 2. From *ka* to *ba* page 356—523 regular; afterwards 524—547 defective, 31—60 parts, or sections.

Vol. 3. From *ba* to *csha* 61—90 parts, or sections.

This has the appearance of being a good and useful work; but to make it of effect it would need to be printed. As natives only would require, or use it, the sale would probably not repay the cost of printing; Natives being slow to pay a remunerating price for other works than those of the imagination; poetry or tales, like the *Rámáyanam* or *Bháratam;* or like such as are noted, in abundance, in the present volume.

13. No. 314. For Section 1, see VII.

Sect. 2. '*Andhra bhúshanam,* from 1 to 33 sections, incomplete.

Sect. 3. '*Andhra nama sangraham,* vide 6, No. 203, Sect. 2. This piece is not complete.

14. No. 419. *Karkambati nighantu samuchayam.*

According to a prefixed note in Telugu this lexicon was compiled by the orders of C. P. Brown, Esq., from four authorities.

1. *Andhra nama sangraham.* 3. *Vencatesa nighantu.*

2. *Andhra nama zeshamu.* 4. *Samba nighantu.*

It is accordingly a lexicon, or glossary of words.

It would seem from a Memorandum, at the beginning, that the object of this work was to make a rough copy for more careful selection and use, in preparing a Telugu and English Dictionary. The rough labor would seem to have been to a considerable extent injudicious; e. g. writing Sanscrit mythological names in the ordinary Telugu mode as *Ramanandu, Hanumanta,* for *Rama, Hanuman*: purely fictitious, and obsolete Canarese, or Hindustani words are also stated to be found in this lexicon.

As regards obsolete words a remark may not be superfluous. There are many old inscriptions known to exist, as yet imperfectly, or not at all translated. But if ever successfully, that is fully, decyphered, it is probable that they may be found to contain now obsolete words; and, in this point of view, though the lexicon would not deserve to be printed, yet it might be useful as a book of reference; and therefore it is desirable that the existence of an explanation of such words should be generally known.

XIII. MEDICAL.

1. No. 98. For Section 1, see XX.

Sect. 2. *Chicatsa sára sangraha ;* condensed essence of spells against diseases, incomplete.

Sect. 3. *Vaidya sástram,* on medicine, including the *drishtadh yáyam,* or section, on the quality of a messenger sent for a doctor.

Sect. 4. *Vaidya madana káma retnam.*

More of Sanscrit than Telugu—" the medical jewel of cupidinous lust"—on aphrodisiacs, or medical stimulants to venery.

For Section 5—6, see V. Ethical!

The book is a thick folio, French paper, boards which are injured.

2. No. 209. Sect. 1. *Nidána yóga retnavali* no *tica*.

A treatise on medical diagnosis, in Sanscrit verse, out of place in Telugu books, but bound up with four pieces.

2.) *Chintámani; padyas*, and *tica*.

On medicine. An abstract of this book was given under first family M.SS.

For Section 3—4, see XV.

The book is royal quarto, superior paper, bound in flowered paper, lettered, worn.

XIV. MISCELLANEOUS.

1. No. 1. Four pieces.

1.) Legend of *Garudáchalam*, a hill so called; mixed metre. An abstract was before given.

2.) *Ráma chandra satacam*, a cento of verses on *Ráma*, mingled with ethics.

3.) *Manavúr Krishna satacam*, a cento by one named *Krishna*, and concerning the greater *Krishna*.

4.) *Kirtanalu* chants, or songs.

The book is a small, and thin quarto, two kinds of paper, bound in calf, lettered.

2. No. 18. Twelve pieces, chiefly centos; and, as such treating of ornate, or ethical, or miscellaneous matter; not needing special abstract.

1.) *Jangamésvara satacam.*

2.) *Yadu vamsa bhushana satacam*, panegyrical of the cowherd line of *Krishna*, and later kings.

3.) *Ráma panchasati khanda*, a section from some book, or names of *Ráma*.

4.) *Srínivasa tārāvali*, a chain of stars by *Srínivasa*, and concerning *Vishnu*.

5.) *Calahasti satacam.*

Written by *Naranasinha svámi* and his clerk *Basava*, and copied by *Muc'havala*, August 1831, a *Vira saiva* piece; and, according to a note, "printed at Madras."

6.) *Sveta dhru nirukésvara satacam.*

7.) *Lávanya satacam.*

8.) *Cavi shavudappa satacam.*

9.) *B'halira cavi velpasatacam.*

The foregoing three "printed at Madras."

10.) *Kaluvayi satacam.*

11.) *Kodanda Ráma satacam;* this also "printed at Madras."

12.) *Lacshanáráyana samvatam,* one *asvásam.*

The book is a small, but thick quarto, French paper, full bound and lettered "new edition," binding much damaged.

3. No. 65. Three pieces.

1.) *Rághuva Vasudéviyam.*

1—5 *asvásams.*

A poem capable of being read in two senses; one giving the adventures of *Ráma,* the other those of *Krishna.*

2.) *Balhana charitram.*

By *Balésvara cavi* 1—5 *asvásas.* Recte "Ballaha charitram."

3.) *Parama Yogésvara vilásam.*

On the practices, and duties of ascetics.

See also V. 10, No. 141. 1) *supra.*

The whole book is a thin folio, French paper, bound in paper and lettered, the back broken.

4. No. 93. Four pieces.

1.) *Harischandra upakhyánam.*

By *Cavi Sancara* 1—5 *asvásams.*

On the tale of *Harischandra,* before abstracted.

2.) *Padmini puránam* mixed metre.

Legends, and praise of the most excellent class of women; somewhat pompously styled a *puránam.*

3.) *Nija linga chichayya cat'ha.*

A *Jangama* legend more than once abstracted *supra.* A thief turned *Jangama;* was falsely accused by the wife of a watchman; had his head cut off; was publicly justified, and taken to *Cailasa.* An English abstract is given at the end of the book; the tale is stupid and absurd; and sufficient abstracts of it have been given.

4.) *Uttara Rámáyanam, dvipada,* transcribed from an E. I. H. M.SS. see vol. 1, p. 670, and other abstracts in the foregoing portion of the present volume.

The book is a thick folio, good paper, bound in cloth and lettered, the binding used.

5. No. 95. Five pieces.

1.) *Harishandra upákhyanam.*

By *Nalluri Sancara cavi* 1—5 *asvásams* and 11 sections—complete.

2.) *Kuchalópákhyanam.*

1—3 *asvásams.*

See V. 1. No. 4, *supra.*

3.) *Sánanda upákhyanam.*

1—5 *asvásams,* or 10 sections.

By *Siva Ráma cavi.*

The legend of *Sánanda* visiting the world of *Yama;* and releasing imprisoned spirits; often before abstracted.

4.) *Vemana padyas,* ethical epigrams.

5.) *Sampagi mana satacam,* an ethical cento of verses.

The book is a thick folio, French paper, half bound, cloth and calf, lettered, used.

6. No. 125. Two books.

1.) *Bartrṛ hari satacam;* 3 *satacams,* or centos complete; sub-divided into *padadhis* or decades. See vol. 1, page 141, for an outline of the varied contents.

2.) *Lacshmi vilásam, padyas.*

1—5 *asvásams.*

An ornamental piece, on the birth and marriage of *Lacshmi,* the *sacti* of *Vishnu;* of comparatively modern invention as produced in the *Cúrmáva tára:* compare vol. 1 p. 647—8, No. 1652.

The book is a thin folio, various paper, bound in calf and lettered; but the binding much damaged.

7. No. 128. Six poems.

1.) *Jánaki rághavam,* 1—5 *asvasams.*

On the marriage, and other adventures of *Sita* and *Rama.*

2.) *Adi Lacshmi vilásam.*
By *Ackanapalli Narasinha cavi.*
1—4 *vilásams* v. *supra* 2.

3.) *Ananda sundari chaturya véla vilasam.*
1—3 *asvásams,* incomplete.

"The amusement of the joyful goddess with four lances." A piece of the *sacti* kind; *Sundari* the feminine of *Sundara,* or *Siva.*

4.) *Satánanda yogi satacam.*

A canto on ethical, or ascetic topics.

5.) *Cálahasti satacam,* a cento on *Jangama* legends, elsewhere abstracted.

6.) *Sambu Siva maha prabhu-ani satacam,* an ascetical piece, by one termed "a great lord."

7.) *Siva muncada satacam,* a cento, by a *Saiva* devotee on *Saiva* matters. mu-kun-da

The book is a thin folio, good paper, bound in calf and lettered, worn.

8. No. 179. Fourteen centos.

1.) *Bála gópála,* *satacam.*
2.) *Lacshmi Náráyana* „
3.) *Chamadaba* „ or
Niranjana „ "illiterate."
4.) *Dattatreya* „
5.) *Siddhi ráma* (or *raya*) „
"I printed this set of hymns in 1840. C. P. Brown."
6.) *Anya vara kolahalam.*
7.) *Soda lingana satacam.*
8.) *Bhairava* „
9.) *Allama prabhu* „
10) *Jaganaya* „
11.) *Calahasti linga* „
12.) *Umana* „
13.) *Matri* *satacam*
14.) *Gubala chenna* „

The book is a thin folio, good paper, full bound, worn.

9. No. 135. Five larger, or smaller pieces.
For Sect. 1, 2, see IV.

Sect. 3. *Vedanta varuticam,* no section: on the *Vedanta* system.

Sect. 4. *Panchicaranam:* no sections; on the five elements.

Sect. 5. *Prasu devara cavyam,* ascetical.

Sect. 6. *Shadbuta linga vivaram,* detail of the sixfold elemental *Saiva* symbol.

Sect. 7. *Bhascara satacam,* an ethical piece for schools.

The book is a thick folio, good paper, bound in flowered paper, lettered.

10. No. 142. *Vani vilasam,* or *Sarasvati's* amusements.

1—4 *asvasams, padyas.*

Of the large-palm leaf Manuscript among the McKenzie Manuscripts—bearing the same title I made a brief summary; which was printed in the Madras Journal of Literature and Science, as a part of my general Analysis. I had occasion to find, some considerable time afterwards, that it had been criticised, as too brief and imperfect. In consequence a much larger abstract in English, appended to this ✗ book, is here inserted, for the reader's better and fuller information. The proper place for my own shorter notice will be in the 3rd volume; which may be consulted: so diffuse a piece, as the following one, would not have been in place in the Analysis, above referred to; which was intended to give a succinct, though sufficient notice of books, for public information, and with a more special view to possible translation.

In a note Mr. Brown states—"This is transcribed from the one in the McKenzie library, written on palm leaves."

It will be seen the work is a sort of Encyclopædia of Native Science; beyond which the Native mind rarely travelled, until instructed through the medium of the English language. Hence it may be useful, for time to come, as a medium of comparison *e. g,* such once was the Native mind; what is it now?

VÁNI VILASAM.

This is a Telugu poem in *padya* metre, in four Cantos; written by *Runga Sai*: who in the preface, asserts that he wrote the *Bhagavat* in the *dwipada* metre.

The present work is a general miscellany upon all branches of Hindoo learning. The Introduction as usual describes the *Naimisha* forest, where *Suta*

✗ written by C P Brown

and other hermits abide; and *Suta* is requested to read lectures on a series of miscellaneous subjects. The Introduction extends from page 1—16. Then comes the *Sasht-yantalu*, or Dedication. Then the work commences.

Chapter I. is all copied from the Third Part of the *Bhagavat.*

On Divinity, Nature, &c., discussed in a conversation between *Varuna* and *Bhrigu.* Creation is described in the usual style; *Vishnu* is named as the all-pervading deity. On his heaven *Vaicontha:* its walls, gates, &c. The usual statements regarding the *Virat Purusha* or world considered as the form of the deity. The commencement of the *Krishna avataram.* The usual story of the four castes being created from Brahma's mouth, arm, thigh, and foot (page 26.) Description of *Ananta* the great serpent, who supports the world. The eight elephants, and eight mountains, that supports the heavens. The 25 *tatmams* or essences, (page 30). Then the birth of 100 sons to *Siva,* who began to devastate the world. *Brahma* advised them to reform, and to employ themselves in prayer to *Vishnu.* They obeyed, and departed to the solitudes of the forests. Then from his toe, breast, thigh, navel, &c., *Brahma* created *Bhrigu, Narada,* and other sages, seven in all. Then justice, injustice, &c., &c., were created from various limbs, wrath from the eyebrows, ocean from the penis, (page 33.) Then *Brahma* having created *Saraswati,* became enamoured of her, and the seven sages dissuaded him from this impropriety. Hereupon *Brahma* cast away his body (an expression for suicide) which became night, and assumed day as another body. Next he created the *Vedas* (p. 34) language, metre, &c., &c. Then he created the *raxasas* who all attacked him. Some wanted to devour him, others to ravish him, some being giants, and others being sylphs.

Thereupon *Brahma* again cast away his body (p. 35) and assuming another form carried on the work of creation. [The story differs a little from that told in the *Vishnu Puran,* see Wilson's translation, pages 53, 54]. Then are repeated the statements regarding the length of an hour, a day, &c., see *Vish. Pur.* (p. 22.) The four ages (p. 37, see *Vish. Pur.* p. 43) of which the first equals four days of *Brahma,* the second three, the third two, and the last one, 38. The reveries, and theories about generation 40. [All this is extracted, as already noticed, from the 3rd book of the *Bhagavat,* see the Telugu version, verse 400—450]. Then are named *Marichi, Bhrigu,* and other *rishis,* who were the patriarchs (see *Vish. Pur.* p. 49). *Vasistha* had by his seven wives seven sons (*Vish.* 83). Other details of creation, p. 47.

The poet still continues to narrate the story as given in the third and fifth books of the *Bhagavat.* Description of Mount *Meru* and of *Jambú dwipam* 49, and of *Bharata varsham* 50, and of *Ilavruta* 50, regarding which, there is a curse, dooming every man who goes there to become a woman.

Description of the seven seas 54, and of the glorious island of *shanda dwipam* in the centre of it. Then a description of (Hades) *Pátála* and of *Swarga*, and the fourteen worlds. Description of the Hindu paradise 61, with the usual attendants of *Indra*. Then the arrangement of regions and worlds one above another, with all their measurements ; copied from the fifth book of the *Bhagavat*. Description of *Jambu dwipam*, or India which closes the chapter. Here the extracts from *Bhagavat* stop.

Chapter II. Names of holy places and rivers, particularly *Badraca* near *Curuxetra*. Here dwelt *Vishnu* under the name of *Ráma* and of *Krishna*. p. 68. Description of *Manicarnica* and of *Jagannath* 73, this place is so holy, that a crow one day bathing in a pond there was transformed into a swan. Then comes the legend regarding the carpenter who made the image at *Jagannaut*. Then the description of *Cănchi*—then of *Sri Rangam*. Story of a gang of robbers who attempted to rob the shrine, p. 83, and as in crossing the holy river *Caveri* on their way to the shrine, they actually all went to *Vaicontham* !! those who worship *Sri Runga Naik*, never can fall into hell. The shrine, at *Combaconum*, and other holy places, are next described. Story regarding a bramin named *Caundinya* 87. His wife decked in all her ornaments adored the god. But her husband threw her wedding jewel into the fire : she recovered it, but this crime ruined him. To recover his wealth, he set out to worship *Vishnu*, and on the road there, he was met and blessed by the god himself.

These stories regarding celebrated *Vishnu* pagodas being finished, the following are told regarding *Siva* pagodas 87. One of these is *Pancha Crosham*. The legend of *Canchi* 22, and of the Cavery. Legend of a sacrilegeous thief who obtained heaven, merely by bathing in this river. Various other *Siva* temples are spoken of 96. Then the question is put, why *Siva* is adored under the form of the *lingam*. *Siva* once annoyed the wives of he *rishis*, who cursed him ; and he therefore was deprived of the *linga* which fell on the ground. The other gods then interposed and appeased the hermits, who thereupon restored the *linga*, which from that time has been worshipped 97. Names of the five hills sacred to *Siva*. The *Prabhasa-térthum* a celebrated *Siva* temple near *Rameswaram*. Borrowing largely from the (*Sánti* and *Anusasanica*) laws and rules given in the Mahabharut. The author now commences a description of the *Vedas*, p. 102, and the divisions appertaining to various tribes of bramins. Description of a bramin as the most admirable of beings 103 and are (*Chara daivamul*) moving divinities. The immense advantages derived from liberality shewn to bramins 109. The four states of the bramin viz, childhood, boyhood, youth, and manhood. Description of the *Valakilya*, &c , being four classes of months p. 109.

He now describes the origin, being, marriage, and commences by describing all those beauties which shew a woman to be of happy destiny, p. 112.

Description of a *grihast'ha* bramin, or respectable householder dunging: a Particular description in the usual beastly style 113, with all the details of his washing himself. Women are also taught all these elegancies.

He who washes or oils his head on Tuesdays, new moons, &c., &c. shall be cursed and born in a future birth as a pariar. Other rules equally sagacious about bathing 116. Rules regarding *nyasam*, or certain gesticulations with the fingers during prayer 117. These rites form a perfect protection against the power of fairies, and demons 119. The gods now acknowledge to *Brahma* that by his aid, and the aid of the god of the sun, they had vanquised the *raxasas*. *Brahma* himself offerd his prayers to the sun, using the formulary or *mantra* called *gayatri* 121. On the *Pranava mantra* and *Yoni mudra*. The various *balis* or offerings made to hawks, dogs, &c. at morning and evening 128. Rules for worshipping the gods 129. Rules for eating. Certain viands are permitted, and others forbidden 135. Rules for using the rosary 138. These close the rules regarding Brahmins.

Rules regarding the royal race, p. 138. The Prince is bound by the six rules, excepting *dánam* the command to receive alms. Rules for the other castes. The *Sudras* are servants of all.

Rules for the guidance of an honorable life 143. Rules for widows 146. Rules regarding accidental breach of rules.

On the merits of bathing at holy places 148. To bathe in ponds is very sinful 149. Regarding the *Sráddha* or obsequies 154. The three great *(carma)* virtues, are *agnicaranam* the holy fire, the *pinda pradanam* oblations to ghosts of ancestors, and bestowing a dinner on bramins 156. Rules regarding the rites to be performed when the moon is at the full 156, and at the new moon 157. Curses on him who neglects to perform the *Sráddha* 158.

On the *Sálagrama* pebble. He who worships this blackstone shall be blessed here, and hereafter 158. Blessings on him who presents holy instruments, vessels, or furniture to a temple. The *Sálagrama* legend: a pious woman named *Gandaki* prayed that *Brahma*, *Vishnu*, and *Siva* might be born as her sons. *Gandaki* was changed into a river in the bed of which there are found *Salagrama* stones, each of which is a representative of the *Trimurti*. Defects in some of these stones 146, which renders them useless. Minute classification of these pebbles, various species being declared to picture various *avatarams* 174. Further absurd and foolish details, regarding the *sálagramam*; as far as page 192.

On the holiness of the place where these pebbles are found; even to think of it will remove all sin from the mind.

The order of worshipping *Vishnu* with the *Tulasi* or sacred blossom will form the next topic. Summary of contents of this chapter.

Book III. On the excellence and virtue of worshipping *Vishnu.* All the virtues and performance of duties cannot be compared to such worship. And the following legend shews the holiness of the *tulasi* p. 198.

Once upon a time *Indra* (Jupiter) came to visit *Siva* (Saturn). The doorkeepers wished to prevent his entering, but he disregarded them, and entered by force. *Siva* arose to slay him : but his wife *Parvati* interfered. Then *Siva* said to her, there is one *Jalandhara* born, who was educated by Neptune, and is wedded to *Brinda*, he has vanquished the gods : so *Indra* and the other gods, turned out of house and home, roamed among the hills ; but one day *Narada* questioned *Indra* on the subject, and on learning the details he went up to heaven and spoke to *Jalandhara* 200. By force of flattery, *Narada* tempted him to try his strength against *Siva* and to get his wife *Parvati. Jalandhara* was easily persuaded : and now *Narada* went to *Siva* and told him that *Jalandhara* was about to attack him. *Siva* prepared for the combat, but was beaten : then all the gods ran away to *Vishnu* and intreated him to interfere 202. At that moment *Vishnu* was using many blandishments with *Brinda*, who being the wife of *Jalandhara* was scandalized at this : for *Vishnu* had secretly come to seduce her. *Brinda* then, by the force of her outrageous virtue, absolutely consumed herself to ashes. Then *Laxmi* blessed her and said, from these ashes shalt thou rise as a plant named *Tulasi*, and all who use the *Tulasi* leaves in adoration, shall obtain all they desire. This blessing was confirmed by *Vishnu* 203, who declared the blessings attending worship, with one, two, three, four and five, leaves of this tree : with usual list of crimes which shall be pardoned to all who use this rite. Then as her virtue had been the source of all her husband's superhuman might, her death made him powerless, and he was slain by *Siva* 204.

Now to prove the miraculous powers of the *Tulasi*, listen to the following story. There was a forester who continually committed the sin of slaying animals. He one day was disappointed, and got no game for his wife and children ; so to get bread for them, he collected some faggots of wood for market. He took up the faggot, and was carrying it along, when a heavy shower of rain fell 205. He put the faggot under his head, as a pillow, and fell asleep : there was a snake in the faggot : and as he slept, it stung him, and he died : the messengers of *Yama* (Pluto) came to seize him, but were opposed by the officers sent by *Vishnu*, who claimed him as a servant of his : admitting that he was a great offender, there was by chance a bit of *Tulasi* wood in the faggot and as he touched this, he is freed from all sin. But the messengers of *Yama* doubted if this was wise and equitable. To convince them, the servants of *Vishnu* told them the following story.

There was a man named *Ajamy Ulu*, who so detested the name of *Vishnu*, that he always tinkled a bell in his hand, lest the name *Narayana*

should perchance enter his ears. When he died, he, notwithstanding was favored by *Vishnu* merely on this ground, that he constantly bore the name of *Vishnu* in memory ; even though he remembered it merely to hate it.

In like manner every one who uses the sacred *Tulasi* shall, without doubt, go to heaven 209.

The next story is regarding a king named *Kasésa*, and his wife *Lalita* was a perfect angel. His other wives asked her what was the particular blessing she enjoyed. She replied, there is a certain pagoda at *Avanti* near the river *Churumanti* where the worship of *Vishnu* is continually celebrated. And a very pious shopkeeper there, kept a number of lamps lighted in honor of the god. At that time I was a mouse * * * * and sometimes I stole the wicks out of his lamps. A cat one day saw me and rushed at me. In my fright I accidentally, instead of drawing back the wick, pushed it forward, so that the lamp was actually trimmed by me, and became brighter. This was the good deed which gained me, in a future birth, this virtue and happiness, 211. This shews the prodigious holiness derived from lighting a lamp in honor of the god.

Again, there was *Mándhatu* a king, whose son was named *Muchiconda:* and whose son-in-law was *Saubhari:* these two boys waited on him : and one day the hermit *Vasistha* came there, and saw another monk, of whom the king and his wife asked, saying—Tell me what were my adventures in the former birth. He replied, in a former age you two were a *Sudra* couple, and the king was a cruel ruler, and drove thee, O ! king out of the town. You then took refuge at a pagoda where the priest fed you, and you collected flowers daily for him to use in worship 214. One day, you and your wife happened to trim a lamp there : and this trifling good deed was rewarded by your being now king and queen.

The various blessings that attend trimming the lamps with oil. To trim them with butter will do away your sins, but will not, like oil, acquire blessings for you. 215.

On the blessings that reward bounty to Brahmins. A legend that represents *Brahma* declaring that bestowing charity on bramins, and investing them with the thread, is the most meritorious of actions.

On the merit acquired by bestowing land on bramins 220. In old times there was a brahmin who, with his wife, was in great poverty. His termagant wife expressed her surprise that they were in such trouble, while those inferior to them were so well off. The bramin then began to offer his (tapass) devotions to *Vishnu*, and as usual *Indra* sent a fairy to tempt him to sin. He rejected her blandishments, and in consequence *Indra* was forced to grant him wealth. He remained at his devotions, and directed his wife to attend to the wants of strangers. She, however was of a hateful disposition,

and considering that when in poverty she had received no kindness, she now refused to grant so much as a cup of water to the thirsty. After a while, thieves broke into the house, and plundered it. Her husband declared that her niggardliness had brought this misfortune upon them, and expelled her from the house. He now resumed his former bountiful conduct, and went on until he had reduced himself to poverty. He now resolved on bestowing his house and land on bramins, and retiring as a monk to the forest. Thus, his piety was complete.

Besides the royal *Daxu (Dacsha)* bestowed lands and livings on bramins, and thus attained to *(vaicontha)* heaven.

But the equity exercised by a king is rewarded by *(moxam)* future happiness: whereas *(danam)* bountifulness is rewarded with (*bhogam*) comfort in this life: being inferior in merit to the virtue of equity.

On the excellence and comparative merit of bestowing (*canya*) a virgin, and a cow. [The author speaks of gifts in the usual mode: viz. the gift of land, learning, a wife, a cow, gold and others]. Once upon a time the celestial cow happened to tread on *Siva's* matted hair, he opened his fiery eye and reduced her to ashes. The distress of the gods at this: for they were now deprived of milk and curds, and butter, and cow dung; so *Siva* pleased to sprinkle her ashes with water, and she was restored to life: and as she had touched his locks which were of *(capila)* a dun color, she was now named *(Capila)* the dun cow. Then all the cows subscribed for a bull, whom in their gratitude they presented to *Siva*, who named it *Nandi*, and uses it as a nag 227.

The hermit *Bhyanana* was in his retreat at the river *Hrádini*, and as he was bathing, a fisherman caught him in his net, and carried him to a baron who lived in the neighbourhood, who said he did not want this odd creature. The fisherman however demanded to be paid the weight of the fish. This they attempted to ascertain; but, when put in the scales, he outweighed all they put in the opposite scale 228. At last they tried the cow of a bramin who lived there; and she was heavier than the hermit, so they paid the cow for the hermit. All which proves that the gift of a cow outweighs any other gift.

And still further to prove this fact, we must know, that if he who at the hour of death bestows a cow should actually sink into hell, he shall return to heaven. Indeed if any man presents a cow to a bramin all his relations shall attain heaven. For a bramin and a cow are precisely equal to each other 230. The man who digs a well sufficient for ten cows in hot weather, shall assuredly go to heaven.

As to the gift of food: life is the greatest of blessings: and as food sustains life, he who bestows food is verily a god 236.

There was a bramin who was very bountiful in bestowing food. To try his liberality *Indra* came to him in disguise, with some hundred gods as a travelling party, during a heavy shower of rain. The bramin was at a loss what to do: and as he had exhausted all his firewood, he put his legs into the fire by way of fuel, and burnt off his legs. Then his wife served up dinner, but wishing to try him further they desired him to wait on them in person. This led *Indra* to bestow his blessings on them; and this story proves the virtue of bestowing food.

On this subject there was a conversation between *Vishnu* and *Yama*. For a *Dharmaraz* was bestowing alms. *Yama* came there, disguised as a *chandála* (or forester.) The doorkeepers refused him admission. *Dharmaraz* was at a loss to decide on giving food to *Sudras* before bramins were satisfied 241. *Yama* then declared who he was, and vanished.

Here the story ends and the author declares that this shews the wondrous virtue of bestowing food. The analogy is not clear.

On fast days and feast days 242. If a man ventures to eat on a fasting day he shall in a future birth be a woman, and a woman shall be born as man.

On the marriage of bramins. There are four kinds called *Brahyam*; the 2nd *Daivyam*; the 3rd *Arsham*; and 4th *Mutul*; the first bestows eternal happiness on him who gives his daughter in wedding to a bramin. The others are described. There are other sorts of marriage, called *Gandharva* &c. 242.

To illustrate the principles of such a wedding, the author relates the story of *Caundilia*, a monk, who with his disciples went to the forest. A heavy rain fell; and he heard from a pit the words "Deliver me! Help, help!" He approached the pit and seeing no one, he asked who was in trouble. It was replied "we are the spirits of your fathers, who are sorrowing for you: and we are in this hard plight, because of your ill conduct— because you have not offered the due rites by bathing in the Ganges, whereby we might attain heaven. Because the great rites that gain happiness for our forefathers are the bestowing of a virgin, or if you have no daughter then the bestowing of ample gifts on bramins. The greatest of good deeds is the performing a marriage for a bramin who is in poverty."

Thus warned, he obeyed the injunction, and accordingly went to heaven 242. Further remarks on the virtue of bestowing charity, so great is the holiness of *Badarica* that the bestowing of mere water there is as meritorious as elsewhere bestowing food.

There was a bramin at *Badaraca* who dug a well, the land being dry. From this he supplied water to all. *Indra* envied him, and dried up the water. He however managed to get a little for wayfarers. Then *Indra*

called on *Agni* for aid, but *Vishnu* protected the bramin and at last *Vishnu* sent heavy rain which filled the pits 246. Then the bramin as usual went to heaven.

This shrine *Bhadraca*, was named after a man who was a great sinner, who wasted all his health on prostitutes, and became a thief. Losing his character he left his country, and went east to a country, where he lodged, and employed himself in cultivation : having a bullock and a she buffalo. He then ran away, and returned home with these two animals. His neighbours questioned him about them and he asserted that they had been given to him. They appointed him a stony field to plough ; these animals were exhausted with fatigue in ploughing : and at last the ox spoke to him, and remonstrated with him on his conduct. In the course of conversation the ox said : "In a former birth we were in debt to you three pagodas. Sell us and recover the money."—A *sudra* made him an offer, and bought both animals : who soon died in consequence of his cruelty. Then a royal vehicle descended from heaven, and carried off these two excellent creatures, who were so kind as to take the *Sudra* along with them.

All which shews that debt is the greatest of sins 248.

Further to illustrate the criminality of running in debt we have the story of a bramin named *Causica ;* ultimately he and his brother *Susila* fell into hell : the younger having borrowed money from the other.

There was a baron who was a great villain, and always took the part of the wicked against the good : he at last attempted plundering the temples. A hermit was in the temple sitting in silent prayer—and his zeal was so great that the robber on entering was consumed to ashes.

Blessings on him who digs a tank of water 252. On him who plants a grove. On those who are dutiful and chaste.

On the blessings that reward the performance of fasting on the eleventh day of the moon 254. This shall attain heaven. This being the *hari vasam.* Rules for the tenth, and twelfth days of each fortnight.

The greatest of beings is God, the best of rivers is the Ganges, of places is *Cánchi*, the noblest of gods is *Vishnu*, and the holiest of days is the *'Ecadasi* 255.

There was a baron named *Xatra Baudhu*, who being an undutiful reprobate, was expelled his father's house, and took refuge in the woods. There he was found by a hermit exhausted, whom he served for a while. And this slight virtue caused him, in the next birth, to be born as a bramin, and to go to Olympus. That hermit gave him a blessing saying "Thou shalt be happy, if thou observest the (*Ecadasi vratam*) fast on the eleventh day of every fortnight 257."

A baron named *Rucmangada* was taught by his priest the holiness of

this eleventh fast 258. And on the duty of fasting on the anniversaries of the ten *avatarams.* The merit of sanctifying some other anniversaries: especially the month of *Kartica.* Then the legend of baron *Dilipa.* The virtue of vows performed in the month of *Magha* 267. Legend of Saint *Bhrigu* who in the forest met a man with a tiger's face, and this he was relieved from by bathing at the advice of *Bhrigu* 268. Story of a hermit's daughter named *Suratta* who with her play fellows used to bathe in the *Caveri,* praying for husbands : one day a wild elephant came there, and all the poor girls fell into a pit and perished. Her father mourned over her ; but she was restored to life by the Saint *Mrija Sringa.* Literally, deer's horn. He also caused the elephant to resume human shape ; for this elephant was originally a man turned into an elephant, by reason of a curse 272. As the good deed of bathing in the month of *Magha* had acquired the hermit (*Mriga Sringa*) deer's horn, a stock of superfluous merit, he bestowed part of it on this *Dharmagupta,* who had been changed into an elephant 273; thereby he resumed the human form, and went to *Swargam.* The girls being now restored to life, their father begged Deershorn to marry all of them.

Other stories intended to prove that it is by no means unusual to be restored to life ; or, literally, to return from the realm of *Yama* 276.

The legend of *Jáládhara* who was a victorious prince : he vanquished the gods, and at last was slain. *Mricanda's* son, *Marcandeya* was very devout in adoring *Siva:* at last *Yama's* messengers seized him, and *Siva* interfered and saved him. This virtue was acquired solely by his bathing in the month *Magha.* List of the various crimes, such as incest &c. which are done away by bathing in the month of *Magha.* Stories of persons who by reason of bathing in this month have, repeatedly, revived from death ; their souls returning after visiting the realms of *Yama* 284.

On the *Sivaratri* feast, and the blessings attending it 285. If a man is too poor to celebrate the rite completely, let him merely offer two leaves to an image of the *lingam.*

The daughter of *Bhrigu* was left a widow in childhood, and performed this rite so nobly, that she was afterwards born as the divine *Tilóttama.*

He now proceeds to describe the merit of bathing in the month of *Macara.* A pious girl named *Canchanu malini,* returning from bathing, a few drops from her clothes fell on a *raxasa* who bore that shape as a punishment, and these holy drops changed him into an angel (*apsara*) 288, and he went to heaven. Description of the loveliness of this pious maiden.

Story of a monk who saw five lovely girls (*apsarastri*) angels, and as they tempted him, he cursed them to become (*pisachis*) goblins. They were restored to their original shape by the saint *Romaharshi*.

Story of a king who was metamorphosed into an ape: his *guru* and the *guru's* wife were changed into sparrows 290; they begged a Bramin to give them some water to drink—this restored them to human shape. In like manner were the abovementioned five goblins restored to human shape, by the virtue of bathing in the blessed month.

On the merit of celebrating the *Sivaratri* festival. Story of a forester, or savage, who accidentally dropped some leaves on an image of the *lingam* on this day: and this chance act of homage gained him admission into heaven 295. Also of a thief who broke into a temple, and for a similar unintentional act gained heaven.

Now, truth and veracity being acknowledged to be the highest of virtues 296; there is narrated a story of a bramin named *Sumati* who was seized by a tiger with whom the man remonstrated, saying, I am too lean to suffice you for a dinner; besides remember my wife andchildren: the tiger said, "I am willing to let you go, if you will come and let me dine off you next year: but how am I to know whether you will keep your promise." The man replied, "that he would scorn a lie even to save his life." The story ends in *Vishnu* releasing the man, and carrying both him and the tiger to Swargam.

Then follows the story of *Sibbi*, who rescued a hawk from the power of *Indra* (who was disguised as a forester) and *Sibbi* redeemed him with a slice of his own flesh. As usual, this is rewarded by his being transported to *Swargam* 299.

The question arises whether falsehood is excusable under certain circumstances: and the opinion is given, that sometimes falsehood is decidedly the right course: particularly to save a cow or a bramin from harm. Examples drawn from the stories of the gods.

Then follows the laud of purity, morality, and all virtues 302, and to illustrate the subject, the story of *Sananda Ganesa* is related 305. There is a description of the various divisons of hell, with the crimes punished in each. [In all this the author merely transcribes the statements made in the popular book called the life of *Sananda Ganeswara*]. Certain crimes are in a future birth punished with certain diseases which are specified 310—312. Then the usual list of various crimes, and the punishment appointed in hell for each. He now proceeds to specify the rules regarding the six (*angas*) divisions on science 317. On orthography 318, on pronunciation and prosody, then on (jyotisham) astrological rules, particularly regarding pregnancy 329, ceremonial rites performed before, and after birth. The good and evil destiny

attending those who are born on certain planetary days. The various animals typifying the various planets. Rules regarding purification of women 344. On the days of the month, and week which are fortunate, or unfortunate 349, for setting out on a journey, &c., list of good and evil omens.

On sound 354, and the nerves, which according to their notions produce notes. The system of nerves called *Pingala, sushamna, ida*, &c., being the pineal gland and its dependencies. The spirit dwells for a time in one nostril, and then in the other 356. Rules for finding out the good, or evil result of an intended act.

On the *calpams* or rituals 359. On the various sacrifice of the bull, the cow, the goat, &c., 360. Then follow questions regarding the *upavédas* or supplementary treatises.

Close of the chapter ; and table of contents.

Book IV. On the *Védas* and *upavédas:* after completing creation, *Brahma* created disease and death. On various diseases 364. Then at the entreaty of the gods, *Vishnu* created *Dhanvantari*, the father of physicians and gave him the *Ayur Vedam* or book of anatomy and physic. Death is caused by apoplexy, produced by the excess of (*sleshma*) phlegm. On the various winds that assist digestion, and life. Names of the various nerves 367. There are 72,000 nerves, certain diseases are punishments for certain crimes committed in a former birth. On certain medicines, and their effects 372, particularly quick-silver. On dreams : which are to be interpreted according to certain rules 374.

From the breath was produced sound, and from sound musical notes 377. On various times 382. On the art of playing the lute. On archery 384. On *alidha* and *pratyalidha* 385—6 being the modes of placing the legs when using the bow. The names of the six sciences 386, logic, *Mimamsa* &c. The six names are *Tarcam* or Logic, in two parts : viz. I, the logic taught by *Gâutama* ; and II, that taught by *Canada* ; then III *Danda niti*, or politics ; IV, *Sankhya*, or transcendentals ; V, *purva Mimamsa*, or the ceremonial law of religion ; and VI, *uttara Mimamsa* or the religious system grounded on devotion—description of the logic founded (1) by *Gautama* 386, distinctions between life and spirit, between soul, and the divine spirit. The fourteen *gunás:* the *játés*.

III. *Danda niti*, Rules for government 389, and regarding theft, fraud, gambling, &c., &c. On perjury. Rules for testing evidence. On the form of solemn adjuration. The ordeal with arrows. On inheritance and the principles, which should guide decisions regarding heirship. On various wrongs and crimes 405. Rules regarding pawns. On interest, and the modes of exacting it 412. The author then proceeds to translate the various principles laid down in the *Daya bhoga* andother law books. Finally are given, the laws regarding marriage.

Next he proceeds to the *Sankhya sastram* 420, or transcendentals, with the usual *Yoga* rules, and predictions and omens, particularly evil omens. On the *Yoga sastram*. The *Yogi* is decidedly the holiest of men 436.

Regarding the *Mimamsa* 438, and its two divisions. He seems to omit the *purva*, but regarding the *uttara* he gives a conversation that took place between *Ráma* and *Vasishta* 438. The *Yoga sastram* shines as a lamp in the chamber of the heart.

On the *Upa sastrams* or supplementary sciences, such as music. On long and short musical measures of time 444. On quick, slow and common tune, &c., &c., 449. On the attitudes used in dancing 451, and the different shakes of the head, the body, and the limbs. The modes of expressing various passions: rules regarding the eyes. Personifications of various notes: and superstitious rules 456. On *Bharata sastram* or Acting, which name is fancifully stated to be compounded by the initial syllables of the three words, *Bhávam*, *Rágam*, and *Tálam*, or Passion, Tune, and Time 457.

Next, he proceeds to the *Calá sastram* or venera 458, wherein as usual are the definitions of various descriptions of members, and sexual minutiæ. On the symptoms or demeanour betraying love 467. On the behaviour of virtuous women, and that of the immodest. On temperament, as governed by lunar days. On the peculiar beauties of each description of mistress and lover (i. e. *Nayika Nayiki laxanam*) 470. On the learning, and temperament which constitute a poet.

On hyperbole, and other figures of rhetoric. On the component parts of a poem being descriptions of the sea, a city, seasons, hills, war, the lover, and the wedding: gambling, hunting, drinking, and rural rambles, women, love, the griefs and enjoyments of lovers, the passions; and government, or justice, with descriptions of the sun and moon. To begin with the eight descriptions of gallants, and mistresses. The *Vasa Sajjica*, &c., &c.

473. On rhetoric the *alancara luxanam;* on *upama*, *upamánam* and *upameyam*, &c., with other figures, with various rules for rhyme, for (478) hyperbole, for puns, &c.

On beauty 481, rules regarding female beauty and ugliness. On beauty in men 483, and those characteristics which denote length of life. On the scrotum and testes.

On the peculiarities of elephants and rules to know whether an elephant is lucky 487, diseases to which elephants are subject 490. Regarding camels and horses, with the fortunate and unfortunate marks on them. The diseases and remedies. Prayers to be offered to horses on certain days 498.

On precious stones, and their fortunate, and unfortunate qualities.

On Arithmetic 504, which is divided into ten portions or chapters. On measures of length, capacity, time.

The next subject is farriery, or the treatment of animals 508, with a list of the drugs used.

Regarding dreams p. 517. Regarding the *silpi sastram* or architecture and statuary p. 521—524 with various superstitious rules.

Conclusion of the Fourth book. Here the volume ends: but whether the work concludes here or not, is not stated.

The book is folio, of medium thickness, good paper, half bound, lettered, worn.

11. No. 143. Three books.

1.) *Rája sec'hara vilásam.*

1—3 *asvásams.*

The king seated in his court, discoursed on public affairs *Nareda* came to him, and praised *Siva*. He went and told *Siva* the king's great liberality, as giving whatever any one asked. *Siva* paid him a visit, in disguise; and asked for a chaste woman. As no other one could be found in the entire town, the king surrendered his youngest wife. *Siva* assumed the form of a *Jangama*. A matronly woman saw him, and became enamoured. It is a *Vira Saiva* legend: yet it is referred to, in the Madura and *Trinomalai st'hala puránas.*

2.) *Sankhya vicharam.*

A detail of the *Sanc'hya* system; termed by Mr. Brown "the transcendental, or atheistical philosophy." See IV 27, No. 107 *supra.* The present is the piece there referred to, as placed in another volume. Originally it stands as the 5th canto of the *Bhanumad vijayam.*

3.) *Chandra hasya vilásam, padyas.*

The *púrva* and *uttara bhágas.*

An altered title for another copy of the *Taraza sanc'ha.*

The book is a folio, thin, good paper, full binding, marble paper within; lettered.

12. No. 149. Four pieces.

1.) *Cháru chandrodayam,* or *Chenna raju cavitvam,* 1—5 *asvásams, padyas.*

2.) *Ambarisha charītram, padyas.*

1—5. This is taken from the McKenzie M.SS.; and will be noted in its proper place.

3.) *Pápa chennópakhyánam,* mixed metre, 1—4 *asvásams.*

4.) *Anubhava sáram, sîsa* stanzas.

By *Godagi Tripurada cavi.*

On *suddha bhakti, mishara bhakti,* and *saugirna bhakti,* technicalities of *Vira Saivas.* The piece has been many times noticed.

The book is a thin folio, French paper, half bound in cloth and lettered.

13. No. 158. Eight pieces.

1.) *Harischandra cat'ha; dwipada* metre. By *Vencata Narasayya.* The *purva bhagam.*

The first part of a version of the popular tale.

2.) *Valla Bhamba parinayam; padyas.* By *Ackanapalli Narasinha cavi.*

Vallabhamba fell in love with *Ganapati;* much erotic matter on female passions; the passion was reciprocated by *Ganapati.* The lady went to *Cailasa,* birth of a child there. The marriage of *Lacshmi;* and the like.

3.) *Yamunácháryadu charitram;* one section.

He was a son of *Siva.* A dispute between him and a *purohitan* of a *Chola* king. The *Chola* king gave up half his kingdom to his wife, and she gave the same to *Yamunacharya,* according to the terms of the dispute.

4.) *Naukà charitram, padyas.*

A licentious piece on the intercourse between *Krishna* and the *gopis,* or cowherdesses of the Jumna.

5.) *Rádha Mádhava vilasam; padyas,* incomplete; no divisions.

A fragment of the often-repeated copy, from the McKenzie M.SS. see IV.

6.) *Sri calahasti satacam,* complete.

This *Jangama* piece has often occurred.

7.) *Cánchi pura manjeri, padyas,* no sections.

An ornate description of the town of Conjeveram.

8.) *Arunáchala manjeri, padyas,* complete.

The like as to *Trinomalai,* nearer to Madras. Both are places of great resort at public festivals.

9.) *Dasarat'ha satacam*, complete.

A cento in praise of *Ráma*, the son of *Dasarat'ha*.

The book is a small quarto, of medium thickness, two kinds of paper, bound in cloth, worn.

14. No. 168. Five pieces.

1.) *Nrisinha puránam; padyas.*

By *Irána*, 1—5 *asvásams.*

A translation of the *Narasinha upa puránam.*

2.) *Krishna raya vijayam.*

1—4 *asvásams*, complete.

This is a copy from a palm-leaf M.SS. in the McKenzie collection, of which an abstract was given in my "Analysis." It will be reprinted in its proper place.

3.) See under IV.

4.) *Velpa satacam*, 40 *sisa* stanzas.

By *Ballira cavi.*

5.) *Raghava yadava pandaviyam.*

1—4 *asvásams, padyas.*

A piece capable of two readings, as the adventures of *Ráma*, or else of *Krishna*.

The book is a thick folio, French paper, half bound in cloth and calf; lettered.

15. No. 192. Eight books, or pieces.

1.) *Udyoga parvam* of the *Bháratam.*

1—4 *asvásams, padyas.*

2.) *Nirosht'hanalópakhyanam.*

1st *asvásam* wanting; 2nd and 3rd right, *padyas.*

Another re-duplication of the episode of *Nala*, under a modified title.

3.) *Amarūcam; slócas* and *padyas.*

The original, and translation of an erotic work of frequent occurrence.

4.) *Bhascara satacam; padyas.*

An ethical book for schools. Copies of it are multiplied.

5.) *Yadu vamsa bhushanam*, 100 stanzas.

The jewel of the cowherd race, in which *Krishna* was born.

6.) *Ráma panchazat kandamulu*, or 50 stanzas, in praise of *Ráma.*

7.) *Srínivasa tárávali,* 54 stanzas, "star chain"—praise of *Ráma.*

8.) *Chandappa satacam.*

This piece is prepared to be printed in distinct lines on the European method.

The book is a narrow folio, thick country paper, uncut edges, boards; these are injured.

16. No. 208. Eight books.

1.) *'Ananda rangha ratch'handam.*

1—3 *asvásams, slocas* and *padyas* incomplete. A translation with the original of a piece heretofore noticed.

"The theatre, or dancing stage of the god of love"—of course erotic in kind.

2.) *Rep'hara kara prakaranam.*

3rd *asvásam, padyas* ;—a chapter on people who do low, or vile things; ethical and satirical.

3.) *Caviyalancára chudámani.*

1—8 *ulasas,* complete.

The jewel of figurative, or rhetorical poetry.

4.) *Uttara grant'ham*—or supplement attached to 3.

1—8 *ulásas,* incomplete.

5.) See under XII.

6.) *Ab'hinaya derpańam,* composite metre.

A fictitious tale of extraordinary birth, and conquering adventures. See Vol. 1, page 627. 18, No. 1,353.

This would seem to be a Telugu version of that book.

7.) *Vastu sastram,* on architecture.

1—3 sections—measures and proportion of temples, and statues; and rules as to foundations.

8.) *Visva brammana puránam*—prose.

The 1st, part wanting,

2nd „ 1—3 sections.

This appears to be a translation of part of a Canarese work, *Visva guna darisam.* See vol. 1, p. 443—3, No. 1,526.

The book is royal quarto, thick superior paper, half bound and lettered.

17. No. 215. Four pieces.

1.) *Dícsha bhoda—dwipada* verse.

1—3 *asvásams.*

Initiatory instruction.

2.) *Mritanjaya vilásam—dwipada.*

1—3 *asvásams.*

Sports of *Siva;* probably translated from the *Halasya mahatmyam.*

3.) *Mitra vinda parinayam,* mixed metre.

1—6 *asvasams* vide IV *supra.*

4.) *Sri madana kamésvara vilásam.*

"Sports of *Lacshmi* and the bewildered lust lord"—*dwipada* verse.

The book is a narrow folio, thick, various paper, flowered paper-boards; lettered, the back loose.

18. No. 221. Four subjects.

1.) *Bhimésvara purânam, pádyas.*

1—6 *asvásams,* complete.

Local legend of a *Saiva* shrine in the Cuttack province.

2.) *Nirankusópakhyanam, padyas.*

1—4 *asvásams.*

Nir without, *ankusa* an elephant hook, *upakhyanam* minor paraphrase, or tale.

Romance of one named "uncontrolled."

It has occurred in a previous part of the present volume.

3.) *Rudracsha mahatmyam, dwipada.*

1—5 sections complete.

On the excellence of the eleocarpus beads worn by *Saivas;* it has very often occurred.

[Many years ago a man in high employ visited the large temple at Madura. He halted his palanquin at some distance, and thence walked barefoot, with a rosary of these beads as a coronet on his head; and the doing so was from policy: thus exemplifying a phrase found in the Tamil version of the *Pancha tantram;* to wit *rudracsha páni,* cat with a rosary.]

4.) *Bétala pancha vimsati*, a *tica* or glossary only; without the original. Copied from No. 289. 1—5 sections.

Twenty-five tales by a familiar to *Vicramâditya:* of frequent occurrence in the collection.

The book is a thick quarto, demy paper, half bound in calf and marble paper, lettered, used.

19. No. 247. Four books.

1.) *Vivéca sindhu*; in two parts.

Purvart'ham 1—7 *uttarart'ham* 1—3.

2.) *Vira Saiva kirtanalu*; various chants of *Jangamas*, not capable of abstract.

3.) *Sarvésvara satacam*, 123 *padyas*.

A cento of ethical, and other matter.

4.) *Satvíca Brahma vidya vilâsam.*

This is a metaphysical work of considerable merit: an abstract of its contents will appear, in its place, in volume 3 of this Catalogue.

See vol. 1, p. 181 for a somewhat full abstract. It is work of high and peculiar merit; and, as such, elicited an indignant, and virulent reply, from a religionist of another way of thinking. The polemics of Natives are as verbose, and as zealous as those of other people. They turn chiefly an abstract and metaphysical points, respecting which certainty is difficult, if not impossible: on the plainer portions they remind us of a dictum ascribed to Socrates—that a divinely inspired teacher from above, was needed in order to explain what is the chief good, and the true foundation of morals.

The book is a folio, of medium thickness, good paper, half bound, and lettered, worn.

20. No. 256. Three pieces.

1). *Harischandropakhyanam ; padyas.*

By *Sancara cavi*, 1—5 *asvâsams.*

A translation from the Sanscrit original; which the translator certifies to be "an excellent poem."

2.) *Mrtanjaya vilâsam.*

By *Gokula-patti Curmana* 1—3 *asvâsams.*

On the sports of *Siva:* another copy.

3.) *Sugriva vijayam,* mixed metre.

A poetical version in Telugu of the episode concerning *Sugriva* in the *Rámáyanam.*

By *Kandacuri Rudrapa,* aided by his daughter; who completed what he left unfinished at his death.

The book is a thick octavo, country paper, bound in sheep, old, worn.

21. No. 267. Six subjects.

1.) *Sánandopakhynam,* very long stanzas.

1—4 *asvasams.*

Another copy of the legend concerning *Sánanda's* visit to the world of *Yama;* his sympathy with the sufferers there; and delivering them by the power of the *Saiva* five lettered spell. There is an original among the McKenzie M.SS.

2.) *Surábhandésvara* with a *tica,* only one section.

3.) *Chatúrvédáchâram,* ritual of the four *védas,* or *Basava linga satacam,* a *Vira Saiva* poem.

4.) *Basava Panditárádhya charitram.*

The 1st chapter with 6 sections.

See No. 244 under XXIII.

5.) *Vastu sastram ságaram,* the sea of foundation laying; architectural: *deva nágari* letter.

6.) *Siva puránamunacu súcshica.*

1—4 "sections."

Index to the *Siva púránam;* being short *paras,* in small hand writing, giving a brief notice apparently only of parts, not a regular epitome of the whole.

The book is a narrow folio, thick; country paper, boards, back injured.

22. No. 271. Miscellaneous extracts, in three volumes.

Vol. 1, from page 1 to 104 and "No. 49 of the Telugu list of those books."

At the end of the 1st vol. is an index of the contents, which are various.

Vol. 2nd chiefly copied from the McKenzie M.SS—at the end the tales of a parrot.

Vol. 3rd, contains the following :—

—*Chacraverti charitra* tale of *Nala.*

—*Sārangadhara natacam.*

—*Nala natacam.*

—*Yera calpa samana vivaram,* details as to ploughing and sowing, obtained at *Yanam.*

—*'Attabhagavatam Krishna cat'ha,* the story of *Krishna,* from a dramatized form of the *Bhágavatam.*

—*Calinga mardanam,*—legend of *Krishna* trampling on a serpent.

—*Gola cat'ha ;* from the *áttabhagavatam,* tale of a cowherd, bringing milk &c.

—*Gola vesha cat'ha ;* tale of one disguised as a cowherd, from the *Bhágavatam.*

—*Dádhi vesham cat'ha,* tale of a female disguised as a milk maid ; or a female of the snake catchers.

—*Yagantivari vachanalu,* words of a particular class, or family.

Folios, broad and short, thick ; half bound and lettered, much worn and damaged.

23. No. 274. Nine subjects.

1) *Dasavatara charitram ; padyas,*

1st and 2nd *asvásams,* containing an account of the *matsya avatáram.*

2.) *Rámáyanam*—2 *asvásams.*

1st *asvásam*—The *bálacandam.*

2nd ,, { *Ayoddhya.* *Aranya.*

3.) *Bála Bhágavatam*—*padyas.*

1st to 2nd *asvásams,* epitome for schools.

4.) *Bála Ráma charitram, padyas.*

1—2 *asvásams*—epitome for schools.

5.) *Sámba vilásam*—*padyas.*

1 *asvásam* incomplete.

See other notices

6.) *Sárangadhárá charitram, dwipada* metre, complete.

7.) *Gurupárampara ; slócas,* with an easy *tíca* in Telugu. A list of *gurus* or heads of a monastery. It commences by explaining the three principal *mantras ;* as the *pranava,* the *gayatri,* and *Nárá-yana.*

8.) *Vadiya nambi charitra,* mixed metre.

Account of an ascetic who belonged to a *Lingadhara matam,* or monastery of *Vira Sivas.*

9.) *Sugrīva vijayam—padyas.*

An episode from the *Rámáyanam* of frequent occurrence.

The book is a large, and somewhat thick octavo ; various paper, with rough edges ; boards, which are injured.

24. No. 275. Eleven books.

1.) *Panduranga mahátmyam, padyas.*

1—5 *asvásams,* incomplete, legend of a local temple.

2.) *Sita Rámánújaniyam.* Otherwise *Samváta Táraca yógam.*

1—2 *asvásams,* the 2nd not finished.

A work on ascetical metaphysics.

3.) *Máilrávana charitram.*

1—3 *asvásams* complete.

A supplementary war by *Hanumàn* going to the infernal regions, fighting with, and conquering *Mailrávana ;* who had aided *Rávana* in the war of *Lanca.*

4.) *Ráma saptava rója, padyas.*

1—3 *asvásams.*

Chants in praise of *Ráma,* with a new title.

5.) *Bánumad vijayam,* with a *tíca.*

Only the 5th *asvásam.*

Certain matters relative to *ácháram* or ritual homage to various gods or *sactis,* whose names are given ; as *Vishnu, Isvara, Gananát'ha, Vignésvara,* then *Parà sacti, Ambà sacti, múla sacti.* On *Brahma, Indra,* and *Lacshmi.* On *Mayura cankan,* on *Nanili gumumga gala cumara svámi.* On the *rishi* 'Atri, the fountain of the lunar line ; and on the female energy system.

6.) *'Atmananda sarisa manjeri.*

1—3 *prakaranas, dwipada,* complete.

Worship of the *ishta devata.* It seems to be otherwise known as *Sri Vena gopala svámi átma manjeri.*

A description of *Brahma.* From *Para Brahm* came both *Brahmá* and *Maya;* as also *Vishnu* and *Rudra*—[or, that from God proceeded matter, the creative energy, with the powers of preservation and destruction : this theology is not usual.] *Para Brahm* described under the emblem of a tree (there is such a diagram in one of the copies of the *Bhagvat gíta supra).* From the womb of *Mukti kánta, Vishnu, Brahma* and *Rudra* were born. That *Trimurti* by *Káma cródha* had six sons ; and these married six wives. The rest is assimilated to *Vedanta* dogmas ; but the whole is of a peculiar kind.

7.) *Vira chodava cat'ha,* mixed metre.

Tale of a brave.

8.) *Acka maha devi charitram.*

1—3 sections, mixed metre.
See former notice.

9.) *Vadiya nambi charitram* ; mixed metre for singing : see above.

10.) *Vencatésvara mahatmyam.*

Local legend of *Tripeti ;* only 1 *asvásam.*

11.) *Vencatáchala mahátmyam.*

1—2 *asvásam, padya cavyam,* said to be from the *Varáha puránam* ; legend of Tripeti.

The entire book is a thick folio, various paper, with uncut edges, boards, these are injured.

25. No. 284. Seven pieces.

1.) *'Andhra bháshárnavam*—a lexicon.

1 *Cándam, vyoma verga, dic v. kala v. di v. vac v. sabda v. natliya v. pátála bhógi v. naraca v.* and others.

2 *Cándam, bhú verga* to *sudra v :* 10 complete.
There are other copies under XII.

2.) *Bharata sastram* section 1—7.

By *Kohaláchárya.*

On 4 *máttiris* or measures—*tála pata* on symbals used in beating time, and other matters ; copied from an old *cavya puranam* No. 525, a book which has a *tíca.*

3.) *Bhascara satacam*, with a *tica*.

1—4 sections, 100 stanzas with *tica* complete.

An ethical school book.

4.) *Sumati satacam*, 130 *sisa* stanzas, with a *tica* to some of them. 1—3 sections.

Similar in kind : see under V.

5.) *Prasanna Rághava satacam.*

2 sections, 200 stanzas,

6.) *Hamsala dévi satacam* 45 stanzas; only one section.

7.) *Vémana padyalu,* 4 sections, see V.

26. No. 295. Various pieces, 13 in number.
For 1) see VIII.

2.) *Bála Vicramarca cat'ha* prose.

An epitome of the tales of *Vicramarca's* demon; intended, as it appears, for use in schools.

3) *Chenna malla sisalu,* 35 stanzas.

Of the kind termed *stottra* ; mixed up with something of the ethical.

4.) *Vémana padyalu,* 295 sentences ; enigmatical, satirical, moral

5.) *Nrsinha satacam,* 74 stanzas.
Praise of *Vishnu.*

6.) *Párasu Ráma vijayam ;* prose, incomplete. On the contest of *Párasu Ráma* with *Kartavirya Arjuna,* and destruction of the *Cshetriyas.*

7.) *Vaijayanti vilásam*—not complete.

On the stratagem of a *dási* ; and her conquest of an *aluvár.*

8.) *Vijaya vilásam, múlam* with *tica.*

2 Sections, 129 stanzas of the *múlam,* not complete, by *Appayya sêsha.*

9.) *Manu vamsa purânam,* 49 stanzas in two sections, a list of the 14 *manus,* with details.

10.) *Kalá púrnódayam, sardula* verses See page 653

On *Krishna—Satyabhauma—Menaca* and various sexualities.

11.) *Cháru Chandródaya charitram.*

By *Chennama rázu* 1, 2 sections, not complete.

Tail of a spy.

12.) *Sánanda charitram, dwipada.*

Sections 1, 2, not complete.

The legend of *Sánanda*. It is said to be a *Jangama* book.

13.) *Prabhu linga lîla, dwipada* metre.

Sect. 1, 1—102. Sect. 2, 1—77. Sect. 3, 1—33, not finished.

The book is a think folio, various paper, boards broken off.

27. No. 296. Five pieces.

1.) *Bhascara satacam*, with a *tîca*, ethical, and a school book.

2.) *'Atta Bhágavatam ;* not complete.

The amour of *Krïshna* and *Satyabhûuma* dramatized from the *Bhágavatam.*

3.) *Chandra vadana satacam, sîsa* stanzas, or octaves of alternate long, and short lines : miscellaneous matter.

4.) *Sampangi manu charitram*, 55 stanzas, from a portion of the *Manu charitra.*

5.) *Dásarat'ha satacam*, 110 stanzas, panegyrical of *Ráma* the son of *Dasarat'ha.*

The book is a small quarto, of medium thickness, various paper, boards injured.

28. No. 312. Two volumes.

Vol. 1st, various pieces.

1.) *Vishnu chittiyam* ; part of the great poem by *Allasana Pedda*, with prosodial marks : the chief object being the prosody.

2.) *Aparavîyam* or *Chintámani*, a work on grammar in Sanscrit.

So much is translated from it as relates to the origin of letters ; their classes ; and the use of these classes ; faults in use, &c., bearing on the art of poetry.

3) *Váni vilásam*, sport of *Sarasvati.*

By *Lingayya cavi.*

Extract from the part which relates to the birth of alphabetical letters, and etymology *v. svpra* 10, No. 142.

Sasya

4.) *Sassiyānandam ;* natural astrology.

1—3 *asvásams padyas.*

1. Qualities of land—roots—corn—on rain—beasts—fruit of different months. Nature of the *chandrayógam*, a mode of dividing the moon's orbit—eclipses—wind—rising of the planet Venus—influence of the lunar asterisms.

2. On the influence of *Sani*, or Saturn ; and other planetary influences.

3. Other astrological influences. On the four *yugas*—the era of *Sáliváhana.*

The book was abstracted in vol. 1, of this work.

Vol. 2nd, supplementary.

It contains remaining portions of the same pieces.

1.) *Vishnu chittiyam*, &c. There is a *tíca* to some parts, but none to others, where the Telugu is easy.

The 1st volume is a quarto of medium thickness, superior paper, uncut edges, boards. The 2nd volume is a thin folio, various paper, the boards worn.

29. No. 313. Three subjects.

1.) *Achalátmaja parinayam.*

By *Vencatáchárya—padyas.*

1—3 *asvásams.*

It is also called *Cámácshi dandacam*. This is the name (lustful eye) of the *Sacti* of a form of *Siva* at Conjeveram, known as *Ecámbésvara* (the undivided garment-lord). The birth of "wanton eye" is carried back to the time of *Yemi chacraverti :* her nurture ; amour with *Siva* &c.

2.) *Mat'hura váni vilásam.*

In 5 *asvásams*, complete.

By *Vira Rághava acavi.*

On the appearance of *Sarasvati* as *Minácshi* the *sacti* of *Sundar a* (or *Siva*) at Madura : the matter taken from the local *puránam.* Followed by a panegyric of *Minácshi* [" fish-eye ;" if the first vowel were short, it would mean " bright eye"].

3.) *Shadchacraverti charitram.*

The title would imply a tale of six universal rulers ; but it relates chiefly to *Nala ;* and sixth ruler is perhaps intended.

We have the just rule of *Nala*, his preventing the killing of cows, and caring for full supplies of butter-oil for offerings; guided by a celestial voice to do so. Poetical account of a war begun by *Bhimasena* king of *Viderbha*. Then the catching the anser bird, and amour with *Damaganti* :—merely the beginning of the *Naishadham*.

The book is a thin folio, country paper, boards; these worn.

30. No. 317. Eight pieces.

1.) *Pandita Siva puja vidhi* ; *dwipada*.

By *Gondepatti Vencatachala pati*.

1—3 sections.

On *Para Brahm*—on the *satvica guna*.

On *Vishnu*. The three *gunas* are stated to produce *Siva* ; whose ritual homage, in detail, is the principal part of the work.

2.) *Jangama Kálagnánam*.

An indication of *Bandára Basavésvara's* power in *Kalyana puri*, extending to 12 *kátams* (120 miles) of territory.

At that place two persons uttered prophecies; that is *Virappa*, and after him *Annajaya*. These relate to the appearance of comets; to famine; distress; prevalence of injustice; and of many direful diseases. *Dherma devata* revealed these things. Various persons, or kinds of governors are to rule.

3.) *Yagantivari vachanam* ; *padyas* ; productions of a particular family : praise to *Siva* and *Parvati* with other matter. There is another copy *supra*.

4) *Balhana charitram* : *padyas*.

By *Sabiji pandita Virayya* son of *Vira Bhadra*.

1—2 *asvásams* complete, 3rd defective.

5. *Sacontala parinayam, padyas*.

By *Krishna cavi*, son *Nrisinha guru*.

Descent—birth—qualities—amour with *Dushmanta*—some discussion, in which *Nareda* has something to do. Founded on the drama of *Cáli dasa*.

6.) *Sashí rek'ha parinayam*, 80 *slócas*, with a *dwipada* translation ; a copy of this love-tale occurs under IV. *supra* 66, No. 335.

7.) *Madana mohini vilasam, padyas*; a fragment, see a notice under IV.

8.) *Chắttu* stanzas, a collection of detached stanzas, in two sections; on a variety of subjects—a sort of anthology.

The book is a thin folio, French paper, boards, used.

31.) No. 329. Six pieces.

1.) *Svara chintamani.*

See 1st Family Telugu language XX. 62. No. 642. *Pindót-patti.* 63. No. 731. *Svara chintamani.*

Some prefatory matter as to *Para Brahm* and the human system;—*tatva* metaphysics.

The *Pindotpatti* or origin of the foetus from male and female fluids;—and marks if the child will be male or female—on the months of pregnancy. On the *sátvica, rájasa,* and *támasa* qualities. Towards the end, medical indications as to health, or otherwise, from the mode of breathing; this is the *svara chintámani.*

A singular mixture of physico-religious matters, as to tempers, disposition &c., needful to be known in order to a just estimate of the native mind; which is replete with such kind of religion.

2.) *Pavalur ganitam,* arithmetic.

By *Mallayya.*

Various copies noted under 1st Family headed Arithmetic. There is also *Sara sangraha ganitam* abridged reckonings, *Trai rása &c.,* rule of three, five, seven, &c.

The style a mixture of *padyas,* and *sutras.*

3.) *Káma sastram,* love science.

By *Siva Ramayya.*

On the classes of women—their form—mental qualities—habits—differences among men and women, suited or unsuited each to each—those differences classed by names of animals; and other grosser matter 1—3 *asvásams* the 4th defective.

4.) *Kála purnódayam,* 1—3 *asvásams.* See page 653

The 4th has only 46 *padyas.* Reference to copies under IV.

5.) *Bhascara satacam*, with a tica.

110 *padyas* on ethics, a school book, see V.

6.) *Vémana padyalu*—564 stanzas, proverbial—ethical—mystical: see under V.

The book is a thick folio, French paper, boards.

32. No. 330. Four pieces.

1.) *Chicatsa sára sangraham.*

On medicine—diet—qualities of different articles of food—venery when proper, or improper—preparation of balsams—decoctions, and other remedies.

2.) *Bala Ráma charitram*;—*padyas.*

1, 2 *asvásams*, 2nd defective, see under IV. *supra.*

3.) *Chatur vática mahátmyam.*

By *Linga gunta Rámayya* a local legend: *padyas*, 5 *asvásams.*

It contains matter relative to *Ráma chandra*, praise of *rishis*—and a tale concerning such anchorites in a wilderness.

Chillara padyalu various stanzas. Some are in praise of women; as to their beauty of form; their fondness for spectacles;—on the pleasures, or pains of love, and the like, 124 stanzas.

The book is a broad folio, thick, country paper of slight fabric, boards.

33. No. 331. Seven pieces.

1.) *Vira cali camba satacam*, 482 stanzas.

Glory of *Cáli* the *sacti* of *Vira Bhadra.* Her praise—properties—power. She gives to votaries great wealth; but opposes the evil, or disobedient. On skilful people she confers great advantages; but she is terrible to her adversaries, and cuts them to pieces;—and the like. [There is a general tradition that every *Cáli-koil* or fane, was attended at its foundation, with a human sacrifice].

2.) *Mátru satacam*—100 *padyas.*

On the worship of the female energy, as a mother; with praise and various connected matters; such as are contained under *Sacti*, Sanscrit, Telugu letter *supra.*

3.) *Sóma nat'ha linga satacam*, 250 *sísa* stanzas.

By *Sóma nát'ha lingayya.*

Panegyric of various modes of religion, especially the *Vira Saivam.*

4.) *Sassiyánandam* : 72—196 stanzas.

On natural astrology—rain and other matters; on the lunar asterisms and their influence; monthly influences. On winds, and meteor. On scarce, and plentiful years. Clouds, and their properties. Influence of the zodiacal signs. On public wealth, or economy : see 23, N. 312. 4, *supra.*

5.) *Asva sastram* : 64 *padyas.* One *asvásam* complete.

Properties of horses; marks, and other indications as to temper, value and the like.

6.) *Nava retna paricsha,* on examination of the nine kinds of gems, with a specialty as to the *padmarágam,* or ruby. It is not complete, and is probably copied from the same source.

7. *Nacshetra nighantu,* a few *slócas* on the lunar mansions; and others, which seem to relate to other sections of the book.

It is a thin quarto, country paper, boards, which are injured.

34. No. 386. Varieties.

1.) Extract from the *Sumati satacam,* translated, and minutely parsed in English, at the beginning, for a school book.

2.) Arzees, petitions or plaints; in Canarese.

3.) The book reversed. Hindustani primer for learners—letters, vowels, verbs in different tenses, and very short pieces : with notes as to beginning, 6th February 1848, and progress.

The book is a thin folio, foolscap paper, bound in rough calf.

XV. PURANAS.

1. No. 36. *Bhágavatum*

A translation of the 9th *scándam.*

A long octavo, China paper, bound in sheep, and worn.

2. No. 47. *Canyaca puránam*

By *Konapátti chinnapa,* in 8 *asvasams.*

The former owner remarks—" The first five cantos of the book are a mere introduction; the story commences at the 6th canto."

It is a local legend relative to a virgin, who burnt herself to avoid a *Yadava* king; and was afterwards worshipped as a goddess by the *Cómtis,* a class of traders.

The book is a thin quarto, country paper, half bound in country calf.

3. No. 51. *Bhágavatam*, 11 books ; that is, distinct volumes.

Volume 1.—The 1st *scándam*, fair copy : a thin folio, good paper, half bound, and lettered.

Volume 3.—The 3rd *scándam*, fair copy : folio, of medium thickness, as above.

Volume 4.—The 4th *scándam*, fair copy, with many marks of various readings ; folio, of medium thickness, as above.

Volume 5 and 6.—The 5th and 6th *scándams*, fair ; a folio of medium thickness, French paper, full bound and lettered, back injured.

Volume 7.—The 7th *scándam*, fair copy.

The episode of *Prahláda*, and other matter ; a thin folio, good paper, bound and lettered, used.

Volume 8.—The 8th *scándam*, fair copy.

The *gajendra mocsham*, verse 50 ; and legend of *Vishnu* as *Móhini*, verse 450 ; folio ; paper various, bound in country calf, worn.

Volume 9.—The 9th *scándam*, fair copy : a thin folio, French paper, bound and lettered.

Volume 10. Part 1.—The 10th *scándam*, the *purva bhágam* ; birth and rearing of *Krishna*, marriage with *Rucmini &c.* fair copy, a thick folio, good paper, half bound and lettered, damaged.

Volume 10. Part 2.—*Uttara bhágam*, 54th to 90th section, fair copy.

A folio of medium thickness, half bound.

It wants the 2nd *scandam* to be complete.

4. No. 52. *Bhágavatam* in Telugu.

1, 2, 7, 11, 12, *scándams*.

1 has	1—5	Sections.
2	1 11	these two, complete.
7	1 12	
11	1—5	
12	1—3	

5. No. 53. *Bhágavatam*.

The 10th *scándam* defective ; 11, 12, complete.

The book is a folio, of medium thickness, half bound in calf and lettered, good paper.

6. No. 69. *Vishnu puránam*, in four volumes.

Volume 1, contains 1—3 *asvásams*.

1—153 *padyas*. *Parásara* to *Maitreya*.

The former owner's notes :

" Transcribed from a M.SS. in the Telugu library of the " Madras College. A comparison with other books is absolutely neces- " sary ; but I have perused the whole, and obtained the corrections of " learned pundits. Few passages now remain in doubt.

" This book is written in a very beautiful Telugu style ; and " many parts are worth selecting for the use of learners.

The *Vishnu Puránam* is now open to the literary world by Professor Wilson's translation from the original Sanscrit : the mistake that, the contents of this *puránam* being known, the *whole* of Hinduism is known—must be avoided.

Volume 1, is a thin folio, good paper, half bound in calf and lettered, worn.

Volume 2, contains the 3rd *asvásam* and the 4th *asvásam*—from 154 to 354 *padyam*. Various notes, and various readings, as above.

This is a thin folio, good paper, bound in country calf, and lettered.

Volume 3, contains the 5th and 6th *asvásams*, notes &c., some old, some recent.

Volvme 4, contains the 7th and 8th *asvásams*, complete. Very few notes on the blank pages.

This is a somewhat thick folio, good paper, half bound in calf and lettered, injured.

7. No. 70. *Vishnu puránam*, in Telugu prose 1—6 *amsas*.

1	has	1—22	*adhyayams*.	
2		1—16	,,	complete.
3		1—18	,,	complete.
4		1—24	,,	complete.
5		1—38	,,	
6		1— 8	,,	

The book is a folio, of medium thickness, bound in country calf, lettered, damaged.

8. No. 115. *Bhágavatam*.

Four volumes containing the 3rd, 6th, 8th, 9th, *scándas* or books.

Scanda	3	has	1—33	*adhyayas*.
,,	6		1—19	,,
,,	8		1—24	,,
,,	9		1—24	,,

The book is a folio, of nearly medium thickness, various paper, old, has various readings, half bound and lettered.

9. No. 116. *Bhágavatam*.

The 1st *scándam* 1—14 *adhyáyams*.

It has various readings.

The book is a folio, of medium thickness, country paper, bound in sheep, worn.

10. No. 117. *Bhágavatam.*

The 5th *scándam* 1—25 *adhyayams.*

It has various readings, and pairs with No. 116 as to size paper, and binding.

11. No. 118. *Bhágavatam.*

1st *scandam* 1—5 *asvásams*
3rd „ 1—9 „
11th „ 1—5 „

Two fragments of *Vemana padyalu* are appended; one piece has four sections, and the other one, two sections.

The book is a folio, of medium thickness, various paper, uncut edges, boards, and these damaged.

12. No. 120. *Bála bhágavatam, dwipada.*

1—12 *scándams*, or the whole.

The former owner states :—

" This is the *bála Bhagavatam*' written by *Conéri nát'ha;* but *Runga-sai* author of the *Vani vilásam*, in his preface, says that, he too wrote the *Bhágavatam dwipada.*"

" It is believed, that *Cási Konda Vengama* is the real anthoress of this book but in this copy, her name is removed, and the name is substituted of a man named *Conéri nátha.* Learned men judge from the style, that this is a woman's composition; for instance, unclassical rhymes; rude spelling and rhyme."

The book is a thin folio, good French paper, bound with flowered paper and lettered.

13. No. 163. *Padma puránam* " new edition."

The *purva bhágam* or 1st part is *Saiva*, and is not here. See next No.

The *uttara bhágam* or 2nd part; this is *Vaishnava;* 11 *adhyayams*, again divided into 69 *asvásams.* *Suta* to *rishis* in the *Naimisara vanam.* The leading topic is the merit of bathing in the month *Mágha.*

King *Dilípa* of the solar line, went out to hunt, killed beasts —was athirst—saw a place with water of which he drank—returned to his captial. A *vidhyádhara* received a heavenly form by bathing. Tale of *Vricsha*, a virgin—glory of the eleventh day fast. Tale of a female named *Cánchana mála.* *Indra* inquired as to the cause of a curse pronounced on the said female by *Gáutama.* A *Gandharbha* woman seeing a *Brahmáchari* became enamoured of him. The pair were doomed by *Gautama* to assume the shape of devils (*pisachatvam.*) Beginning of praise to *Vishnu.* Tale of *Kerala Vipruni.* Deliverance of those who by a curse had impish forms. Glory of *Náráyana.* Fame

of *Lacshmi.* Tale of *Vishnu*—description of his paradise. Cause of the 10 *avatáras.* The *Cúrma avátara. Brahma* told *Vishnu's* fame; birth of *Lacshmi* from the milk sea. The *Varáha avatára.* The *Párasu Ráma avatára*; his acts. The petition of *Dasarat'ha,* that *Vishnu* would condescend to be born as his son. On *Camsa,* the uncle of *Krishna;* childhood of *Krishna;* his sports with *gopis*—he gave them a town. By order of *Siva* to his consort, *Parvati* worshipped *Vishnu.* Closing matter as to *Dilîpá,* and his attention in hearing *puránas* read to him.

The book is a folio of medium thickness, French paper, half bound, and lettered.

14. No. 164. *Padma puránam.*

The *uttara bhágam* "translated into Telugu, by *Ayyalu cavi singana,*"

The late owner states.—"This is a very popular work among "the Telugus, and M.SS. are very common in the northern districts "The *purva bhágam* or 1st part of the P. does not seem to have been "translated into Telugu' A Zemindar in Rajahmundri told me, that "he had in vain tried to discover a copy of it; and believed that it "never has been translated."

"The present copy has been collated with four M.SS. and is perfect. The language used in this translation is easy, and very beautiful."

Contents *supra,* 11 chapters inclding 69 sections, it has marks of collation, as a rough copy; preceding No. being a fair copy.

The book is a thick folio, good paper, half bound and lettered, the back injured.

15. No. 165. *Padma puránam,* as above, *asvásas* 11, *adhyayas* 69.

New edition. This copied fair from the collected copy; and fully written on both pages.

The book is a medium sized folio, half bound in cloth and calf, lettered; the paper is superior.

16. No. 166. *Cúrmá puránam.*

1—6 *asvásams; padyas.*

Details of the *linga puja* at pages 4, 87, 118; it is *Saiva* in kind: it recommends the worship of *Siva.* It gives an enumeration of the *puránas;* and characterises them as to kind.

The book is a thick folio, good paper, but old, half bound and lettered.

17. No. 167. Two books.

1.) *Varáha puránam.*

1—12 *asvásams ;*—composite metre.

Delivered by *Vishnu* as *Váraká* to *Bhū dévi* the earth goddess. A brief abstract was given in vol. I of this work.

2.) *Kuchélopakhyanam,* 1—3 *asvásas.*

This has only a slight relation to *puránas;* it is ethical: see under V.

The late owner states—"This book contains the *Cuchelopakhyanam,* a very popular Telugu poem. And the various readings found in nine M. S.S. are herein recorded; with a view to the preparation of the new edition: since complete." It has many marks of collation.

The book is a folio, of medium thickness, common French paper, bound in wavy cloth, and lettered.

18. No. 209. Sect. 4, *Manu vamsa puránam.*

1—5 *asvásams padyas.* Sect. 1, 2, are under XIII. Sect. 3 will follow towards the end of this article as "local."

The whole book is a royal quarto, of medium thickness, good paper, bound in figured paper, and lettered.

19. No. 210. *Scánda puránam.*

Sancara samhita, that is ascribed to *Siva.*

The *Siva rahasya khandam,* containing five books.

1.)	*Sambhava*	*candam*	1, 2 *asvasas.*
2.)	*Asura*	„	1, 2 „
3.)	*Vira Mahendra*	„	1, „
4.)	*Yuddha*	„	1, 4 „
5.)	*Dévi*	„	1, 2 „

The 1st narrates the birth of *Kartikeya;* the 2nd the birth, and nature of *asuras;* the 3rd describes the capital of the Assurs; the 4th is the war of *Dévas,* headed by *Subrahmanya,* against the *asuras;* the 5th is the share taken by *Dévi,* or the battles of the Amazons. An abstract was published in my analysis of Mc'Kenzie M.S.S., and it may be reprinted in vol. 3 of this work.

The book is a folio of medium thickness, French paper, and flowered paper boards, lettered.

20. No. 211. *Scanda purânam.*

The *Cási khandam,* and *uttara bhâgam,* or 2nd part 1—7 *asvâsams.*

The special subject of the entire *khandam* is the glory of Benares, the primal seat of the *Saiva* system in India. An analysis was given by me, in connexion with the foregoing; and it may be re-printed in vol. 3.

The former owner states:—

"The *Kasi khandam* (the first part has not been found in Telugu). This part of the *Skanda purânam* is stated in the preface to be the translation made by *Srî nat'ha* who also translated the *Náishadham* into Telugu. The Telugu version is, as usual, an abridgment of the Sanscrit.

"The present is a corrected edition, having been prepared at my request by *Narasimma Charry* a pundit in my employ, who consulted four M.S.S. of the Telugu, and one of the Sanscrit text. The result however is not satisfactory, as the Telugu copies varied from each other, so greatly, that it is often hard to determine, in prose passages, what were the words used by *Sri nat'ha.*"

The composition is stated to be called *angitala spatti,* a kind of chant for common utterance.

The book is a folio of medium thickness, good paper, bound in country calf, and lettered.

21. No. 212. *Scanda purânam* the *Cási khandam* and *uttara bhâgam,* 1—7 *asvâsams.*

This copy is full of large variations interlined, and on the opposite blank pages, as above indicated: they are very numerous. The foregoing is the "corrected edition."

The book is a thick folio, French paper, with rough edges, half bound, calf and marble paper, lettered, used.

22. No. 213. *Scanda purânam.*

Sancara samhita, or *Siva rahasya khandam.* The 1st *çândam* is here not the usual name.

1.)	the	*upadésa*	*cándam*	1—10 *asvásams.*
2.)	,,	*asura*	,,	1, 2, ,, 114 *padyas.*
3.)	,,	*vira mahendra*	,,	3rd ,, 114 *padyas.*
4.)	,,	*yuddha*	,,	1st *asvasam* only.

No. 210 and 213 seem both incomplete copies.

The book is a folio, of medium thickness, French paper, bound in black roan, 1841, and lettered.

23. No. 214. *Scanda púranam.*

The portion termed *Súta samhita,* as being ascribed to *Suta,* the *author* of most of the *puránas.*

1—7 *asvásams.*

There is an abstract of the *Suta samhita* in the foregoing part of this vol. 1st family.

The book is a folio of medium thickness, French paper, half bound in calf and marble paper, lettered, used.

24. No. 220. *Marcandeya puránam.*

1—8 *asvásams ; padya cavyam.*

Jaimini to a king, but instrumentally by some birds. *Visvamitra* asked a gift from *Harischandra*—with sequel. *Harishchandra's* son being bitten by a snake, died ;—and was raised to life. Legends as to virtue and vice, and the fruit or consequences of both. *Garuni* asked favor of *Kartaviryarjuna.* On the wars between the *dévas* and *asuras.* Birth of *Lacshmi* with the production of the *amrita,* by means of which, instrumentally, the *racshasas* were destroyed. Various other legends; especially the birth of the *Asvini cumara* from *Surya* and *Sangnya,* mother of *Yama* and *Yamuna.* She fled away, leaving behind her *Ch'hayayi,* who bore two sons. *Surya* found out the cheat, by the aid of his son *Yama,* and discovered his real wife, disguised as a mare. The two *Asvinis* were born through her nostrils.

[All this hieroglyphical matter it may not be easy to solve]. There is of course much other matter. The work is said to be very good Telugu, as to style and translation ; but defective as to incidents ; some, it may be presumed, being left out.

The book is a thin folio, on China paper, bound in sheep injured.

25. No. 287. *Dasavatára charitram, padyas.* In five volumes.

Volume 1, the 1st *asvásam* complete.

Reference to the *avatara* of *Krishna.*

Description of *Hastinapuri,* and of the four great divisions, usually termed colors, or castes. *Janamajeya rája* is described, with his throne, and court. Narrative of *Vaisampayana,* given to that monarch. Account of the *Matsya avatáram.* Prefixed is an account of the *Drávida desam ;* [because *puránas* and *itihasas* agree that the residence of *Satya vrüta,* before the flood, was in *Dravida desa ;* most likely loosely taken for the southern hemisphere. The modern sense of *Drávida* is the *Dacshin* or countries south of the *Vindhya* range].

Volume 2, the 2nd and 3rd *asvásams.*

The 2nd *asvasam* narrates the *Curmavatára.* From *Atri muni* and *Anusya devi* was born the severe *Durvasa.* His quarrel with *Indra ;* the

celestials went to *Brahma*, who appeared to *Vishnu*, and requested his interposition. The birth of *Chandra* (the moon,) *Siva* placed *chandra* on his head. The appearance of *Vishnu* as *Mohini*—the churning of the milk sea and subsequent war of the *devas* (sons of gods) with the *danavas* (sons of men). [The Greeks termed themselves *danaoi*, which is the same word as *danavas*: according to Bryant many among them called themselves "sons of men;" and the early traditions, gathered up by that author, tend to shew that the progenitors of the Greek colonists were among those worsted in the said war; that is, their forefathers were *danavas*, or *asuras*].

The 3rd *asvásam* contains the *Varáhavatára*.

Conquests of *Sri Hari* (or *Vishnu.*) Reference back to *Diti's* pregnancy, and birth of *daityas*, the same as *danavas* or *asuras*. *Sanaca* interposed between hostile races, and made peace. *Varáha murti*, on birth, grew to full size in a *muhurtam* (one-third of an hour). He went down to *Pátála*. *Hiranyacsha* went to *Pátála*, and saw *Varáha svámi*, who slew him and his hosts. *Varáha múrti* praised *Indra* and other gods; with other matter. [Volume 3rd, the 4th, 5th, and 6th, *asvásams*].

The 4th contains the *Nrisinhávatáram*.

The 5th has the *Vāmana*, and the 6th *Párasu Rámávatáram*.

Volume 4th, the 7th and 8th *asvásams*.

Prefixed is the tale of *Ahalya* and *Sancranda*: but the main topic is the *Rama chandrávatára*.

Volume 5th, the 9th and 10th *asvásams*.

On the *avatára* of *Krishna*. *Rádha* is introduced; though not noticed in the *Bhágavatam*. The details about *Krishna* are full, as a main point with the author. The composition of this work is usually regarded as moderately easy.

The former owner wrote a note in the 4th volume as follows: "Mulinga Pápaya being in Vasi Reddi's employ at Amaravati, wrote a poem called the *Ahalya samcrandana vilásam*: this is a modern work, distinct from the tale under that name in the 7th book of the *Dasávatáram*." It follows, that the *Reddis* ruled at *Amarávati*; but posterior to the time of *Pratápa Rudra*.

[Compare the report on the Elliot marbles].

The five volumes are uniform, small and thin folios, French paper, half bound in country calf, worn.

26. No. 338. *Scanda puránam*, the *Brahmóttara khandum* 1—6 *asvásams*.

By *Pullayya* a *Saiva* who rendered the Sanscrit into Telugu *padyas*.

On the six lettered *mantra* of *Kartikeya* and a variety of *Saiva* matterrs. On the *Siva rátri*, and fasting thereon. Legend of a *rácshása*

who fought with a king, then tried to deceive him by a disguise. A curse by *Vasishta*. *Bhú dévi* came as a handsome woman, and caused a man who coveted her, to fall to dust, according to a curse. Account of *Jagan mohini*; and other matters relating to celestials, *rishis*, vedantism &c., needless to be detailed. Reference may be made back to 1st Family M.SS. and to Vol. 1, p. 578 to 581.

The book is folio, of medium thickness, French paper, boards, the back injured.

27. No. 433. *Bhágavatam*; *dvitima scandam* the 2nd book. "The 5th book was written" (i. e. translated) by one *Gangana*."

An octavo volume, China paper, sheep.

28. No. 434. *Bhágavatam*; *chaturdya scandam*, the 4th book, size, paper, binding, as in 27.

29. No. 435. *Bhágavatam*; the 4th book continued.

One page of the *Cumara sambhavam*, then ⅔ blank.

30. No. 436 *Bhágavatam*; *shashta scandam*.

The 6th book.

"The 6th book was written by *Singana*."

31. No. 437. *Bhágavatam*; *ashta scandam*. The 8th book.

32. No. 438-1. *Bhágavatum*; an imperfect copy of the *dasama scandam*, or 10th book.

As before 8vo., China paper, bound in sheep, the front board loose, and with it much from the beginning; the pages loose, lost, or misplaced.

33. No. 438. No. 2. *Bhágavatam*; *dasama scandam*, the 10th book. 8vo. China; sheep.

34. No. 438. No. 3. The *dasama scandam*, and *uttara bhágam*, or 2nd part of the 10th book. The preceding 27,—34 are uniform 8vo. China paper, bound in sheep. The copy is not complete, as it wants the 1st, 3rd, 5th, 7th, 9th, 11th, and 12th, *scandams*.

PURANAS local, or *mahatmyams*.

35. No. 113. *Vencatáchala mahatmyam*.

By *Vencata víra rághava*]—6 *asvasams*, *dwipada* metre; copied from a McKenzie M. S.

The legend of *Vishnu* with *Lacshmi*, coming to dwell on *Tirupati* hill. An account how the hill came from *Vaicont'ha*, with legend of *Váyu* and *'Adi sesha*. The various bathing pools, and their great virtues, described.

The book is a folio, of medium thickness, French paper, half bound in cloth and calf lettered.

36. No. 114. Sect. 1. *Vencatáchala mahátmyam.*

1—3 *asvasams* stated to be from the *Varáha púranam,* and a 4th *asvásam* from the *Bhavishottara purânam,* which last *purânam* no one ever saw; but more than one *purânam* closes with prophecy.

37. No. 209. For section 1, 2, see XIII.

Section 3. *Sarpa puri mahatmyam.*

By *Cachi manchi Timmana ; padyas.*

1—3 *asvásams.*

Legend of serpent town.

This singular name of an obscure town arises from a fable of a Serpent and a *rishi* : the document is found in more than one language.

Section 4, *supra* 18.

38. No. 217. Section 1, *Cálahasti mahatmym.*

By *Cavi dhurjati ; padya cavyam.*

1—4 *asvásam*

Legend of Calastri.

The situation of this town is near the range commonly known as "the Pulicat hills ;" which may possibly have conveyed to the native mind the idea of a "black elephant." The ordinary corruption, has quite another meaning. The town is held by a Zemindar ; who affects the style of a feudal chief.

For section 2, see IV.

The book is a folio, half bound and lettered.

39. No. 218. *Cálahasti mahatmyam* : "less properly entitled *Yádava raya charitra.*"

A new edition 1840, on a comparison of four M.SS. The foregoing is a rough copy, with numerous various readings. An English summary is contained in the book ; and it may be not uninteresting to insert the same here ; as follows :—

CONTENTS OF THE CALAHASTI MAHATMYAM
A TELUGU POEM WRITTEN BY DHURJATI
AND NEWLY EDITED BY THE AID OF VARIOUS MANUSCRIPTS,
IN 1840, UNDER THE DIRECTIONS OF C. P. BROWN.

BOOK I.

PREFACE.

This work is written by a poet of the *Smârta* creed. It commences with a hymn to the *Lingam* : wherein he also alludes to the peculiar Legend he now proposes to describe ; being the Tale of a spider which obtained immortality.

Next follow a hymn to *Párvati*, under the name of *Jnána Pushp Ambica*: to *Bhairava*. Then to *Dúrga* and to *Ganésa*. The poet proceeds to select a patron (*carta*) or auditor to approve the tale. And he selects the very deity, *Siva*, whom he proposes to celebrate.

He now, as usual, describes the town *Cálahasti*, where the event happened, which he proposes to celebrate. The usual description of the four castes who lived there under the patronage of *Siva* 15. This town was ruled by a baron named *Yádava Rázu*. And to try his faith, *Siva* came in the guise of a *minda jangam*. Description of his garb. He wore the *lingam* on his arm (observe that this town is also called *Náráyana vanam*)

A maidservant at the chief's abode saw this *jangam* and made a salutation to this *jangam*; and he returned the compliment, as usual, by giving her some blessed ashes. So she desired him to come to her house to dinner; for she was under a vow to give food daily to a *jangam*. After dinner he began to feel very amorous 26, and she therefore took him into her room, and were going to bed.

But at that moment it was the baron's dinner time, and this girl, who was the lady of the table, was not at hand to take away the baron's plate. So he sent a dozen peons to bring her before him 33. So she got out of bed, and trimmed her hair, and ran to the hall, where the baron was in such a fury, that he ordered her head to be shaved. This was done and, poor wretch, she went away weeping, and threw herself at the feet of the *jangam*—who laid his blessed hand upon her, and her tresses returned. Next day she went again to the baron, who was again in fury, and ordered that the barber should be punished who had failed to shave her. She said, that the barber had done as he was ordered, but a *jangam* at her house had caused this miracle. So the baron came to her house to see who this conjurer might be—he made a bow to the saint (*Siva*) who, on being asked, said he had merely come to see the town 50, and that he had stopped at the house of this woman on account of her reputed vigorous faith. The baron replied by observing, that he was ready to build a pagoda to the miraculous *lingam*, which *Siva* now pointed out, if the (the *jangam*) would tell him, what were the miraculous legends of the place.

Siva replies 54, by telling him as many fibs as might suffice. He adds the story of *Vosishta*, his 100 sons died, and in grief he performed penance; whereupon, *Siva* appeared to him as the *Lingam*, the Saint offered him applause, and requested two boons—one, (*bramha vidya*) knowledge of the deity—the other, that in every succeeding age, the god would appear to him at the same place.

Hereupon the god left the form he wore (that of the *lingam*) and appeared as *Daxina múrti*. Then gave his devotee spiritual instruction, and

disappeared 82. Thereupon *Vasishtha* placed the *lingam* with due honor in its place.

Now *Parvati* being, as usual pining in solitude in the absence of *Siva* descended from heaven in her car, bearing the name of *Jnána Prasúna* (the flower of wisdom) and both the god and goddess stood before the hermit, accompanied by all their host seated on mount *Cailas*. But as mount *Cailas* chose to come there (and hence *Cálahasti* is called the *Daxina Cailas*) mount *Méru* likewise came there.

Now *Siva* was rambling about with his wife on this *Daxina Cailas* in any guise that pleased their fancy at the moment. Description of this mountain 102.

The poet now proceeds to relate the legend of *Suvarna mukhi*. All the gods assembled on the day when *Siva* was married. Then follows the usual fable that their thus gathering, weighed down the hill, and *Agastya* and his wife were desired by *Siva* to go and sit on the other side to trim the boat—then the old story of the contention between mount *Méru* and mount *Vindhya*—to know which was noblest—then *Agastya* as usual made mount *Vindhya* bow 109.

Then is described *Agastya's* severe penance performed at a mountain, which is not named 137, description of the six seasons that fill the year. As usual the gods were in terrible alarm at this tapass, and flew for aid to *Bramha* who cheered them up, and *Siva* recommended them to go to him and present him the *acasa ganga* 136, which was the one object he was praying for. Therefore *Bramha* appeared to *Agastya* 140, and b stowed on him the Ganges, which thenceforth flows through the earth. Then *Agastya* placed the *Lingam* on the banks of the Ganges and adored it 151, being accompained by his wife *Lopamudra*. Then *Agastya* sung the following *(dandaca)* chant in praise of *Siva*. Then *Parvati* appeared to him in form of *Jnan ambà* 165. The other hermits offer praise to *Agastya*; who replied by paying them compliments—and declared, that all who would worship the river should go to heaven. He then set out to travel through the Peninsula.

Such was the story which the *jangam* related to the king, who asked him, if he could mention any one else, who by force of worshipping the *lingam* had gone to heaven.

Canto II.—The *jangam* replied as follows.

Once on a time, *Bramha* was sitting in heaven holding Cutcherry. *Sarasvati* came in to pay her respects. She was waited upon by a numerous train, and entered the inner court and sat down by *Bramha*. She sent away her attendants—and her lord whispered in her ear that, much as he loved her, he wished she could become a hundred women, that he might love her a hundredfold. She complied, and the room was filled with women; and from his delighting in them, *Bramha* acquired the name *Shatananda* 16.

The poet now describes *bramha's* lustful pranks among this new seraglio. After a while, these hundred ladies bore 30,000 sons; 23 who were *Rácshasas*, and utter scamps, scoundrels and villains. They proposed to their papa to commit any sort of rascality, to which he would be pleased to appoint them.

Bramha repented that he had been so foolish as to cause the birth of these rascals. He desired them to go and inhabit mount *Vindhya*. They obeyed. There they slew the (*rishis*) saints, and ravished the women.

The goddess Earth (Ceres) was so much afflicted at their goings on, that she complained to *Bramha*. To abate the nuisance, he created a son named *Ugra* (Sævus) to whom he presented a chariot, and arms, and sent him to slay the fiends 40.

Ugra descended on mount *Vindhya*, and the giants came forth to fight him. Description of their horses, and chariots 45. The battle is described: The giants were smashed, whereupon the world became calm. Description 68-74 of the battle field, the corpses, the jackals, &c. Then *Ugra* returned to his father *Bramha*, and described the slaughter. *Bramha*, was greatly afflicted—and in his anguish he cast such a look at *Ugra* as reduced him to ashes. So he incurred the sin of slaying his son 75. To free himself from this sin, *Bramha* resolved on going to worship *Siva*. So he went to *Cílahasti*; and after bathing, he sat down to say his prayers, with fasting. After he had been at this work ever so many years—after which *Siva* appeared to him 88—*Bramha* offered him adoration—and let him know that this was the holiest of places.

Therefore he declared, that even the murder of a son shall be forgiven to any one who worships *Siva* at the shrine of *Cálahasti*—which is the *Daxana Cailasa*.

Blessings 93, on all who worship at *Cílahasti* in the month of *Mágha*.

Then granting *Bramha's* prayer for offspring, *Siva* blessed *Sarasvati*, and in two months she became pregnant. She bore a son named *Rubhu*, the gentlest and most virtuous of men 104.

The king now asked the *Jangam*, to explain how it happened, that *Cílahasti* became so holy—he begged to know how the shrine originated.

The *Jangam* replied 109, it is named *Sri Cíla Hasti*, or, the spider, the snake and the elephant—for in three succeeding ages of gold, silver, and brass, these three nice creatures went to heaven in consequence of worshipping at this place —as you shall now hear.

In the *Crita yuga* a *(chelidi)* spider 110, undertook to worship *Siva* and built chambers, cells and kitchens for the god—an odd description of the web woven. To try her faith, *Siva* let the lamp set her webs on fire—her anger, and grief at this

—she resolved to extinguish the mischief-making lamp, by casting herself into its flame. But as usual *Siva* appeared, granted her prayers and carried her to *Cailasa*.

There was a very pious snake who daily adored the *lingam* with offerings of gems. But an elephant jealous of him, came, and daily offered flowers to the god. What one worshipper put one day on the image, was next day thrown away as rubbish by the other. Neither knew, who was doer of the mischief, and each determined to slay his adversary.

Description of evening 148, and then of sun rise 161, when the snake came to matins, he put on a diminutive form, and lay hid to see who the rogue was. The elephant now came, and finding that the flowers he had placed were undisturbed, he was much pleased. At last the snake got into the elephant's trunk—the distress of the elephant—who determined on suicide—which was effected by a blow which knocked out his own life, and that of the snake; whereupon *Siva* appeared, and carried both to *Cailasa* together.

Which accounts for this place being called *Sri—Cala—Hasti.*
[Note—The lexicons do not verify the assertion, that *Sri* signifies a spider.

Canto III.—In the land called *Pottapu-nâdu*, is a village named *Udumur*. Description of the town—the *Boya*-baron, who ruled there, was named *Nadha-nadha*, whose wife was named *Tande*; she was pregnant. Description of the pregnancy—she bore a son, the usual ceremonies are detailed—he was named *Tinnadu*—alias *Cannappa*—the boy's youth, and boyish sports are described 40. The art of archery is depicted. Then follows certain ceremonies in the worship of *Citredu* (the forest dœmon.) The foresters assemble: the rites are performed. They all got drunk 58.

Next day the young squire went to the woods to hunt. Description of the chase. How they distributed the game they killed. The young gentleman describes the day's sport to his father 69. One day, the young *Cannappa* while hunting was weary, and lay down to sleep under a tree.

Siva appeared to him in a dream in the guise of a (*tapaswi*) hermit, and desired the boy to go to a certain spot and adore *Siva* 76. On awaking, he resumed the chase. In pursuing a hog, he was separated from his companions—and after running a certain distance, the hog disappeared, and in lieu of it he found an image *(lingam)* 82. Then *Siva* appeared to the lad, who recognized him as the person who appeared in the dream; and he worshipped him. He requested the god to go home with him. The *Swami* was silent.

Meantime his companions sought for and found the young *Cannappa* sitting in prayer—he would not speak to them awhile; and at last said, my soul is gone into this Image; and without it, I cannot live.

So saying, he dismissed his companions and remained at prayer in the wilderness. Presently he began to reflect, that surely the *deva* must be hungry. So to get something for the god's dinner, he went to hunt in the forest 106—he killed some pigs, and roasted the pork for the *deva*, and came back to him with his arrows on his shoulder and his bow under his arm 107. He laid the game before the god and desired him to eat: the god would neither eat nor answer 110. At last driven to desperation by the god's sullen silence, he said "if you continue silent, I will dash my brains out."

So the *deva* was delighted at his faith, and ate up the pork 113.

Thus *Cannappa* continued daily to feed the god on pork.

But there was a *Siva Bramin* who was the god's chaplain—he came one day and found the god as dirty as a pig, with the pork fat he had eaten 122. And said he—"Only tell me who has been greasing and insulting you so. If you won't tell me, I will dash my brains out."

So *Siva* appeared to the bramin and told him he was mistaken—adding, that he was well pleased with the devotion paid him by the forester: and said he, "If you wish to see him, hide behind me."

The bramin obeyed. Presently *Tinnadu (Cannappa)* came there with his offerings of flesh in his hand 126.

The god declined to eat the flesh and remained silent. On looking at him—*Cannappa* saw that the god was shedding tears from one eye 128. (The story says, that *Cannappa* brought the water-pot between his teeth, and wiped the god's face with his shoe.) So *Cannapa* spit on his handkerchief and wiped the eye—and collected all the medicines he had heard of; and at last reflected that an eye was the only physic for an eye. So he pulled out his eye, and gave it to the god—yet he only saw all the better. Then he pulled out the other eye 140, and at that minute *Siva* appeared and stopped his hand; and, approving his devotion, called the bramin and asked him if this was not the summit of devotion. Then as usual, he carried both of them to *Cailas*.

So the king asked the *jangam* to tell him another story.

At *Válavâi* which is commonly called *Madhura*, is a god, whom they call *Cocanátha* or the god of beauty. His wife's name is *Minaxaya*. Description of this town and its king, named king *Pandion* 156. At that place *Parvati* appears in 10 names and shapes. ×

Agastya lived in that town—and he was the father of the Tamil language. He gave the prince a magic bench, which lengthened to receive all who were sound scholars, and refused a seat to all others.

× Sokka-na...

Kah. Hasti Mahat.

Now there happened a famine for twelve years 173, names of the wretched sorts of grain which the people ate. The general mortality 177, men began to feed on human flesh 180.

There was a bramin a priest of *Siva*, who was about to flee—but the god appeared to him and gave him a verse to recite to the king, which was to this effect. "There is a certain queen whose tresses are fragrant by nature—Explain this."

On his reciting this, a court poet named *Nat'kiru* laughed, and on being desired to explain it, the reciter referred his hearers to *Siva* – to whom he now returned. *Siva* was much annoyed. So he went to the king's court and challenged *Nat'kiru* to prove what defect there was in the description. *Nat'kiru* denied that any but goddesses had rosy hair.

In the midst of the discussion, *Siva* was so angry, that he betrayed himself by displaying the eye in his forehead.

Then he was again ridiculed; and cursed *Nat'hiru* to have the leprosy.

Siva told him he should be freed from the leprosy, whenever he could get a sight of *Cailas*.

Then *Siva* disappeared. So the luckless leper set out for *Cailas*.

Here follows a catalogue of all the *Siva* temples he went to, ending with *Gaya* and Benares. But still 218, his leprosy increased upon him, till he resolved on drowning himself – so he came to a fine pond 222, which is well described. Here he found the biggest tree in the world—when its leaves fell on the ground, they turned into birds; when in the water, they became fish.

226. But one luckless leaf fell half in the water and half on the bank, and turned into a bird-fish.

But while the wind and water were struggling for this creature, a huge *bhútam* came there, and caught hold of *Nat'kiru* and carried him to a den, where he had imprisoned many others. He closed the door with a rock; and went away to bathe 229. Then his companions in misery bewailed with him as he too was come to be eaten. In his grief, he prayed to *Subramhanyam* 233, who appeared to him and slew the giant, and opened the cave, and released the victims, who thanked him, and went home. The god now asked *Nat'kir* why he had come there—he told all the story 237. Being directed to *Cailas*, he now was told that the southern *Cailas* (i. e. *Calahasti*) was the hill that *Siva* meant. So he came to it, and on bathing there, was cured. So he framed a chant in a hundred Tamil verses. Whereupon *Siva* and his spouse appeared to him; and, at his request, carried him home to *Cailas* 284.

Such was the story told to the king by the *jangam*.

Book IV. The poet again describes *Madhura*. In this town lived an actress 7, named *Manikyavalli*, who being pregnant (the symptoms are as

usual depicted 8) she bore two daughters—description of lying-in-woman, and treatment of the infants. The girls were educated as dancing girls, but provedso pious and austere, that they bent their whole hearts on holiness, and devotion to *Siva*. They learnt the hymns composed by *Natkiru*. The mother reproached them for this virtuous conduct. She tried to educate them as prostitutes, 31—34. They remonstrated on the wickedness of prostitution 49, and expressed their resolution to devote themselves to the god. The mother's arguments and lamentations 56, more arguments and quarrellings—which ended in their resolving to run away, and turn nuns, if only they could find a guide.

Meanwhile some thieves came to the house-side, and overheard these lamentations and plotted to put on a *jangam* garb, and seduce these girls to *Cálahasti* and then murder them.

Description of the *jangam* garb, which the thieves and these girls assumed, 61—62.

They ran away with these thieves, and also brought with them two little girls, who were in the house.

They were led ~~by wrong roads~~ through bye paths till they reached Combaconum and Chitambaram, and wandered till they came to the sea shore 70. And three days after they arrived at a place which the rogues thought was fitting for robbing and murdering them ; but whenever a fitting opportunity appeared, at that moment some one or other came in the way. So completely did *Siva* rescue them. At last they arrived within sight of *Calahasti* 78. They asked the people what place this was. Story of *Váli* who brought a *lingam* with him, and it here took root 81—83. At last he rooted up a mountain, and hurled it at the *lingam*—whereupon a fountain of water burst forth. Miracles performed on this hill 92.

Next day they went to visit the hill of *Agastya*.

It now fell night 98, the night 100, the moon rose 101. They supped, and read the *Siva Puran*, and went to sleep.

Next morning the whole set out for *Calahasti* and while the sisters were saying their prayers in the morning 112, the murderers were about to fall on them. The sisters comforted each other.

At this moment a host of *jangams* approached. Their garb is described 114.

Whereupon the murderers took to their heels ; while under this noble escort, the maidens reached *Cálahasti*.

Therefore said the hermit to the king all this proves what a holy place *Calahasti* is.

Cála Hasti Mahat

But when the maidens reached *Cálahasti*, all this noble train melted into thin air and they entered the town hand in hand 127.

Next morning they bathed, and sung the hymn they had learned.

They being now arrived at the husband they adored were full of love.

So they arrived at the temple, and on entering, they saw a bright flame of divine origin, whereupon they vanished.

But at the door they left the two little girls, who after waiting long, were astonished at their not returning 160.

The sacristans searched the temple and found no one in it.

Then a supernatural voice declared that they had disappeared and gone to heaven 166, adding that these two maidens also should by faith attain to heaven.

168. This story being ended, the king now asked, how it was possible that a Spider and an Elephant and Snake could, with *Cannappa* the savage, attain heaven.

The *jangam* answered, that spider was Vulcan, who was by a curse of *Brahma's*, thus metamorphosed, as a punishment for being too ingenious. A string of stupid, childish legends follows this.

As for the snake 185, here is another nasty story in the braminical style. *Siva* told him that he and the elephant should make martyrs of each other.

Now regarding the elephant 202. Once upon a time *Parvati* and her husband being in their chamber, one of the pages named Hasti came into the room—and as a punishment she cursed him to be an elephant *(hasti.)* which curse should last till he, and a snake should kill each other.

212, Now as to the story of *Cannappa*, (this originates in a story found in the Mahabharat).

Once upon a time *Arjuna* was performing *tapass* 213, when *Siva* appeared to him in the shape of a savage, chasing before him a *raxasa* under the shape of a wild hog. All the *rishis* ran in fright to *Arjuna*, who discharged an arrow at the hog. At the same moment *Siva* despatched an arrow at the hog, and each claimed the merit of killing him, 219—220. This dispute ended in a fight.

But *Siva*, to try his faith, *Siva* (wishing to subdue him by gentle means) annihilated his arrows.

But now they set to work wrestling. And delighted at his valour, *Siva* appeared to him, and offered to grant him whatever he might request. *Arjuna* requested as a boon, the divine weapon called *Pasupatastram* and further requested immortality. *Siva* replied that the divine weapon should

be granted : but to grant immortality to a manslayer was impossible. Therefore in the next birth *Arjuna* was born as a huntsman, whose name was *Cannappa*. And he, as already declared, attained the highest favour of the deity.

And as he offered his prayers here, at *Cilahasti*, said the *jangam*, I direct you to build a temple here. Hereupon the *jangam* vanished.

End of the legend.

The book is a thin folio, French paper, half bound in cloth and calf, lettered.

40. No. 219. Madura *purânam*, or *Choca nat'ha lila; dwipada* metre 1—9 *asvâsams.*

"Sixty four tales, or legends intended to describe the miracles, or pranks of the god *Siva.*" Said to be translated from the *Halasya mahatmyam.* "The Telugu style is low, and easy enough."

When the *Halasya mahâtmyam* was written the Brahmans had conquered the *Bandd'has;* and could afford to be jocularly triumphant. It is strange, nevertheless, that such suicidal tales should be narrated of a god ; the object of religious worship.

The book is a thick folio, French paper, flowered paper boards, the back loose.

XVI. Roman Catholic.

1. No. 321. *Vedanta rasayanam,* the essence of the *Vedanta; padya câvyam.*

By *Anandâpi deyulu.*

1st *asvâsam*—creation,—flood, and down to the general spread of idolatry, and selection of a particular family, 481 *padyas.*

2nd *asvâsam*—down to the birth of Christ, as the Messiah; disputing with doctors in the temple, and other details of the life of Christ, 228 *padyas.*

3rd *asvâsam*—on the Trinity, with connected discussions and details, down to the resurrection, 266 *padyas.*

4th *asvâsam.*—Divine Attributes ; and other doctrinal matter, 248 *padyas.*

This book attracted much notice ; consequent to a brief mention of it by me, in the Madras Journal of Literature and Science. Some further statements concerning it will be found in vol. 3 of this Catalogue. p. 171

It is a thin quarto, superior wove paper, bound in wavy green cloth, and lettered.

The former owner writes :—" At the end of this volume is a summary in English : this I printed in the Madras Journal."

2. No. 322. Two books.

1.) *Vedanta rasayanam ; padyas.*

In 4 *asvasams* as above, with a brief summary of contents in English, at the end of the book.

2.) *Tobiya charitram*, 84 *padyas.*

By *Pingala yellayya cavi.*

In 4 *asvasams*, or brief chapters.

On the birth and rearing of *Tobiya*,—mode of reigning,—apparently a versified account of *Tobias*, as contained in the apocryphal book of Tobit.

The volume is a small quarto, of medium thickness, French paper, bound in sheep, and lettered.

3. No. 323. *Vedanta rasayanam.*

Another copy, 4 *asvasams ; padyas.*

This has also a brief English summary.

A small, and thin quarto, foolscap paper, bound in sheep, and lettered.

4. No. 324. *Vedanta rasayanam*—with a *tica* in part.

" In the Madras Journal Lit. No. 26, 1840, in my Essay on the *Jangamas*, is a short account of this poem ;" a more detailed

account is given in the same (Journal, No. 28, July 1840,) page 54, in notices of some Roman Catholic books, existing in the Telugu language.

"The commentator was desired by me to explain only those verses which are grounded upon scripture. The descriptions which rest on mere tradition are therefore left unexplained, as being superfluous—see book 4, 169, 180, &c., which are apocryphal."

The said notices are highly panegyrical; but restricted to the language, and versification.

The book is a folio, of medium thickness, French paper, bound in country calf, and lettered.

5. No. 325. *Amritam anubhavam,* feast of ambrosia. A special epitome of the gospels was the report given to me by an assistant; but the account of the former owner is better.

"*Am: anub*: on obtaining immortality.

"A paraphrase on the gospels, Matthew to John, with occasional remarks by a Roman Catholic Missionary." Again:

"This is a selection of portions from the gospels.

"This book, in some pages, seems written by a foreigner; probably a Roman Catholic Priest. The style evidently shews that portions at least, are the work of one who was not thoroughly acquainted with Telugu.

"The various Romish superstitious legends are mingled with the text of the gospels: as for instance, see page 11, 12.

"The various speeches of our Lord are cut down very short, or wholly omitted. Even the sermon on the mount is much mutilated.

This version retains many words untranslated (from the vulgate) as *sancta spiritu, synagoga.*"

The book is a broad folio, of medium thickness, French paper, half bound in sheep, lettered.

6. No. 326. *Jnána bodhacam,* prose "wise teaching" or "spiritual instruction."

"It is a Roman Catholic treatise, or series of sermons, apparently translated from the Tamil into very indifferent Telugu. The

style is poor and dry. There is no instruction regarding the Bible. "C. P. B."

A Telugu opinion nearly the same, beneath six lines.

Prayer to the heart of Jesus was noticed. Michelet's explanation of that symbol is one of the best.

The book is a thin folio, French paper, bound in wavy cloth, lettered.

7. No. 420. *Vedanta rasayanam*, or essence of the entire *Véda* (scripture). A poem by a Roman Catholic, named *Ananda*, son of *Timmayya*, at the desire of a patron named *Dásu*.

In the introduction there is mixed matter; much of heathen reference; and a genealogy of the poet's patron, and of his various employs; one, his having been sent as an envoy to Pondicherry. The 1st book is on creation, with a variety of concomitant matters: with the 2nd book commences an account of the fall, and its sequels. If we ask why God permitted sin, it was that his (*niti kripa*) righteous mercy, might be manifested. Perhaps the author wrote (*nítiyunnu kripayunnu*) equity, and mercy. "He determined to be born as man on earth, and to bear the sins of men."

The immediate subject commences with a prophecy by Abraham; and *Annámbá* (or Anna) is made to be the mother of *Mariambicà* or Mary. The 2nd book includes the slaughter of the innocents, and the disputation in the Temple. Book 3 opens with remarks on the Trinity. It has a florid description of the river Jordan, and baptism by John the *snápacadu* or baptist, down to the crucifixion. Book 4 contains the resurrection, the descent of the Holy Ghost, with universal authority over all the earth given to Peter. Prayers are enjoined to be offered before a crucifix, and to the image of Mary. On the Eucharist. The disciple thanks his teacher, receiving baptism.

The usual benedictory salutation to the reader.

An edition of this poem, much abridged, heathenism excided, and otherwise expurgated, might be a useful present to Telugu young men, in some degree educated. They read if in verse, what they will not deign to look at, if in plain prose.

XVII. Romance historical.

1. No. 14. *Molli Rámáyanam*.

The *Bala*, *Ayoddhya*, *Aranya*, *Kishkinda*, *Sundara*, and *Yuddha cándams*.

An inferior version of the *Rámáyanam* and ascribed by some to a woman's hand.

The former owner remarks :

" The *Yuddha candam* in two M.SS. is written in two different ways. One probably is borrowed from another translation ; not that by *Bhascara*, however."

The book is a small quarto, of medium thickness, good paper, half bound in calf and lettered.

2. No. 19. *Vijaya vilásam ; padyas.*

1—3 *asvásams.*

The apocryphal adventures of *Arjuna* on a pilgrimage to the south : visit to Madura ; and especially his amour with *Subadhra*, sister of *Krishna* and her elopement : from the *Jaimuni Bháratam*. There are many copies in the collection. Some English notes in the margin of this copy.

The book is a small quarto, of medium thickness, French paper, half bound in calf and lettered, worn.

3. No. 22. *Sata muc'ha Rámáyanam.*

1—4 *asvásams—padyas.*

Otherwise known as *Sita Vijayam*, an extra hyperbolical piece ; in which *Sita* is made to cross the Indus, and conquer a country beyond it. There is an abstract in a foregoing part of this volume.

The book is a small quarto, of medium thickness, French paper, bound in embossed paper, and lettered.

4. No. 45. *Nala chacraverti cat'ha.*

By *Rághava* 1—5 *asvásams, dwipada* metre " written A. D. 1620."

See other notices : the copies are numerous. It seems that an edition was printed ; and, at the end of the book, are *errata* in the said printed edition.

This book is 8vo., French paper, and flowered paper binding the same, broken.

5. No. 54. *Rámáyanam ; dwipada*, ascribed to *Rangha nát'ha.*

In six volumes.

Vol. 1. The *Bala* and *Ayoddhya cándams*, with various readings.

Mr Taylor as usual avoids mentioning C P Brown if possible

An abstract of the opening part is given in English; and was intended, it seems, to be carried through; but it is not carried far, and extends only to the mention of the *tapas* of *Visvamitra* with a view to become a *Brahmarshi.*

Vol. 2. The *áranya, kishkinda, sundara cándams.*

Both volumes are very thick folios, French paper, half bound, and lettered.

Vol. 3. The *Yuddha cándam* part 1st.

Vol. 4. The same part 2nd *samharam.*

Vol. 5. The same part 3rd *avántaram.*

The three volumes are folios of medium thickness, French paper, half bound 3, 4 injured.

Vol. 6. *Yuddha cándam* part 4th, the end of the *purva bhágam.*

This book is a thick folio, French paper, flowered paper binding, the back injured.

The former owner's note:

"This M.S. of the Telugu *dwipada Rámáyanam* was completed under my direction in 1840. It contains the various readings found in fifteen different copies; some of which were very ancient."

6. No. 55. *Uttara Rámáyanam,* or seventh *cándam,* in two volumes.

Vol. 1, the 1st part. Vol. 2, the 2nd part.

A variorum edition on collation of four copies, one of them from the India House, (received by whom?) 12th March 1841.

The former owner notes, that the first six books are common, but the 7th book rare. Three copies were with difficulty obtained. The *dwipada Rámáyanam* affords a classical standard of the Telugu; and is not superseded by a modern version in *padya cávyam,* full of apocryphal details. In collating, one entire line was sometimes found to be omitted, except in one copy; and in such lines there were no means of getting at various readings. (Substance of his notes.)

Both volumes are folios, medium thickness, French paper, half bound in flowered paper.

7. No. 56. *Rámáyanam, dwipada.*

The three first *cándams.*

The book is a folio, French paper, half bound, and lettered.

8. No. 58. *Rámáyanam dwipada.*

Vol. 1. *Bála* to *Sundara* the first 5 *cándams.*

" A new edition from collated copies 1840.

After finishing the 8 volumes as above (5 and 6), this new edition was formed on the evidence of those copies.

" The work is usually ascribed to *Rungaha nat'ha ;* but not so in this book."

Vol. 2. The 6th *candam, Yuddha,* new edition, from collation as in Vol. 1.

Vol. 1, a folio of medium thickness, good paper, cloth bound and lettered, the back injured.

Vol. 2, a thick folio, French paper—bound and lettered.

9. No. 59. *Uttara Rámáyanam.*

In two volumes.

Vol. 1. 1—4 *asvásam,* Vol. 2. 5—8 *asvásams.*

The translator's name is given as—*Kámá kánt'ha pāpi rázu.*

Only one page is written ; on the other side in the 1st vol. there are a few notes of contents—the outline very defective.

The book is a folio of medium thickness, good paper, half bound and lettered.

10. No. 60. *Uttara Rámáyanam.*

By *Ticcana sómayájin* (a very distinguished poet) 1—10 *asvásams.*

The former owner's note :

M.SS. of this poem are very rare ; but deviate greatly in the readings, as will be seen in every page of the poem.

The book is a folio, of medium thickness, good paper, bound in calf and lettered.

11. No. 61. *Rámayanam, dwipada.*

1—110 *sargams.*

"Translation in *dwipada* metre of the *Uttara Rámáyanam.* A new and correct edition, prepared under the superintendence of C. P. Brown."

The book is a folio of medium thickness, good paper, half bound, cloth and calf, and lettered.

12. No. 62. *Bhascara Rámáyanam.*

In four volumes.

Vol. 1. *Bálá* and *Ayoddhya cándams;* a folio of medium thickness, good paper, half bound in calf and lettered.

Vol. 2. The *áranya, kishkinda* and *sundara cándams.*

A thick folio, good paper, half bound calf, and lettered.

Vol. 3. }
Vol. 4. } the *yuddha cándam.*

Both are folios of medium thickness, good paper, half bound and lettered.

There is a note in the 1st volume, that the work was translated in the Cuddapah district; considered to be an easy version. This copy was acquired at Rajahmundry in the Northern Circars.

13. No. 63. *Ráma abhyudayam.*

By *Ráma bhadrayya,* 8 *asvásams.* C. P. Brown

The following are notes at various times by the former owner.

" This poem is much celebrated; but extremely rare; for many years I never met with but one M.S. Subsequently I procured one from the McKenzie collection, but that is deficient: the 1st book is wanting" (in a later handwriting) as far as the end of the Introduction."

" That manuscript was in confusion; for the leaves were not numbered, and had been jumbled. [Describes how he rectfied the arrangement;] done 4th April 1840.

" I afterwards obtained four more M.SS. and they enabled my pundit to edit the work satisfactorily.

" It is very ancient. Judging from the style of writing, I should imagine it to be more than 200 years old. Natives say, fully 400."

The book is a folio, of medium thickness, good paper, half bound, but the binding is much injured.

14. No. 64. *Rághava Pándiyam,* with a *tica* or glossary.

1—4 *asvásams.*

The former owner states :— C. P. Brown

"This verbal commentary was composed at my request by the very learned *Narasinhachari*. This volume is in his own handwriting. The poem is one of extraordinary refinement, and singularly difficult—every stanza bearing two separate meanings; one giving the story of the *Pandavas*, according to the *Mahabharat*, and the other the adventures of *Ráma*. Thus the comment on each stanza is bipartite."

The book is a folio, of medium thickness, good paper, half bound in cloth and calf, lettered.

15. No. 66. *Hari vamsam* race of *Krishna*.

The *purva bhágam*, 1—9 *asvásams*.

" *uttara* " 1-10 "

From so voluminous a book, here and there a piece; and the whole not very coherent, can be taken out. Praise of *Vishnu*. Race of *Krüti nayaca*. *Indra* gave gifts to the race of *Krishna*. Notice of *Chacravertis*. On king *Prit'hu*,—mode of his reign. Birth of the *Asvini devas*; and of *Raivata rája*. Story of *Dundudu* a *racshasa*,—tale of *Trisamsa*. Legend of *Harischandra*. *Dasarat'ha's* son *Ráma*. Legend of the *Bhagirati*, and Ganges, rivers. *Bhishma's* command to *Marcandeya*. Tale of *Parvati*. Death of *Bhishma*. Origin of *Chandra*,—he took the town of the *guru (Vrihaspati)*. *Hastinapuri*, and its line of kings. A variety of details as to *Krishna*, *Bala Ráma* and *Duryodhana*, with back references to the *Párasu Ráma* and *Ráma chandra*, *avataras*. The sports of *Krishna*, while keeping cows are narrated; and his war with some *asuras*. A discourse of *Bala Ráma*. Such, and very much more, belongs to the 1st part only.

A translation exists in French.

The late owner writes: "A Telugu version of version of the *Hari vamsa*. In his preface to the *Vishnu puránam*, page lviii. Wilson says:—

"The *Hari vamsam* professes to be part of the *Mahabharat*: it may more accurately be ranked with the pauranic compilations of least authenticity, and latest origin. It is chiefly occupied with the adventures of *Krishna*; but, as introductory to his era, it records particulars of the creation of the world, and of the patriarchal, and royal dynasties."

16. No. 90. *Rághava pándiyam*.

1—4 *asvásams*. See 14, No. 64, *supra*.

The book is a thin folio, French paper, bound in calf, and lettered.

17. No. 91. *Rámáyanam dwipada.*

By *Conabuddha bhúpati,* son of *Vittala bhúpati,* and by the latter's command.

Volume 1. *bála cándam*	1—10	sections.
ayoddhya ,,	1—17	,,
,, 2. *aranya, kishkinda,* and *sundara cándams.*	1—18	,,
Volume 3. wanting	1—20	,,
,, 4. *yuddha candam*	21—40	,,

This was the basis of a new edition.

The book is a folio, of medium thickness, good paper, half bound, worn.

18. No. 92. *Adhyátma Rámáyanam.*

1 *Bala cándam*	1	*asvásams.*
2 *Ayoddhya* ,,	1—2	,,
3 *'Aranya* ,,	1—3	,,
4 *Kishkinda* ,,	1—4	,,
5 *Sundara* ,,	1—5	,,
6 *Yuddha* ,,	1—6	,,
7 *Uttara* ,,	complete.	

The outline of the *Rámáyanam,* as if narrated by *Siva* to *Parvati;* and with a *Saiva* turn, or twist, given to the work.

The former owner observes "The M.S. from which this was copied was sent me by *Sri bhupati bahadur* Zemindar of Gadwal, under the Hydrabad government.

" This poem was translated into Telugu by *Vihacarana peddana sómayágin.* There is another translation by *Cótanda rázu nágaya* of *Repalli.*"

The book is a thick folio, good paper, half bound and lettered, worn.

19. No. 94. Two pieces.

1.) *Harischandra upakhyanam, padyas.*

By *Cánchi vira sarabhayya.*

1—5 *asvásams* complete.

" It appears to be copied from the *dwipada.*"

The often-recurring legend; in this instance by an inhabitant of Conjeveram.

2.) See XXIII.

The book is a folio, half bound, and lettered.

20. No. 96. *Nellúri cávyam*, or *Harischandra upakhyanam*, 1—5 *asvásams*.

By *Cavi Sancara.*

The tale of *Harischandra,* various corrections as to reading.

The book is a thin folio, French paper, bound in cloth and lettered, the back injured.

21. No. 99. *Harischandra Nalópakhyánam.*

1—6 *asvásams*, complete.

It is capable of double rendering, both as to *Harischandra* and *Nala,* the general outlines of whose adventures possess a similarity.

"H N. a poem written by *Bhatta murti*, but ostensibly composed by his patron *Ramraz*."

The book is a thin folio, French paper, half bound, and lettered.

22. No. 100. *Harischandra Nalopakhyánam.*

By *Bhatta murti* 1—6 *asvásams*, with a *tica.*

The former owner states; "there are two commentaries on this poem; of these, the oldest is given in this volume; it is brief, and far from sufficient. The larger commentary is modern, and was composed at Masulipatam.

The book is a thin folio, French paper, bound in calf, and lettered, the binding injured.

23. No. 144. *Vijaya vilásam*, with notes, or a comment by *Cháma cura Vencata raja cavi.*

1—3 *asvásams*. The *tica* or comment by *Zuluri Appayya sastri*—see foregoing notices. The general subject is the apocryphal adventures of *Arjuna* in Tellingana, in the Pandiya kingdom, and at *Dwaraca*, [the exact site of which last is unknown : said to have been engulphed by the sea].

The book is a thin folio, French paper, bound in country calf and lettered, the back loose.

24. No. 145. A comment on the *Vijaya vilásam.*

By *Zuluri Appayya.* A rough copy on country paper.

The former owner states : "This commentary on the *Vijáyá vilásam*, a very celebrated Telugu poem, was written by the learned

Zuluri Appáyyá, on a comparison of six M.SS. under the direction of C. P. Brown, in 1831."—" N.B. The preface is wanting in this copy, and must be supplied from my best M.S. when the book is copied fair."

It is a folio, of medium thickness, country paper, bound in sheep, damaged.

25. No. 185. *Máhá Bhárátam* in Telugu so entitled; but there is only the *ádi parvam*, or 1st book in 2 volumes.

Volume 1, *ádiparvam* canto I—5.

,, 2, ,, ,, 5—8.

and this does not complete that book.

The book is a narrow folio of medium thickness, country paper, bound in country calf and lettered; injured.

26. No. 186. *'Adi parvam* of the *Bhárátam.*

1—8 *ásvasams* or sections.

This seems to be a fair copy from the above one, on country paper.

The book is a broad folio, thick, on good paper, half bound in sheep, and lettered.

27. No. 187. *Sabha parvam* of the same.

1—3 *asvásams*, complete.

The book is a broad folio, thin, various paper, rough edges boards, with cloth back, much injured.

28. No. 189. *'Aranya parvam* of the same.

1—7 *asvásams.*

"This is the new edition, corrected, and ready for printing."

The book is a broad folio, of medium thickness, superior paper, bound in calf, lettered, marble paper inside.

29. No. 190. *Virata parvam.*

1—5 *asvásams* complete—a rough copy.

The book is a broad folio, of medium thickness, various paper, rough edged, boards; these are damaged.

30. No. 191. *Virata parvam.*

1—5 *asvasams,* complete—fair copy.

The book is a thin folio, fine wove paper, half bound in calf, and lettered.

31. 193. *Udyoga parvam: padyas.*

1—4 *asvásams.*

A fair copy seemingly from 192, 1, see XIV.

The book is a folio of medium thickness, French paper, flowered-paper boards.

32. No. 194. *Bhâratam:*

1.) *Bhishma parvam* 1—3 *asvásams, padyas.*

2.) *Drona* „ 1—5 „ both seem to be complete.

The book is a thick folio, French paper, rough edged boards; these damaged.

33. No. 195. *Bhâratam.*

1.) *Drona parvam* 1—5 *asvasams, padyas.*

2.) *Kerna* „ 1—3 „

Fair copy, both complete.

The book is a folio, of medium thickness, superior paper, bound in calf and lettered, used.

34. No. 196. *Jaimini Bhâratam.*

1—8 *asvásams.*

The *Jaimini Bhâratam,* is properly a Canarese classic poem. This must be a translation. The subject is an apocryphal pilgrimage of *Arjuna* to the south, often abstracted heretofore. It dwells on the *asvamédha yágam* of *Dherma rája,* and on the combat of *Arjuna* with his son—foreign to the Sanscrit *Bhâratam.*

The book is a super-royal quarto, thick, good paper, bound in calf and lettered, worn.

35. No. 253. *Rághu vamsam.*

1—10 *asvásums padya cávyam.*

A translation of the Sanscrit work ascribed to *Cáli dása.*

The book is a royal folio, very thick, on stout royal paper, half bound, and lettered, used.

36. No. 254. *Naishada cávayam, padyas.*

1—8 *asvásams.*

Tale of *Nala* and *Damayanti,* translated from the Sanscrit.

The book is a thick quarto, superior demy paper, written on one side only, with red lines ruled ; half bound and lettered, worn.

37. No. 276. The *ádi parvam* of the *Bhàratam.*

The book is a large octavo, of medium thickness, thick China paper, bound in sheep, worn.

38. No. 285. Abstracts of books.

1.) *Uttara Ramayanam* ; *dwipada,* an epitome.

2.) *Adi parvam,* of the *Bhàratam,* an epitome.

3.) *Sabha párvam,* of the same, an epitome in two sections.

4.) *Araya parvam,* of the same, an epitome in nine sections.

5.) *Drona parvam,* of the same, an epitome in five sections.

The book is a folio, of medium thickness, various paper, rough edged boards, these are injured.

39. No. 316. *Rámáyanam, dwipada* ; a translation of 794 Sanscrit *slócas.*

1.) The *bála cándam,* 78 *sargos* complete.

2.) The *Ayoddhya cándam* 24 *sargas* incomplete.

From the birth of *Ráma*—residence with *Visvamitra*—marriage—down to his going with *Sita* to a wilderness.

The book is a thin folio, French paper, half bound, calf and marble paper, lettered.

40. No. 387. *Rámáyanam.*

The *áranya candam*, 56 *sargas.*

The feet are marked prosodially, and there is a verbal English rendering interlined, or on the opposite page.

The book is a thick folio, China paper, half bound, but loose and damaged; looks old.

41. No. 393. *Sabhá parvam* of the *Bháratam.*

Building a hall of audience; sacrifice by *Dherma raja*; killing of *Sisupála*, &c.

The book is a thin folio, bound in sheep, lettered.

"*Sabha* of Telugu Mahabharat. Brown's (sese) edition 1830."

42. No. 395. *Bháratam*—2 volumes.

Vol. 1. *Zánti parvam* 1—3 *asvásams.*
Vol. 2. Ibid. 4—6 „
By *Tikkana Somayájin.*

Bhishma to *Dherma rájá*; matters hortatory, ethical, consolatory at the close of the great war.

Folios, thick French paper, bound in sheep, and lettered Vol. "XX, book 12, canto 1—3 and 4—6."

43. No. 396. *Bháratam.*

The *Sáuptica parvam.*

The book is a thin folio, French paper, bound in sheep, lettered "Vol. 17. canto 1, 2."

44. No. 398. *Bháratam.*

The *Zanti parvam*; fair copy.

The book is a thin folio, good wove paper, half bound, calf and flowered paper, lettered.

45. No. 422 to 432. Telugu *Bháratam,* in eleven octavo volumes.

No. 422. The *ádi parvam* from the 2nd *asvásam.*

The former owner's head-notes.

"The Telugu Mahabharat, vol. 2, beginning at book 1, canto 2, verse 173.—This copy is extremely incorrect, but contains some valuable readings."

No. 423. The *ádi parvam* continued.

No. 424. *'Aranya parvam.*

No. 425. The same continued.

No. 426. *Vírata parvam.*

No. 427. *Udyóga parvam*, about one and half of the book written, on half blank.

No. 428. *Zanti parvam.*

No. 429. The same, 2nd part.

No. 430. The same, 3rd part.

No. 431. The same, 4th part.

No. 432. *'Azrama vása parvam* ⅜ blank.

"Telugu Mahabharat, book 15th."

There are other volumes, as 37 and 43 *supra*.

The whole of the preceding are octavo, stout China paper bound in sheep, and somewhat worn.

XVIII. Ritual.

1. No. 203. For sections 1, 2, 4, see XII.

For section 3, see I.

Section 5. *Vaisya shodasa carma vidhi.*

The mode of sixteen auspicious ceremonies among the *Vaisyas*, or mercantile, manufacturing, and trading class.

The sixteen are—*pumsa vānam* on 5th month of pregnancy *simantem*, 8th month *játa* birth, *náma caranam* naming; and so on, to *upanáinam*, for those who wear a thread, and *vivaham* marriage. In most cases the 16 ceremonies, of very frequent occurrence, relate to *Brahmans*. A spirit of imitation has led the lower classes to follow their example.

The book is a narrow, but thick folio; country paper, boards, and these injured.

XIX. Saiva.

1. No. 7. Two pieces.

1.) *Sri Parvata puránam padyas.*

1—6 *asvasams.*

Legend of the sacred hill; meaning *Sri Sailám* in Telingana

2.) *Sánanda ganésvara muni charitram.*

1—3 *asvásam; padyas.*

Merely an altered title, for another copy of the legend of *Sánanda's* visit to *Yama-puram.*

The former owner writes :—

"The *Parvata puránam* and the *Sánanda ganesvaram,* two sections of the *Scanda puránam,* translated into Telugu.

"This volume contains two tales translated from the *Scanda puranam* (?) probably that part called *Sri saila khandam;* though this is not named. It is a silly, stupid book, utterly worthless: yet written by a man of learning, and in a good style of poetry. The name of it is *Sri parvata puránam.* The second poem is the legend of *Sánanda* who was one of the *ganas* or angels." [*Gana* is properly a class; and the *Saivas* divide the celestials into *ganas* or hosts, of which they enumerate the names and the numbers, with an astonishing similarity to the classification by schoolmen of hosts, and orders of angels. The word *gana* is not unfrequently applied in legends to any one of these celestials].

2. No. 28. *Sánanda charitram.*

1—3 *asvásams.*

On the visit of *Sánanda* to *Yáma's* world. See various foregoing notices.

The late owner remarks :

"In the chronicle of Roger de Wendover (alias Matthew Paris) republished by Bohn 1849, page 217, are similar visions regarding Purgatory and Inferno."

The book is a small quarto, good paper, half bound in calf, and lettered.

3. No. 114. For sections 1, see XV, local 36; for section 2, see IX; section 3, *Siva yoga sáram.*

By *Cavi Subana,* or *Cobartti Rámanayya.* 1—3 sections.

On the essence of asceticism on the *Saiva* model; which is a strict one on this particular topic.

The entire book is a thick quarto, country paper, boards, these are injured.

4. No. 173. For section 1, see IV.

Section 2, *Sánanda gánésvaram.*

1—3 *asvásams, padyas.*

Here stated to be written by *Purushóttama* which name is *Vaishnava;* but a note in English infers the author to be a *Saivite;* since after the usual dedication the author states, that the god *Vira-bhadra* appeared to him in a dream, and bid him write.

See *Supra* 1, No. 17, 2)

The whole book is a folio, of medium thickness, bound in flowered paper, lettered, worn.

5. No. 263. For section 1, 2, see XX.

Section 3. *Sámbu Siva vilásam, padyas.*

On the sports, or amusements of *Siva.*

For section 4, see V.

The whole book is a folio, of medium thickness.

6. No. 270. For section 1, see VIII.

Section 2. *Siváchára sangraham; padyas.*

1—3 *asvásams.*

A compendium of ritual homage, according to the *Saiva* system.

XX. TALES.

1 No. 20. Two pieces.

1.) *Surábhándésvaram; padyas* with a *tica* or comment.

Its *animus* is a lampoon on *Brahmans.* One of that order at Benares fell in love with a spirit-seller's wife; and visited her, in the absence of her husband. One day, the latter returned unexpectedly; and the woman hid her gallant in an empty jar, putting a cover on the top. The *Brahamn* was forgotten awhile, and was suffocated. In imitation of local legends, he is stated to have been turned into a *lingam,* and to be worshipped under the above title, which signifies "lord of the liquor jar."

2.) *Tárása sank'ha vijayam.*

Conquest of the shell-*Tárá* or *Tárá cat'ha.*

1—5 *asvásams; padyas.*

The simple pauranical tale has been told by Col. Wilford, Col. Moor, and others; and it is found in more than one manuscript in the library. The present work is verbose, and ornate; with much matter that might be deemed objectionable, in a moral point of view. The Telugu poets are sometimes redundant in such sexualities; and this work is an instance the seducer being a middle aged female, and the seduced a youth in his teens. I saw it specified in a list of native works, printed at Madras.

The book is a small quarto, of medium thickness, French paper damaged, half bound in calf, and lettered.

2. No. 21. *Vasu charitram; pádyas cávyam.*
By *Bhatta murti,* 1—6 *asvásams.*

The device of a king, and his minister going into a wilderness and overhearing female voices on a hill, leading to an amour between the king and the principal female, is a more scaffolding to profuse descriptions of scenery, and sentimental passions. The work is of extremely difficult composition.

It is here accompanied by an explanatory commentary.

The book is a small quarto, thick superior paper, bound in embossed paper, and lettered.

3. No. 25. *Hamsa vimsati*; various metre.

1—5 *asvásams.*

Twenty tales of a bird of the anser genus, *vide infra* 12, No. 38.

The book is a small, but thick quarto, common paper, bound in country calf, the binding much damaged.

4. No. 26. *Sárangadhára charitram*; *dwipáda.*

See volume 1, p. 489, and page 634, and many copies in the present volume, *supra.*

It is a popular tale of a king's younger wife falling in love with his son; very similar to the Grecian Theseus, Phædra and Hippolytus. The young man being exposed in a forest, with arms and legs cut off; had them restored by a mystical personage; and afterwards became one of nine magic lords; their doings are narrated in another book—a detail of villanies, and atrocities, exceeding belief.

The book is a small thin quarto, bound and lettered.

5. No. 40. *Suca saptati* seventy tales of a parrot. In 3 volumes, each one numbered 40.

1st volume, I *asvásam*; 2nd volume, 2nd *asvásam*; 3rd volume, 3rd *asvásam.* Arranged by *Zulurappayya sastri in* 1834, stated to be

× Wrong - These are modern poems

very rare; and to be an imitation, not a translation, of a Sanscrit work of the same title; but not complete, as having only 30 tales

This appears to be a collated, and corrected copy. Usually considerable discrepancy exists in various copies of popular tales. There is a similar book of tales in the Hindustani language; and the × *Hamsa vimsati*, or twenty-tales by a swan, has in it similar passages probably borrowed; because that is a recent production and the present one is older, said to have been written before Telugu literature × became an object of attention; and of patronage. In a moral aspect the production is objectionable.

The books are royal 8vo., good paper, bound in sheep; the binding injured.

6. No. 42. For section 1, see IV.

Section 2. *Surabhándèsvaram*—see 1. 20 1) *et alibi.*

The whole book is a royal 8vo., bound in calf, good paper; the binding used.

7. No. 74. *Vásu charitram*; 2 volumes.

Volume 1, from 1 to 3rd *asvásam.*

„ 1, from 4 to 6th „

This elegant poem appears to have been printed at Madras. It is by a celebrated author: see other notices. The tale is a mere vehicle for descriptions of scenery and of amatory passions.

Volume 2, No. 21, *supra et alibi.*

Folios, the 1st volume of medium thickness, the 2nd volume thin; superior paper, elegantly bound in green calf, embossed and lettered, "with a new comment.

8. No 75. *Mándha charitram* or *Cavi kernara rasayanam*: two volumes.

Vol, 1, from 1 to 3rd *asvásam.*

Vol. 2 from 4 to 6th „

An entry, with brief notice, occurs among the 1st Family MSS., see also IV, No 171, where there is a fuller notice of this erotic tale.

Folios of medium thickness, various paper, elegant binding in green calf and lettered, "with commentary."

9. No. 76. *Manu charitram; padya cavyam.*

1—6 *asvásams.*

On interleaved pages are notes in Telugu, but only philological.

The book is a thin folio, good paper, bound in calf, and lettered.

10. No. 77. *Manu charitram,* with *tica.*

In two volumes, vol. 1, from 1 to 3rd *asvásam.*

By *Peddana* „ 2, from 4 to 6th „

As to contents, see a foregoing notice under the 1st Family M.SS. 13, No. 63. 1) and 36, No. 36.

1.) Stated herein to have been written at the request of *Krishnaraya* of *Vijayanagara,* who was the son of a *dási ;* and the tale relates to an amour on the *Himalyas* of a king, with a *gandharbu* woman.

The works of this celebrated poet are recondite and obscure. A Commentary accompanies these two volumes; written as would appear by *Zuluri Appayya Sastri,* who is indicated in a foregoing page.

The book is a folio, of medium thickness, good paper, bound in paper, and lettered.

11. No. 78, *Vicramarca charitram.*

By *Zaccayya cavi* 1—8 *asvasams.*

The adventures of *Vicramáditya* with a *Sanniyasi*; shewing that human sacrifices to *Cali* were customary at Ougein. The captious tales told by a *Betala,* or familiar demon, in order to regain his liberty. Many copies, and notices have preceded.

The late owner remarks that the work is late date, when Telugu literature had fallen into neglect. The tale said to be rarely met with, and all M.SS. defective, probably left so by the author; but complete as far as it goes

The book is a folio, of medium thickness, good paper, bound in paper, and lettered.

12. No, 83. *Hamsa vimsati.* Twenty anser tales.

1—5 *asvásams.*

Sáttanar cat'ha, tale of a flower gatherer.
Nac'ha cat'ha, tale of a jackal.
Nayacam vani cat'ha, tale of a watchman.

Janra danni cat'ha, tale of a female weaver.

Buda vaidicam cat'ha, tale of a doctor.

Brahmani danni cat'ha, tale of a female *Brahmani*.

Jangama danni cat'ha, tale of a female *Jangama*.

Comti dánni cat'ha, tale of a female of the trader class.

Reddi bárya cat'ha, tale of a *Reddi's* wife.

Telugu *váni cat'ha*, tale of one of *cáura* caste.

Cumarivári cat'ha, tale of a potter.

Gandla dánni cat'ha, tale of an oilmonger's wife ; and others similar in kind.

The book is a folio, thin, good paper, bound in calf, and lettered, a corrected edition with variations.

13. No. 84 *Hamsa vimsati ;* two volumes.

Vol. 1, I—3 *asvásams*, } or books.
" 2, 4—5 " }

The book is a thin folio, good paper, bound in sheep, lettered ; the binding injured.

14. No. 85 *Tara cat'ha*, or *Tárása sanc'ha vijayam*, conquest of the stellar-shell.

By *Vencata pati namadheya*—3 volumes.

Vol. 1, 1—2 *asvasams* containing 113 *padyas*

" 2, 2—3 " from 114 *padya* to 3, 48 *padyas*

" 3, 3—5 " from 3, 49 *padya* to the end.

"The tale of *Tárà* complete, with the commentary complete 1830.

The book is a folio, of medium size, French paper, bound in country calf, and lettered ; used.

15. No. 86. *Tárása sanc'ha vijayam*.

By *Vencatapati cavi*, 1—5 *asvasams*.

"This copy contains the fair transcript of the corrected text, accompanied by the various readings."

The book is a folio, of medium thickness, good paper, bound in country calf ; worn.

16. No. 87. *Tárà cat'ha* or *Tárà sasanc'ha vijayam.*

By *Vencatapati*, 1—5 *asvásams* complete.

The book is a folio, good paper, half bound, and lettered, with various readings ; the binding injured.

17. No. 88. *Tárà cat'ha* or *Táràsa sanc'ha chacoriyam.*

1—3 *Asvásams*, the 4th and 5th are wanting.

This is an early copy, used in collation.

The book is a folio, of medium thickness, country paper, boards.

18. No. 97. Two books.

1.) *Harischandra cat'ha—dwipada* metre, *natsa malli uttara bhágam ;*

2.) *Dhermángada charitram—dwipada :* no sections.

Ahalya is represented asking her husband *Gáutama ;* who was the most faithful of wives, seeing that *Sita, Dráupadi Tárà, Ahalya,* and *Mandodhari* had not escaped blame. *Gáutama* in reply, told her the tale of the daughter of king *Dhermangada,* who was wedded to a snake, which she carried about in a box ; till by passing a river, the snake resumed a human form ; and this as a pattern to *Ahalya* of conjugal faithfulness. Many notices of the tale have preceded.

The book is a folio, of medium thickness, French paper, half bound in country calf, and lettered ; worn.

19. No. 98. Section 1. *Harischandra cat'ha, dwipada.*

The *purva*, and *uttara bhágas v. supra* 18, No. 97.
For section 2—4, see XIII.
For section 5—6, see V.

20. No. 101. *Nala rája cat'ha, dwipada.*

The *purva* and *uttara bhágas*, divided into 5 *asvásams* or " cantos, C. P. B."

" This is the original of the edition printed by me at Madras in 1841. The various readings of several M.SS. are preserved in the present volume ; prepared in 1828."

The book is a thin folio, good paper, half bound and lettered ; used.

21. No. 108. For section 1, see V.

Section 2. *Toti náma cat'halù*—tales of a parrot.

Jayadu, a merchant, had a son named *Mayamán* who went to a distance by sea, on a commercial enterprise. His wife *Chandra muc'hi* had seen, and was seen by a young prince, going out in procession. An intrigue was in progress, but stayed by a bird; which told her tales to occupy her attention till morning. In the end it is stated, she killed the bird.

The book is a folio of medium thickness, good paper, half bound in cloth and calf, and lettered.

22. No. 121. *Simhásana dwatrimsati cat'halu.*

By *Gopa rázu*, son of *Kesava rázu.*

1—12 *asvásams, padya cavyam.*

Thirty-two tales by the statues of *Vicramarca's* throne.

Bhatti (or *Bhatri*) the brother of *Vicramarca* was injured by means of craft. *Vicramarca* came to the throne. Birth of *Sálivāhana*, and war with *Vicramarca*, ending in the death of the latter. The throne was buried, but dug up, many years afterwards, in the time of *Bhoja raja*. It had sixteen steps, and two rows of statues, one at each end, in all 32; who were imprisoned females, sent down to earth as a punishment. On *Bhoja* attempting to amount the throne, each of the statues, in turn, narrated a tale of *Vicramarca* and made *Bhója* retire abashed. Compare with former notices.

Various readings gathered from three or four M.SS. according to an English note, on the inner cover.

23. No. 122. The same; a fair copy.

1—12 *ásvásams.*

At the end is a brief abstract in Telugu, prose, of the whole book.

The foregoing No. 121, has various readings; the present book seems to be a fair copy, from a collated, and rectified text.

The book is a folio, of medium thickness, French paper, half bound, in cloth and calf, lettered.

24. No. 123. Tales of the throne, with a summary.

1—12 *ásvásams.* The following remarks are by the late owner.

"This is the new edition of the *Vicrámarca* Tales, or tales of the throne, in stanzas, in 12 books. This edition was duly corrected by the editor *Narasinháchári*, under my directions, in the year 1842.

"The style of this poem is much admired; but most of the stories are deplorably silly, and all turn upon the prodigious sanctity of Brahmans. Many are nasty enough; though not nearly so filthy as the stories in the *Mahabarat*, and *Bhágavatam*."

"In this edition, the dedication, and preface are omitted, they occupy 132 stanzas.

"There are some blemishes in the style of this poem."

25. No. 124. *Bhoja rajiyam*, tale of *Bhója rája's* kingdom. He built an ornamented town, and ruled there. He had a son named *Sutandra*. The king lived in all sorts of pleasures; but in the midst of them, was smitten with leprosy. He went to a forest, and worshipped *Dattatreya svámi*, and was cured. Besides there is a tale of the Ganges termed a *mahatmyam*; legend of *Comala Bhascara*, and other like matters; prose and verse mixed together.

The book is a folio, of medium thickness, country paper bound in sheep, worn.

26. No. 130. Six books, or pieces.

1.) *Kira bahattari cat'ha* (new name.)

"This book is the tales of a parrot, being a series of novels, or love stories in the usual style. The introduction (which fills the first six pages) is new and more stupid, and unartful than in the Persian version."

2.) *Dilla ráma cat'ha*, a story of a son-in-law of a king of Delhi.

3.) *Kucheyolópákhyanam*.

1—3 *asvásams*. See under V.

4.) *Sarangadhara cat'ha, dwipada*.

Often before abstracted: *v.* 4, No. 26, *supra*.

5.) *Sat guna bodha*.

6.) *Varticam*.

Two ethical pieces.

The book is a folio, of medium thickness, good paper, bound in flowered paper, and lettered.

27. No. 133. For section 1, see IV; section 2, see VIII.

Section 3. *Cumáruni Ramudu cat'ha*.

This is a version from the Canarese of a popular tale in that language; frequently noticed in volume 1, see pages 623, 627, 629, &c.

For section 4, 5, see VIII.

The entire book is a folio, of medium thickness, good paper, half bound in cloth and calf, and lettered.

28. No. 139. Two books.

1.) *Nava nát'ha charitram,* 1—5 *asvásams.*

Tale of nine lords. The book is a copy from a palm-leaf M.S. β A. c.

The first is the tale of *Sarangadhara* who was injured before he became a villain; the atrocities of the other eight *siddhas* are unparalleled.

It appears that the entire work was once very rare; but that a part of it was printed at Madras in 1842. The details are very shocking; calculated to harden bad men, and to initiate others into mysteries worse than those of London, or Paris. How far the Native press should, as now, be left to itself, in uncontrolled action, may merit serious consideration.

2.) *Nala chacraverti cát'ha,* 1—3 *asvásams.*

By *Timmana cavi;* a version from the *Naishadham;* on *Nala* and *Damayanti*; their marriage, distress, separation, re-union: of frequent occurrence.

The book is a somewhat thick folio, good paper, bound in cloth and lettered.

29. No. 146. Three books.

1.) *Vaijayanti vilásam* "a lady's wager."

Otherwise, *Vipra Nárayana charitram.*

By *Tomayya,* 1—4 *asvásams.*

This book was also edited by a Native, who likewise wrote a Commentary in 1833; but whether it was printed on Native responsibility, or by other aid is not certainly known.

The poem partakes of the character of "a squib." The lampoon is directed against one of the *Vaishnava 'Aluvar*; usually highly venerated. It may therefore be the work of some sectarial rival, in the proximate *Saiva* fane of *Jambukésvara.*

Frequent notices with abstracts occur *supra.*

In brief, a dancing girl at Trichinopoly undertook to conquer a famous *Brahman.* She succeeded ; and induced him to steal a golden vessel from the temple, which brought him into trouble, obviated by an express intervention of the god.

2.) *Sómavára mahatmyam*—another name of the *Paidi marri cavyam v. supra* 135. 1).

A tale to exemplify the importance of observing Monday, when new moon day ; but its character may be best seen in the abstract given above.

3.) *Sárangadhara, charitram.*

By *Sámbu.*

" This is merely a portion of the *nava nat'ha charitra, dwipada, Gaurana,* wherein the story is better told in a superior style. In the present volume much amplified, and less pleasing; whole lines borrowed from the *nava nát'ha charitram.*"

The book is a thin folio, French paper, bound in cloth, lettered ; used.

30. No. 147. *Vaijayanti vilásam ; múlam* and *tica,* the latter by *Vira Bhadra* of Arnee *matam ; v. supra* 146, 1.) 1—4 *asvásams.*

It appears to be a satirical version from a more simple Tamil tale, entitled *Tondi reddî podi Aluvar charitram.*

The book is royal quarto, thin, royal paper, half bound in cloth and calf, lettered.

31. No. 148. Three pieces.

1.) *Sucumari parinayam, padyas.*

1—4 *asvásams.*

Marriage tale of one named " good daughter."

2.) *Sunanda parinayam—padyas,* 1—5 *asvásams.*

Marriage tale of *Sunanda, vide* 1st family.

3.) *Lanca vijayam—padyas,* 1—2 *asvásams.*

A fragment from the *Rámáyanam.*

The three books have disguised titles.

A thick folio, country paper, bound in sheep, worn.

32. No. 157. Three pieces.

1.) *Harischandra upakhyanam.*

By *Cánchi vira sarabha;* and hence termed *Cánchi cavyam,* 1—5 *asvásams.*

2.) The *uttara Harischandra cat'ha.*

1—4 *asvásams padyas,* without any *ticá* or glossary.

"The tale of *Harischandra* by *Vira sarabhayya* is exceedingly popular. It is composed in a beautiful classical easy style: it is an original Telugu poem, and is full of amusing incidents." 2,) seems to be matter superadded to the ordinary tale.

3.) *Sri parvata puránam; padyas* without any glossary. Legend of the hill at *Sri sailam.* There is a foregoing copy in a book under *Saiva: supra* XIX, 1, No. 7.

The book is a folio of medium thickness, paper good, but various, half bound in calf, and marble-paper, lettered.

33. No. 179. Section 1, *Sacala cat'ha sára sangraham,* a compendious epitome of all tales: *padya cavyam.*

1—5 *asvásams.*

For section 2, see V.

The book is a royal quarto, of medium thickness, French paper, half bound in calf and marble-paper, lettered.

34. No. 480. Two books.

1.) *Rucmangada charitram.*

By *Cavi Mallayya.* 1—5 *asvásams.*

Properly a Canarese work. See volume 1, p. 623, and following pages. This may be a translation: it is in composite metre.

The main object is to enforce the importance of a strict fast on the 14th lunar day.

Rucmangada a king observed this fast. *Yama* grieved at getting so few subjects from the king's dominions, complained to *Brahma;* and ethical matter is introduced. *Brahma* promised to send *Mohini,* who descended on mount *Mandara.* *Rucmangada* went out to hunt, rejecting his queen's objections. He met with *Mohini.* In their subsequent converse all her endeavours were, from time to time directed against the above fast, in vain: in revenge, she tried to entrap the king's

son *Dhermangada*, and the catastrophe is similar to the often recurring tale of *Sárangadhara*.

2.) *Bhallana charitram, padyas,* 1—3 *asvásams.*

The name is variously spelt *Ballana, Balhana,* and as above. It has very often occurred. It is *Vira Saiva* in kind.

Náreda reported to *Siva* the liberality of a king. *Siva* went to test it, and asked for a chaste wife. As no other one could be found, the king gave up his youngest wife. At the moment of being introduced, the god vanished, and the woman found a child in her arms. The late owner states this poem to be "very popular among Telugus."

The book is a narrow folio of medium thickness, country paper half bonnd in calf and marble-paper, lettered.

35. No. 181. *Pativrütya charitram;* tales of chaste wives: as *Pushpa dantini cat'ha—Chandra pratapurni cat'ha—Arundhati devi cat'ha—Sálitri cat'ha—Carágre kankanam cat'ha—Vannita cat'ha*— and many others.

These tales are assumed to have been secretly told by *Siva* to *Parvati*. An attendant named *Pushpadanta*, (flower tooth) after having been repulsed by the door-keeper, took the form of a zephyr; and being perched on the couch, heard the tales, and afterwards told them to his wife. She went to *Parvati's* court, and narrated the same stories. *Parvati* incensed, levelled a curse at *Pushpadanta;* and on this foundation the various tales are unfolded.

The book is a folio, somewhat thick, superior paper, half bound in cloth and calf, lettered; worn.

36. No. 204. For section 1, see VII.

Section 2. *Sárangadhara charitram.* Only the 1st *asvásams.*

Section 3. *Surabhandésvaram,* see former notices—both these, very often occur.

The book is a royal octavo, thick, rough edged paper, boards; worn.

37. No. 216. Four pieces.

1.) *Vira Bhadra vijayam.*

1—4 *asvásams.*

The legend of the sacrifice by *Dacsha; Sati's* self-immolation—*Vira Bhadra* produced—the sacrifice upset – *Dacsha* killed and restored to life, &c. There are some English marginal notes, by the former owner.

2.) *Surya tanaya parinayam;* also called *kalinda parinayam*, 1—5 *asvásams.*

By *Rakahla pattu linga ráju*, incomplete.

Book 1—The usual introduction—the town of *Dwáraca* described—*Krishna* reigned there. The *Pándavas* sent him a present. *Náreda* presented him with a miniature; and told him, the beauty represented the daughter of *Surya* by his subordinate wife *Ch'hayya*, named *Kálinda*. Description of *Kálinda's* person. The 2nd book not entered here. One too many of such legends, as regards *Krishna*.

The book is a thick folio, country paper, half bound in country calf and lettered; the binding damaged.

38. No. 223. *Nava nát'ha charitram.*

See 28, (No. 139) 1, *supra.*

1—5 *asvásams dwïpada.*

The book is a folio of medium thickness, bound in cloth and calf; lettered.

39. No. 249. *Vicramarkuni cat'ha; dwipada.*

By *Kondayya*, 1—5 *asvásams.*

The book is a royal quarto, thick royal paper folded, bound in country calf, used.

40. No. 250. *Suca saptati.*

1—4 *asvásams.*

At the end is an index, with reference to the pages as to matter. Tales related by a parrot to a lady, to divert her attention from an intrigue, in the absence of her husband.

The book is a folio of medium thickness, French paper, half bound and lettered.

41. No. 251. The same, another copy.

This also has a full index of subjects at the end: marked "C. P. B. Masulipatam 1832."

The book is a folio of medium thickness, various paper, half bound and lettered; used.

45. No. 267. Two pieces.

1.) *Sárangadhara charitram: padyas,* 1—3 *asvásams.*

Note.—The date occurs *vasu, nága, anga, sassi* or 8761 reversed Sal. Sac 1678, A. D. 1756.

2.) *Siva lila vilásam, padya cavyam.*

By *Kurchi manchi Timmana.*

1—2 *asvásams,* on the sports of *Siva,* as supposed from the *Halasya mahatmyam.*

The book is a folio of medium thickness, good paper, but old, bound in cloth and lettered.

43. No. 258. *Sárangadhara charitram,* with a verbal *tica* or glossary, *padyas.*

1—3 *asvásams.*

The book is a royal quarto of medium thickness, superior demy paper, half bound in calf and lettered.

44. No. 259. *Sárangadhara charitram, dwipada.*

1—5 *asvásams.*

The book is a thin folio, on thin French paper, bound in cloth and lettered.

45. No. 260. Two pieces.

1.) *Sárangadhara charitram, dwipada.*

1—7 *asvásams,* with verbal *tica.*

2.) *Bhallana charitram dwipada.*

1—3 *asvásams,* vide *supra* 34, No. 180, 2.)

The book is a quarto of medium thickness, superior paper, half bound in calf and lettered.

46. No. 261. Two pieces.

1.) *Sárangadhara charitram, dwipadá* with verbal *tica.*

1—7 *asvásams.*

2.) *Bhallana charitram.*

1—3 *asvásams.*

47. No. 262. Two pieces.

1.) *Canyaca purínam, dwipada.*

1st *asvásams*, see XV, 2. No. 47, *supra.*

Pennaconda legend, concerning *Vishnu Verddhaná* and the daughter of a trader: her apotheosis.

2.) *Sárangádhára charitram.*

1—7 *ásvásams dwipadá.*

The book is a royal octavo, somewhat thick, very strong paper, half bound, in cloth and calf; lettered.

48. No. 263. Section 1. *Toti nameh cat'halu*, prose.

In *Ujjayini* there was a *Jaina* merchant, who had a son named *Mayamán* and he married *Chandra-muc'hi.* The husband went to a distance, to trade. His wife, and a king's son became enamoured. The wife consulted a female *maina* (a bird), which dissuaded her, and she wrung off the bird's neck. A parrot then told her tales for fifty-two nights, to occupy her attention; at the end of which time, the husband returned. On hearing what had occurred, he cut off his wife's head, and became a *Sanniyási.*

Section 2. *Sárangadhara charitram.*

1—7 *asvásams, dwipada.*

For section 3, see XIX. For section 4, see V.

The book is a folio of medium thickness, good paper, half bound in cloth and calf; lettered.

49. No. 264. *Sárangadhara charitram, padyas* with a full comment, 1—3 *asvásams.*

The book is a very thick quarto, country paper, boards; the back injured.

50. No. 272. Two pieces.

1.) *Gándhári cat'ha.*

Bala ráju and *Gándhári* were without children. They went in consequence on a pilgrimage to *Cási,* and got their want supplied; with connected details.

2.) *Bála nágama cat'ha*; the *púrva* and *uttara bhágams.*

The Mahomedans in an inroad took some persons prisoners. The chief *Nágama* pursued and overtook them. By the force of *mantras,* the enemies were reduced to stones, and the prisoners were delivered.

A very large and somewhat thick quarto, country paper, with rough edges, bound in rough calf.

51. No. 300. *Sárangadhara charitram.*

1, 2, 3, *asvásams.*

The book is a thin quarto, country paper, no boards.

52. No. 397. *Harischanda nalōvakhyánam,* known as *Káncha-karyam.*

By *Vira Sarabhaya* of *Cánchi,* and therefore often called *Cánchi-karyam.*

The book is a thin folio, French paper, half bound and lettered.

53. No. 399. Three pieces.

1.) *Surábhandesvaram,* a lampoon on *Casi Brahmans*; see many foregoing notices.

2.) *Gōdála lila, Krishna's* sports.

3.) *Tatáchari* tales; these occupy about one-third at the end of the book.

The book is a quarto of medium thickness, good paper, half bound in cloth and country calf; lettered.

54. No. 400. *Harischandra cat'ha.*

"The tale of *Harischandra* in Telugu *dwipada* (which has been printed.) Accompanied by a commentary, explaining easy words."

(the text in

"To this poem is subjoined the 3rd canto of the *Nava natha-charitram*, written by the same poet *Gaurana mantri*, about the year A.D. 1600."

The book is a thick folio, superior foolscap paper, half bound in calf and marble-paper; lettered.

XXI. VAISHNAVA

1. No. 67. *Vishnu chitiyam*, or *Amucta malyadu* ascribed to *Krishnaraya;* but by *Allasana peddana.* 1—6 *asvásams*, complete.

The poem is considered to be one of great elegance as to language, but exceedingly abstruse. It is generally accompanied by a comment, said to have been supplied by the author of the poem. Abstracts have been heretofore given: the following by the late owner is superadded.

"A Bramin finds an infant girl in his garden—he rears her, and sends 'her to present daily garlands to *Vishnu.* She first uses them, and then, having 'worn them, presents them. Ultimately she prays to be wedded to him, and the 'god assents, she being *amucta maly-da* the sender of worn garlands. For in truth, 'she was the goddes *Lacshmi* in human form."

In Tamil books she is termed *Chudu kodutta náchiyar*, the lady that gave the chaplet: various poems are ascribed to her. The *Brahman Vishnu chit* was one of the '*Aluvár.* He strove against the *Saiva* system, previously established; with only partial success.

The book is a thin folio, good paper, half bound in calf and lettered; used.

2. No. 68. *Vishnu chitiyam* or *amucta malyadu.*

By *Allansáni peddana.*

1, 2, 4—6, *asvásams* 3rd wanting.

A comment on the foregoing poem.

"This M.S. has been corrected throughout, by the very learned critic Guluri Appayya in 1834. The 3rd book of the poem is wanting in this copy."

The book is a folio of medium thickness, French paper, half bound in calf and lettered, as "old comment,"

3. No. 71. *Vishnu maya vilásam*, or, as more commonly called *Cávi grant'ham*

By *Veneatacya cávi.*

1—5 *asvásams* complete.

For the general subject, *vide infra.*

The book is a thin folio, half bound in cloth and calf, and lettered, good paper.

4. No. 72. *Vishnu máya nátacam.*

1—5 *ásvásams* (not *áncas*) complete,

It contains a variety of matters relative to which *Vishnu* assumed deceptive forms, with an intention to deceive; and often deceiving. *Pundarica rishi*, after being taken in, said "this is *Vishnu's* trick, is it not?" But the chief incident is on the deceptive form of *Mohini* intended to bewilder, and entrap *Siva;* and then to take the *amrïta* from the possession of the *asuras* in favor of the *dévas*. The details however are various, and calculated to please such tastes as relish Voltaire's obscenities, or Moliére's Scapin. As for the idea of *Vishnu*, regarded as a god, being engaged in such proceedings, it is as degrading to the object of worship as Ovid's treatment of Jupiter or Apollo. The tendency of such popular works is too obvious to need any enlargement.

The book is a thin folio, good paper, bound in calf and lettered.

5. No. 73. *Vishnu maya nátacam.*

1—5 *asvásams,* complete.

Another copy on country paper.

The book is a folio of medium thickness, half bound in calf and lettered.

6. No. 140. *Parama yóga vilásam.*

1—8 *asvásams, dwipadá.*

The former owner states :—

"There is a M.S. of this in the Bodleian library at Oxford.

"Transcribed from a volume in the East India House Library and sent to me by Prof. Wilson. The various readings found in a M.S. procured at Madras, are inserted.

"This book is intended to teach the principles of the *Vishnu* creed. It is the life and adventures of Namu Alwar, who is also called Shalta gopala, He appeared in an age preceding that of the celebrated

Rámanujachari. The doctrine herein taught is not according to the creed of Sancar Achar ;"

See volume 1, p. 486, No. 1037, and three following numbers to 1090.

The book is a folio of medium thickness, superior paper, bound in cloth and lettered.

7. No. 141. Section 1. *Parama yogi villásam.*

1—5 *asvásams*, incomplete.

Section 2. *Samira cumara vijayam.*

1—7 *asvásams, padya cavyam.*

For section 3, see V.

The book is a folio of medium thickness, very good paper; half bound in calf and grained-paper ; lettered.

8. No. 160. *Dasavátara charitram.*

1—10 *asvásams.*

This is a fair copy ; the *padyas* without any *tica.* This work, on the manifestations of *Vishnu* has before occurred. It includes the tale of *Tárá*, but not the licentious form of that tale, the *Tárása sank'ha vijayam.*

The book is a folio of medium thickness, French paper, bound in calf and lettered.

9. No. 161. *Dasavatara charitáram.*

In four volumes :—

Volume 1, contains the 1st and 2nd *asvásams*, with a full *tica* or lengthened explanation : on the *matsya* and *curma avatárams.* Written on one page, and the other page blank.

A very thick folio, country paper, bound in sheep ; the binding much injured.

Volume 2, contains the 3rd and 4th *asvásams* on the *Varáha avatára* and 5th *asvásam* on the *Vámanávatára*—the original *padyas*, and a full *tica* as above.

A very thick folio, country and French paper, bound in sheep, the binding damaged.

Volume 3, contains the 6th to 8th *asvásams*, as above. On the *Párasura-mávatára* and *Cótandu Rámávatára.*

A very thick folio, one-third country and two-thirds French paper, bound in sheep ; injured.

Volume 4. Contains the 9th and 10th *asvásams.*

On the parentage, birth, life, and actions of *Krishna.*

A thick quarto, royal wove paper, edges uncut, boards and cloth back; used.

10. No. 162. *Dasávatára charitra.*

In two two volumes:

Volume 1, contains the 1st *asavāsam*, the *matsya avatāram* complete; the 2nd *asvāsam*, the *Curma avatāram*, incomplete.

The book is a thick folio, country paper, with rough edges; worn and injured.

Volume 2, contains the remainder of the 2nd *asvásam*; the 3rd *asvāsam* the *Varāha avatáram*, complete; the 4th *asvāsam*, incomplete.

A thick folio, country paper, uncut edges; boards injured.

11. No. 206. For section, see I.

Section 2. *Naṛsimha vilásam, padyas.*

1—3 *asvásams.*

A legend of *Vishnu* in the man-lion *avatāra*, forming an illicit connexion, set right by *Lacshmi*; but it is doubtful whether the name is not that of some native prince.

The whole book is a medium sized folio, French paper, bound in country calf and lettered; worn.

12. No. 255. Two pieces.

1.) *Vishnu maya vilásam, padyas.*

1—3 *asvāsams v. supra* 3, No. 71.

2.) *Narasa rajyam—padyas.*

The book is a royal octavo, thick, superior paper, half boun d and lettered.

XXII. VEDANTA.

1. No. 135. For sections 1, 2, see IV.

Section 3. *Vedanta varrticam.*

No divisions—on the *Vedanta* system.

For sections 4—7, see XIV.

2. No. 228. *Vásu deva manamu.*

A *bhashantaram*, or full comment on a work, entitled *Viveca sáram*, or essence of wisdom, 1—13 *varnacam*

On the pantheistic system, as held by *Vishnavas*, which differs from the *advaitam*.

A few stanzas at the end, quoted from *Vemana*, as applicable to such books as this.

The book is a narrow folio of medium thickness, country paper, bound in sheep and lettered.

XXIII. VIRA SAIVA.

1. No. 94. For section 1, see XVII.

Section 2. *Prabhu linga lila—padyas.*

1—5 *asvásams.*

By *Tondu parti Basavayya.*

See various other notices, as volume 1, p. 613 and 654, and in the present volume.

The book is a folio of medium thickness, good paper, half bound in cloth and calf; lettered.

2. No. 222. *Vira Mahésvaráchárya sangraham.*

1—10 *asvásams.*

By *Parvata mantri lingayya.*

The former owner states:

"This is one of the *aradhya*, or semi *Janzama* books, laboring to reconcile the creed of *Basava*, with the various superstitions in vogue among bramins. Such treatises seem to aim at reconciling the *Smartas* and *Aradhyas*. No wonder that the *Jangamas* reject such books, as heretical. *Basava* endeavoured to abolish the very customs inculcated. Particularly spells (magic,) such as occur in p. 424."

The book is a folio of medium thickness, French paper, half bound in cloth and calf, lettered; worn.

3. No. 224. *Prabhu linga lila—padyas.*

By *Kocharla kota Ramayya.*

1—5 *asvásams.*

An extract is given from the *Bhágavat gita* as a motto.

The book is a folio of medium thickness, good paper, cloth bound and lettered.

4. No. 225. *Prabhu linga lîla*; *dwipada.*

1—5 *asvásams.*

By *Peduparti Somayya.*

A rough copy with various readings.

The late owner states:

"A new edition of this poem was grounded upon the present volume, and was prepared under my orders in 1839.

"The present copy collated from five M.SS. in my possession. A heretical book of the *Vira Saiva matam.*

"The author *Peduparti Somaya* is believed to have lived about three centuries ago; but there are reasons to believe him more ancient.

"The padya cavyam *Prabhu linga líla* was by *Cocherla Coti Lingayya's* son."

Vide 3, No. 224, *supra.*

The book is a narrow folio of medium thickness, country paper, pasteboard covers; the back damaged.

5. No. 226. *Prabhu linga lila : dwipada.*

1—5 *asvísams* subdivided into 25 *adhyayas.* "With various readings found in several M.SS. and recorded under the directions of C.P.B."

"The text is here given according to the edition prepared in 1839, by Narasimmácharya."

The book is a narrow folio of medium thickness, superior wove paper, cloth bound and lettered.

6. No. 227. *Prabhu linga lila.*

By *Peduparti Somayya* 1—5 *asvásams,* 1—25 *ádhyayas.*

There are marginal notes in English, and at the end a table of contents in Telugu; which is translated into English, as an abstract of the whole. This abstract was copied, and is here inserted.

"PRABHU LINGA LILA."

The following abstract was drawn up under my directions in Telugu (C. P. B.)

I. Salutation to Allama verse 6, and to Baswaya Siddha Ramaya; to Maya and other personages. Piduparti Somanna undertakes to compose a work on the Siva creed, 18.

The god Siva assumed the garb of a mendicant, came to Nellúri Ramaya Lingum, and demanded his son 22: who was accordingly presented to him. Then Nellúri Ramaya Lingum called on Somaya to translate the poem "Prabhu Linga Lila" out of Cannada into Telugu 30: Somaya undertakes the work 41, he prays for success 59: promising to devote his talents to his god alone. Paravata Gatendra encourages him. Description of Siva in the semblance of Daxina Murti 73—91. Siddha Véréswara adores him in this image. Series or order of creation 102.

II. Description of Bramha, as creator of the world: description of Cailas. Siva dwelling therein, in bliss with Parvati. Bringi (or Nandekesvara) describes his adventures 44: Parvati proposes a question to Siva as to the true means of obtaining bliss: Siva replies that self-denial is the one mode: that those who believe in him shall attain to him.

Siva perceives that Parvati prides herself in the idea that the world is subject to her: and to humble her, he summons Allama (Justus) 52 and Parvati inquires who he is, Siva replies that he is an excellent man, Parvati declares her belief that he will not prove able to withstand her (Maya) wiles 69. She therefore directs Maya [who I suppose is Maia, mother of Mercury] to descend to earth and delude Allama 77.

III. Description of (బణవన) Banavani a flourishing city 20, and of Mamacára (see X 56 error) who weds Mohini (Voluptas) and they offer vows for offspring 28. Maia (Fraus) is born as their daughter [as the visible form of the Tamasa gunam, see VIII, 24, see Gita XVII]. The hermits hold a colloquy with Dúrvása 38, who describes how this supernatural birth happened 43; he also describes the properties of Maya. Her conduct as a child 53—62. Her father Mamacara seeks a husband for her 67, (Ahancara Egotistes) inquiries where a husband had been sought 73, and declares that Siva alone will be a fit spouse for her. Mamacara (Arrogans) asks how he can obtain Siva as a son-in-law 77, Maya's heart runs upon Siva.

IV. Allama assumes the garb of a gallant, (vitaca) with a drum 12 and has an interview with Maia and her maids 20; she falls in love with him 35, 40; she pines for him 44; her handmaid Madhumáni [i. e. Inclinatio] 50; cautions her against cursing her fate: and goes as her messenger to Allama: who declines coming to visit Maia 74; but she persuades him and he comes to her 84. An interview: wherein Allama (Justus) withstands the blandishments of Maya (Fraus).

V. The grief of Fraus at failing to subdue Justus—her mother Voluptas comforts her 14.

Sacala or Concreta being one of the handmaids, is desired by Mohini to effect an interview between the lovers 24. Sacala complains to Allama that Mohini was displeased with her 29. He declares that he will not abandon the pursuit of Fraus 34 ; Justus speaks to Concreta on divine wisdom : she does not comprehend his statements ; but assures him that he will be united to Fraus.

PART II.

VI. Vimala visits Mamacaras capital, named Banavani 5, and comes to the house of Fraus who converses with her 10-25. This city is governed by a king named Nirahanacara (i. e. Modestus) and his wife is Sujnāni (Pia) who are childless 25 ; they offer prayers for offsprings ; and obtain the favor of Isvara (the Lord). Siva appears to them in the form of an infant, glorious with rays 39, and the husband expresses his belief that this was a vision of Isvara 45, for the child proved intangible, though visible. The parents give this child the name Allama or Oolie he that is not – for in Cannada *alla* signifies, He is not, 50. They rejoice over him, and pray him to instruct them in (tatvam) Truth 60. He teaches them the truth and then goes his way 62.

VII. Fraus enquires of Vimala (i. e. Pura) whether it is likely that Allama will grant any request they may offer 5 ; Vimala replied, prayer ought to be offered to Siva alone, as he alone grants requests 10 ; for he will not bless prayers offered to erroneous objects : in like manner as each sense (of smell, hearing &c.,) has its peculiar province : which is rendered useless if misapplied. That in like manner, no worship is acceptable to the deity, unless offered in the prescribed manner. That bloody sacrifice (tamasa prya) ought to be laid aside : not being prescribed by the god, 20. That worship cannot be acceptable unless offered with a pure heart 24. On inquiry, Fraus informs her that she is enamoured of Allama, 29 ; Pura replies that Allama, though clothed in another form, is in truth Siva. Maya observes, that this cannot be true, as the difference between them is prodigious 35. She offers to convert Allama into Baswa (Apis, the sacred bull) by a wink of her eye 40. Vimala offers to obtain Maya an opportunity of seeing him.

They meet him, bearing the drum, coming out of the forest 49, (see IV, 12, regarding the drum); Vimala attacks him with reproaches for behaving thus to the maid who loves him 59. Allama declares that it is not his fault 64. Maya says, I will not be persuaded to forget thee— shalt thou escape my power after all the gods have acknowledged my authority 74. He gives an insulting reply which humbles her 80; she sues him 84, she boasts her universal sway : he defies her : she again sues for hisfavor, 84. He becomes enamoured of her 93, Vimala prays him to be kind to Fraus 99-102, he refuses to listen 108. Allama makes up matters with Vimala and wishes to send Maya home 113, she refuses to go unless he accompanies her.

Lla

VIII. He vanishes 122 VIII; her grief. Her father (Arrogans Mamacara) comes to her 5, and prays her to return home 10. But accompanied by Vimala, she went to Cailas (Olympus) and left her father grieving at her disappearance. He is comforted by (Egotistes) Ahancāra 15, who takes him home with him.

Now Maya and Vimala seek the abode of Parvati: who inquired whether Maya had succeeded in gaining possession of Allama [i. e. the Just man is not subject to the sway of Fraus]. Meantime Siva enters the circle 20, and warns Parvati that Justus will never be subdued to obey her: she replied Then your assertion (vide II 52) proves correct, 25 Parvati humbly implores Siva's aid: he replies—This time let him be tempted by (Satwica-cala)* try a gentler method 21, 30. Parvati took his advice and sent the (Satwica cala) "Gentle spirit" down to earth.

Hereupon Bhringi (Nandikesvara) inquires of Siva the cause of Parvati's anger, and also of its ceasing. Siva replied, all beings are subject to the influence of passion 37.

Now Siva despatched all his attendants to Earth, for the purpose of aiding (Satwica) the "Gentle spirit" in vanquishing the virtue of Allama.

IX. The Pramathas or ministering servants of Siva were accordingly born on earth as human beings.

And at the same time the (Satwica cala) "Gentle spirit" was born as the daughter of one Vimala (Insons) and his wife Sumati (Prudens) in the city of Udutalu ( ) her parents bestowing upon her the name of Maha Davi (i. e. the Bona Dea, or our Lady) 12. Nandikeswara was born at Hinguleswaram, as the son of Mandenga Mada Mantri

16 his father named him Baswanna, or Vrishabh Eswara, each name denoting the sacred bull Apis. Meantime one Madi vālu maçayya became celebrated at the town of Paravaliga. Siva assumed the form of Sangameswara, and instructed him in the (Panchaxari), sacred names of syllables [i. e. the name Namasivaya, as sacred as the holy name among the Jews); and then his parents desired him to undertake the vow of (upanayanam.) Initiation: but he had no fit Initiator 23.

Now, at this time the king of the country, Bijjalu by name, wished to find out the meaning of a certain mysterious inscription which was on the wall of a temple. Baswanna was pointed out as capable of explaining it, 30. He did so: whereupon the king gave him a wife in marriage, and gave him the government of a district. Baswanna was bountiful to the poor; particu-

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* This being the opposite to the Tamasa, see VIII. 24, and III. 28, and see the Bhagavad gita. chap. XVII.

larly to religious men 42. Friars of the "Dhuli pavada" sect flocked to him, and shared his liberality 51.

X. Now, "Gentle spirit" (Satwica cala) grew up to her prime, and attracted the notice of the king of Udutadu 9, who sent women to consult the girl's father about her 15, he refused to give her, but agreed to act as she herself should desire, 21. The maiden desired them to summon the prince, and she agreed to marry him, if he would grant her a boon 35, he promised compliance 40, he now commanded her presence and desired to embrace her: she assented, on the condition that her boon was granted. This he promised: she named the boon, that he should offer worship to Siva; but he refused it 50; she therefore leaves him: his grief 55. She withdrew to the wilderness; and on her parents entreating her to return; she replied, I am no daughter of yours, lay aside this (mamacára, see 3—21) error. "Gentle spirit" now roams hill and dale in quest of Allama 68.

XI. Allama set out for the city of Calyana to instruct those who looked to him for instruction: and on the way he came to a lake 8, near it, was a wood, in which he held a conference with Goggayya, who dwelt there 13—19. Allama warns him, that living by labor as a farmer would not lead him to a happier world 25. For, said he, no man can attain salvation (mucti) without faith in the Lord (Isvara) which therefore ought to be the great object of your efforts 30. Allama now rendered visible to him (miraculously) a *samadhi* or tomb in the bowels of the earth; on the spot wherein Goggayya was digging with a spade. It was a tomb with a gilt dome; he gradually dug away the earth round it; both of them entered it, and in it they found a hermit in solemn meditation,* his soul being wrapt in meditation of the Principle (Lingam) and he sat passive as a figure carved of wood. Allama pointed out to his companion that this was the sort of devotion acceptable to Siva, 37—66.

XII. Allama now proceeds to visit his disciple Muctai, who was the elder sister of Ajaganna; she describes her brother's state 11. Adding that she was sorrowing for his death, as an omen had shewn he was dead 16. She added that the death of her brother had deprived her of her only adviser in truth 21. Allama in reply assures her that, she ought not to sorrow for her brother; as in the Lord there is neither birth nor death 26. She then asks him what resource she has now that her brother is dead. He states that a knowledge of the truth will make her free 30. She asks, how are we to be freed from sins that beset the body: he said, 'By setting the mind on the divine commands'—she asks whether those who attain knowledge can attain heaven. She now receives full instruction from Allama, and dies 49.

* Thus, in the lay of the Last Minstrel "Before their eyes the wizard lay. As if he had been dead a day" &c.

XIII. Allama now proceeds to Sónnalápuri and observes from the conduct of Siddha Ramaya's disciples that they are far from the truth 8. A dispute takes place with mutual reviling. Allama desires an interview with this preacher. They desire him to depart from them: they rush upon him to seize him, but fail of touching him. They are furious, but he is calm. Allama is now attacked by Siddha Ramaya himself with mockery: Allama speaks peaceably to him. Siddha Ramaya (who here is evidently intended to represent the popular idea of Siva the destroyer) now attempts to consume Allama by casting forth flames from his supernatural eye. The fire fails of touching Allama, but threatens to consume the town: this brings down the curses of the people upon Siddha Ramaya. Allama extinguishes the flames: Siddha Ramaya lauds him, and receives his blessing: 63 he now asks how is it possible to know Allama as a supernatural being, if disguised in the form of a Jangam devotee 68. Allama now counsels him to lay aside partiality, and look upon all men as equal 73. Siddha Ramaya hereupon prays his instructions 78. Allama teaches him that a thorough command of the passions is the only means of attaining the favor of Siva: and Siddha Ramaya objecting that this is hard to attain 88. Allama replies, that perfection cannot be attained until we can view the supreme deity as one with ourselves. The other inquires whether gifts, and virtuous deeds will not gain us heaven. They will attain us happiness (sukham) but not (Kaivalyam) beatitude 92. Besides those who are freed from sin have nothing to do with alms and gifts 96, nor can a man attain to bliss, unless he lay aside the doctrine of works, and renounce his five senses 101. No works are blessed that are not ordained by the deity 106, the yogi can attain bliss only by the acts of respiration, inspiration, &c. he is bound to lay aside his passions, and thus is forbidden bodily enjoyments 111. The sage is not to be enslaved to works. Let him ever present an oblation to the Lingam before commencing a meal 116. Let him be firm in relinquishing the ties of blood 120.

After listening to such instructions, Siddha Ramaya embraced the doctrines of Allama, and honored him as his guide 125, being assured that all blessings originate in the grace of a Teacher 130.

XIV. Allama accompanied by Siddha Ramaya, sets out to visit Baswanna (see IX. 13,) at Sonnálica puri 5. They arrive at Calyana puram 10, which is described 15. They arrive at Baswanna's dwelling 25, he sends out Dappanna to bring Allama in—Allama declines accompanying him 30. Baswanna is grieved and consults *Máchayya* 35—Baswanna worships Allama 40, and Chenna Baswanna on behalf of Baswanna, lauds Allama 45. The hosts attendant on Siva adore Allama 50. Allama bestows on them his blessing 62.

XV. **Allama enters the house and sees the image of Maralu Sancaru 8, and declares that this god is Siva himself 13. They reply that they are unable to make their hearts sufficiently pure for his service 18. An inquiry by Siddha Ramaya regarding the potency of this god is answered by Allama, that simple worship of the Lingam will lead to bliss independent of all other acts of virtue 24. Baswanna replies that he has witnessed the miraculous powers of this image 29. Allama and Siddha Ramaya unite to laud Baswanna 35. Allama declares the powers of the said Image 40. All reply by lauding Allama 46.**

XVI. Allama is seated on a throne made of Philosophers stone. Baswanna begs to be instructed in the proper method of worshipping Siva. Allama replied, 'Thou, already art well versed therein' 10. There is but one path to holiness: which consists in our becoming one with the (Lingam) Principle 15, lay aside all personal distinctions, and gain a perfect sway over our passions 20. Lay aside the external adoration, preformed with garlands and perfumes; look upon the material body as a mere garb 26. Acceptable homage is performed with a pure heart alone, not with flowers and so forth 32. He alone is pure and holy, which is solemnized with the Triple body. [Here follow various Yáugica reveries which it is difficult to explain. The triple body is 1, the tangible body 2. The suffering body framed to undergo the torments of hell, and 3rd the spiritual body.] Perfection in this art will alone raise a mortal to the beatified grade 43. Faith in Siva will lead to freedom (mucti or salvation) 49. Freedom is gained only by resolving the soul into the divine essence 55. Salvation is to be gained only by laying aside ostentatious worship, and adoring the Great spirit alone 6. The disciple inquires how long a time it will occupy to attain perfection in this method. Allama replies, that no period, however long, will effect the purpose, unless we pursue the appointed (sadhanam) method 66. The disciple says, 'I have given all I possessed to my superiors.' Allama replies, all belongs to Siva: how canst thou say thou hast given up any thing 72. The disciple says, 'You formerly declared the worship of Siva necessary, why do you now condemn it?' Allama replies (an obscure argument), let a man draw holiness imperceptibly from worship: as the bee imperceptibly draws honey from the flower 78. The disciple prays for further instruction 87.

XVII. Mahadevi (see IX, 12) seeks for and discovers Allama 7, she worships him: he states that her faith alone has enabled her to discover him 12. Allama asks Acca-maha-dévi why she, being a woman, has come to him naked—she replies, that the spouse of Siva never can be considered to be naked, 13—43.

XVIII. Allama instructs her in the path of salvation 5. Baswanna asks for instruction in the mode of attaining entire salvation: and is in-

formed that salvation cannot be attained by external homage devoid of holiness of heart 10. Baswanna asks, whether one like Siddha Ramaya will thus attain heaven. Siddha Ramaya declares himself wholly unworthy 15. Allama tells Siddha Ramaya that Baswanna is full of faith and has attained perfection 20—adding that external worship must be observed, until internal worship is attained. (In like manner we are told that in his latter years, the poet Milton laid aside all prayer in his family), 25. He states also that váyu bandhanam (see Dubois on the Hindus, book chapter or Ward) is requisite to perfect holiness as a yógi 30, and points out that a knowledge of the "six members" and "six parts" will also be necessary 35, as also a knowledge of the elements 40. Instruction in the ultimate mysteries 45, and then leaves him, as he is proceeding on a pastoral tour.

XIX. Allama despatches Siddha Ramaya to Sónala puram—and sets out on a journey northwards, leaving Baswanna and the other disciples at their abode 9. Allama passes near Sri-giri [perhaps Sri Sailam] 15, and visits a devotee named Goraxa; who, ignorant of his being Siva, inquires who he is 30. Allama states that the mortal body is contemptible, and must be renounced by those who desire salvation 35. Goraxa replies, I have attained (cāya siddhi) a supernatural body, try to wound it with a sword if thou canst. Allama replied that this would be a (raxasa crityam) bloody act, and he would not attempt it 40. Goraxa presses him to make the experiment; Allama agreed, but on striking the blow, the body remained unwounded: it however, uttered sound, and Allama declared this proved that the pretended perfection was not attained 45—Goraxa then demanded what this "corporeal perfection" (caya siddhi) might be—and Allama replied you may try your sword upon me; the other offered thus to strike him 50—on inflicting the blow it did not take effect, and even made no sound 55. Allama explains that this is the result of possessing a spiritual body 60. Goraxa prays to be endowed with such corporeal perfection 65—Allama said, I, and those who adore me, are *one* 70. Under whatever denomination I be adored, under that name and form, I will bestow salvation upon my worshippers 75. If you doubt me, put me to the proof. So saying, Allama became invisible, together with the (lingam) emblem he bore in his hand; and Goraxa reflected how vain it was for him to put the Teacher to a trial 80. Goraxa henceforth acted on the principle taught by Allama 86.

XX. Allama departs thence, and passes on to a hermitage where were several recluses; who pray him to adopt them as he had adopted Goraxa, to be his disciples 9. He replied that the instruction he bestowed was the only path to salvation 15. He meets with a huntsman 20, and urges him to desist from the slaughter of animals, 25. He instructs this man and some others 35. Description of the forest 55. He urges the monks to desist from fruitless austerities 60, offering them a preferable and easier way 65.

They lay aside the idea of attaining heaven by austerities, 70. They learn of him and praise him.

XXI. Meantime, Baswanna seats himself in meditation according to the yóga rules : aspiring to attain first the "qualified" (sagunatwam) and then the "unqualified" (nirgunatwam) grade of perfection : and thus he awaited the return of Allama 10. By force of thought or mental vision, he now erects a magnificent palace 15. The throne therein the image of Sada Siva (Semper Fraustus) thereupon seated 29. Various Jangams come to him, but soon leave him, as he is now beyond their comprehension 40. The mystic throne baffles their understandings 44.

XXII. Baswanna informs Chenna Baswanna, that he had beheld Allama in a dream 10, and hereby knowing that Allama was about to return, he causes the state chamber to be prepared for his reception 15, and proceeds with his attendants to greet Allama's approach 20. Description of the train 25. King Bijjalu (see IX. 24) was displeased at this 30. Allama makes his entry so disguised that no one recognized him 35 : his remarkable conduct in regard to various persons 40. Baswanna detects him and worships him 45. Allama takes his seat on the throne 50, and gradually begins to ascend with that seat 55. He receives the blessings of the faithful 66. He approves of Baswanna's devotion and ascends invisible into the sky 72.

XXIII. Allama approves and accepts the worship offered by Baswanna. The other devotees meet to honor Baswanna ; but he is so bent on adoring Allama, that he does not perceive them. They retire displeased, and Baswanna now begins to consider what has become of them 15 Allama offers to clear up the doubt, on condition that Baswanna offers him a satisfactory feast 20 Baswanna begins to prepare a feast for his god 25, description of the dishes—and Allama partakes of them all 35. The other inhabitants likewisepresent dishes to Allama, but none of these satiate him 40. All descriptions of grain proved equally unsatisfactory 45. Machaya and others entreat Baswanna to try to satisfy Allama 50. Baswanna offers him praises 60, and offers himself and Chenna Baswanna to be eaten ; but Allama replies that he is not hungry, and merely came to visit them 65, adding that this offer had manifested such devotion as to be entirely satisfactory 70. Allama now washed his hands, and at his desire Baswanna called all the Jangams to the feast 75. They were entirely satisfied, thanks they said, to him ; and to Allama as he indeed learnt from the fragrance of their belches 80, he now informed Allama that the Jangams were satiated 85. Allama replied : There is no difference henceforth between thee and me. Thus Baswanna continued to dwell in the service of Siva.

XXIV. Baswanna requests Allama to preach true wisdom to these hermits, 5. Allama replied let them meditate upon the Principle (lingam), this shall grant them salvation. Baswanna replied, I am now passed

beyond all external observances. To grant me salvation must be thine act 10. Hereupon Allama instructs Baswanna and his disciples in a knowledge of the truth. Allama said, let him who aspires to perfection cut off all external ties, and subdue his mind: he shall be holy in the end. For he is the basest of men who cannot govern his inclinations 25.

Baswanna said.—If the mind is the great means of victory, how can he be victorious who crushes the mind—is the mind to be crushed by its own power 30. Allama replies He alone can subdue the heart, who knoweth its guile.

Chenna Baswanna now asked Allama to state or describe the form and semblance of the deity. Allama replied, that it is quite impracticable to define the deity, as possessing any definite shape 35.

Machaya now desired Allama to explain, or shew the form of eternal blessedness. Allama answered: This consists in subduing the three states (Avastha Trayam: i. e. waking, dreaming, and sleep) 40.

Machaya Devayya now asked, how are we to comprehend the Supreme Essence—who is incomprehensible, ineffable, and untangible. Allama replied By getting rid of the Three Principles (Linga Trayam—i. e. Carana deham, sthula deham, and linga deham) man shall behold the Great Spirit and become immortal 44.

Baswanna and the others now said: If our passions were not one with our bodies, we might indeed be told to lay them aside, as easily as we do a garment—surely then the saint who is freed from the body needs not tobe taught to get rid of these passions If these passions are a mere fiction, how is it posible that the Great Spirit (paramātma) can be subject to them. Allama replied.—The devout receive virtue from me as the breezes receive fragrance from (Mount Malaya) Hymettus. Thus, growing in wisdom, they seek to be united to me 46. Baswanna replied: They aspired to attain Thee Thyself. They only aspired to attain thy (Linga Sariram) visible form. Allama said: Those hypocrites who are pious only in their words are enslaved to Maya. Let all men in the first place, lay aside partiality and aversion: and guard against all mental fluctuation. The truly humble is freed from name, form, and act. I have roamed all lands O! Baswanna, without meeting any one holy as thyself 55. I will ever answer thy prayers 60. Further instruction 69.

XXV. Conversation between Siva and Parvati on the results of thus sending the "Gentle Spirit" on earth in human form 5. Siva said: Thy "Gentle Spirit" was born under the name of Acca-maha-devi, and she received instruction from me, I bearing the name of Allama. And she has departed to Sri giri 10, Siva now relates, as follows:—

Baswanna governed the city of Dandanath, and at his wish, Allama likewise came there 15. Parvati replied: why should Allama lay aside all the

six Creeds and embrace the Vira Saiva doctrine [which resembles that of the Quietists]. Because, he replies, this leads to Beatitude. She asks, do then the Vira Saivas offer thee worship? They worship me alone, said he 25. And they who thus embrace the [lingadhári sect] worship of the Great Principle, lay aside all the rules of defilement and of mourning—What said she: Does embracing this creed free men from all human feelings? 30. They, he replies, are free from the [angatrayam] triple-member and attain to oneness with the Principle 34.

The tale concludes, by Allama continuing to dwell on earth as a blessing to all men.

The book is a folio, French paper, bound in calf and lettered.

7. No. 230. *Prabhu linga lila; dwipada.*

By *Peduparti Somayya.*

1—5 *asvásams*, 1—25 *adhyáyas.*

A detail, often heretofore noticed, of the temptation of *Allama prabhu* by *Parvati*, first by an incarnation of a portion of her bad disposition, and then of a part of her good disposition; but he resisted to the end, and conquered. The abstract under the foregoing number is full and sufficient.

Of course the matter must be considered as figurative and poetical; *Parvati* being an abstract idea; but if the idea was made concrete in two instances, and *Allama prabhu* conquered them, he possessed a degree of virtue very rare, by common repute, among modern *Jangamas.*

This copy has some various readings interlined.

"The word interlined in this copy are various readings, found in a M.S. lately procured, October 1840.

An abstract in Telugu at the close, as in the preceding number; and a writer's copy of the autograph English abstract therein contained.

The book is a folio of medium thickness, wove paper, bound in calf, and lettered; worn.

8. No. 231. *Prabhu linga lila, sa tica.*

In two volumes. Volume 1, from 1 to 13½ *adhyaya.* Volume 2, from 13½ to 25 *adhyáyams.*

The *múlam,* or original is accompanied by a *tica* or glossary to each word.

The book is a thick quarto, country paper, beards, labelled.

9. No. 232. *Prabhu linga lila, sa tica.*

1—5 *asvásams,* 1—25 *adhyáyams.*

"A commentary on the *prabhu linga liga,* written by *Vira Bhadroyya,* at the desire and the charge of C. P. B,"

"The text and commentary are here given together."

The book is a thick folio, wove paper, half bound in cloth and calf, lettered; worn.

10. No. 234. Two books.

1.) *Basava puránam, padya cávyam.*

By *Peduparti Somayya,* 1—7 *asvásams.*

Reference to the *dwipada* poem, *infra,* No. 236, 237.

2.) *Vrishadipa satacam,* 199 *padyas.*

"Chief of bulls" appears to be a poetical epithet of *Basava,* which word means a bull in Telugu. Chant in his praise, on the *Jangama* system.

The book is a folio of medium thickness, good paper, half bound.

11. No. 235. *Básava puránam.*

1—7 *asvásams; dwipada.*

Reference to the lengthened abstract under the following number. It may only be needful to add, that this copy contains various readings, obtained from a collation of numerous manuscripts.

The book is a narrow folio, thick, good paper, bound and lettered; worn.

12. No. 236. *Basava puránam.*

"Or collection of legends in honor of *Basava,* the founder of the *Vira Saiva* creed: professed by the *Jangamas.*

By *Pála curika Sóma nát'ha.*

1—7 *asvásams, dwipada.*

The abstract is lengthy; but it may be left to tell its own tale.

2 TE

C P Brown's Summary of the

CONTENTS OF THE

BASAVA PURAN ; DWIPADA,

BY PALA CURIKI SOMANNA.

CHAPTER I.

Laud of certain Saints verse 1—8, Description of Siva and of two preachers 19. The devout worshippers intreat the poet Somanna to undertake this work 25. The two Teachers declare that they have given him talents to compose the Basava puran 30. He therefore addresses the assembled devout 36—42. He reflects that the divine Basava dwells in all his servants, as the thread of a necklace dwells in each bead. That therefore he is not superior to his hearers : but that it will be advantageous to describe the god as though he were a separate Being, he therefore undertakes the task 48. He declares that the three syllables Ba-sa-va will consecrate the mouth of the devout 54. Though Siva attains Supreme deity, still Basava remains a separate being. That Siva himself effects the deliverance of the faithful, he himself being one of their number. That accordingly, the god and the adorer are one 60. That we can offer nothing to God beyond what he hath himself created ; as flowers, &c. And in like manner the very praises we offer are created by him. Therefore, however unworthy, I will commence the Tale 66.

(End of the Preface.)

He therefore commences as follows :—

As Parvati and the other attendants were in the presence of Siva on Cailas, Narada came there ; Siva perceived what his intent was, but desired him to communicate his story to Parvati. Narada replies, those who adore thee are few on earth, and are not clear in their belief 72. Many know the way of faith, but more remain ignorant.

Siva replied, Basava and I are the same person ; and to promote holiness I will send him down to earth 78.

Parvati replied, what means this expression that thou and Basava are one ? Is this the fact, or is this merely an expression of kindness.

Siva thereupon narrated the following legend to her and to Narada 84.

There was a certain pious man named Siladu, who lived on the S. W. of Sri Parvatam, who had long performed penance to obtain my blessing. At last I appeared to him, and he requested me to bestow on him a son that should resemble me. But he added, that should this son fail of attaining perfect faith, I will behead him. And said he, either grant me such a son, or none 90. Hereupon I granted his prayer, and ordered my favorite Bull (Nandi) to descend on earth, and

be born as this man's son, under the name of Basava. For thou art the very image of excellence and uprightness 96.

Thus added Siva, was he born in a supernatural (ayonija) mode; and has undertaken most severe penance 102.

And then as his penance gave him tremendous power, the gods and sages met to appease him, and first requested my aid 108. I smiled, and acccompanied them to the presence of Nandikéswar; who did not fail to recognize me 114, whereupon I desired him to name the boon he most desired; he replied, All I beg is faith in thee. I was pleased, and made him head over all my celestial servants 120. Thus they were released from the terror they felt.

Siva added; there is a sacred temple at Nandi Mandalam, south-west of Sri Sailam, and I have blessed with eternal life all who there adore me. Be assured that this Nandikeswara and I are one and the same 126.

She replied, surely he and thou must be one; for he is thy steed, and non. but thyself could bear a deity so tremendous.

Hereupon Siva said to Narada, I will describe to thee the divine powers of Nandi.

These words were heard by Nandi, who burst out in the praises of Siva 132 Siva then desires him to descend on earth, and live there for the delight of the faithful, as a second Siva, full of bliss 138.

Nandi replied—Surely thou art the great lord of earth; but Siva replied, Thou and I are one and the same 144.

Legend II.—At the city of Hinguleswaram lived Mandenga Madi Raz, and his wife Mádámbu; who was barren and grieved much at this misfortune. Her relations told her of the potency of prayers addressed to Nandikeswara. She accordingly addressed her vows to him. He thereupon obtained the permission of Siva, and descended to earth 150.

Mádámba received him with all homage and washed his feet; she begged of him a son resembling himself. He granted her prayer, bestowing on her (maha prasádam) holy bread, 157.

He was pleased that her prayer harmonized with the object he had in descending on earth, he therefore became an infant. Description of her pregnancy 163, and of the celestial glory he displayed while in the womb 169. He indeed possessed the same passions as all men, but was not in their power. For he already was in possession of mature faculties 175. However, he, remained in the womb three years, and his mother filled with apprehension approached the stone-image of the sacred bull, that was as usual in front

of a temple in that village: she prayed him to relieve her; even though her prayer for a son should not be granted 181.

She then fell asleep; and in a vision beheld the same divine (bull) Nandi in the form of a Jangam (or pilgrim) who said, Nandikeswara shall be born of thee, and thou must name him Baswannà.

She awoke, and rejoiced that he who had appeared in this vision, was Nandikeswara 187.

At this period, Siva visited Nandikeswara in the womb, saying, hast thou forgotten the business for which I sent thee on earth. Hereupon Nandikeswara suffered half his body to be born; whereupon Samba Murti (Siva) came in the form of a Jangam (pilgrim) and adorned him with the (lingam) image. Description of the infant 193.

Siva now informed Mádamba that he himself was the god Sangameswar, whom she adored: that he would now return to the town which is named after him, Sangameswar. Adding, that the boy now born was destined to be the (guru) prophet, teacher (or confessor) of this generation. For this boy is (Siva's) son and born for the good of all men. That accordingly, the child must be fed with nothing that is not lawful to the worshippers of Siva.

He then departed. Glorious appearance of the infant 199.

His parents assembled the faithful, and named the child Basavanna. Description of his infancy, boyhood, sports, and miracles, 205—211.

In his eighth year, Mandenga Madi proposed to invest the boy with the sacred Brahminical thread: but the boy replied—The great Siva is my teacher, I will have no other * 217.

The boy thus declining the rite of Initiation, his father tried to persuade him that it was incumbent on all bramins 223, urging that the Brahmachari state, into which this rite introduces children, is itself emblematic of Siva 229. These words greatly offended Basava; who replied, thou speakest of ordinary Braminism and Faith, as if they were one and the same; whereas the yajna rites declare Braminism to be one thing, and faith another.

235. There is no specific god in visible form: he who is dead in his works is the teacher (guru) of those who imagine the deity to dwell in any specific form. Then he alone will gain eternal happiness, who meditates on the (lingam) monad using the six syllabled name (Namasivaya Namah) with adoration and the rosary, and ashes 241. Further (linga-pada saukham) divine bliss, has not been expounded even in the *Vedas*. Some assert that a religious profession (Bramhanyam) and faith and spiritual view (darsana) are

* This refers to the custom of appointing a guru or confessor, to each boy, among Bramins, and also among the Jangamas.

all one ; but (Braminism) profession exists in homage paid to gods, &c. And he who thus is bound to works, has not faith. There is a wide distinction between Profession and Faith, 247. Faith in Siva is the honorable wife: whereas Profession is the adulteress (yāra strî). Consider that Bramins in installation (upanynam) are obliged to commence the rite with adoration of Nandi, why then should they depart from faith in Siva. Surely faith in Siva is the great point 253.

Again, the ties between our parents and ourselves are mere delusion. I will therefore depart from you.

After thus speaking, he left the house with his sister Nagamamba and lodged in the house of a messenger (padihari or phanihari). But Basava's maternal uncle Danda Naik was so pleased with the boy, that he wished to give his daughter to wife 260. He obtained Basava's consent, and began to prepare for the marriage: to celebrate which, his friends assembled 267.

Basava then wiped the dust off the feet of the assembled pilgrims (maheswaras, i. e. jangama) and putting it in water, bathed therein: Danda Naik rejoices over him, exulting to have in him a son-in-law.

274. Dandesa adorned his daughter in the bridal jewels (her name was Gangāmba) and she was wedded to Basava. Then Basava took leave, proposing to return to Sangameswar the abode of his tutelar god. He departed with his bride, and his sister Nāgamámbá, 281. His arrival and honorable reception 288.

While offering his prayers at the temple of Sangameswara, that god appeared to him, embraced him, and stood before him with joined hands 295, encouraged him to continue in the same faith, and directing that even an enemy who adores the Image, is to be regarded as a friend, and desiring him to shun all intercourse with such as adore not the image 301. He said, look upon every Jangam as being verily myself. Further rules. The god now returned into the temple and the people expressed their admiration 307. He continues to dwell at Sangameswara.

Book II.

King Bijjala had a minister as abovementioned, Baladeva Dandesa, who died, and the king desired his relations to point out one who should be worthy to succeed him. They recommended Basawanna 5. The king approved of this and sent for him: they went to him 11, and he accompanied them to the king at Calyana Patnam, being accompanied by the faithful worshippers 17. He is received honorably by the king and installed as minister. Description of the rejoicings 29-35-41. Conversation among the female spectators who confess Basava to be an (avatar) in human shape of (samba murti) the god Siva. The king introduces Basava into the palace and seats him on the throne 47.

Basava offers to enter on the government, on the condition that the king will embrace the Siva creed (having hitherto been a Jain) adding, if thou wilt do this, I will through thy hands govern the kingdom. The king consented 53.

Basava accordingly conducted the kingdom, but clearly shewed that he was not actuated by any human passions, of love or hatred; being perfectly equitable 60. The applause he received from the people 65—71. He was resorted to by numberless disciples, who abstained from strange meats and held the faith loyally 77. He proceeds in pomp to meet a procession of these saints and adores their feet 83. He now instructed all who desired it in the knowledge of (tatwam) Truth 89: he bestowed on them all that they solicited and continued to manage the kingdom 95.

Description of Chenna Basvanna, who was the son of Basava's sister Nagamba, who was now growing up 101, he was at once introduced into the creed by Basava. Each of these is incomprehensible, save to the other 125.

Allama Prabhu now approaches Basava: he is described as filled with celestial joy and bearing the image in his hand. Basava bowed down to him and seated him on the throne: the usual signs of a god's appearing are described, such as the trees bursting into blossom &c. 132. *Basava* prepares a feast for the deity, Allama; who, however, is not satiated, and therefore his host offers him the viands prepared for the Jangamas; finally *Basava* offers himself as food 138. Allama then showers applause on Basava, declaring him to be a son of Siva 145, "as miraculous as the budding of fruit on a sugar cane." Basava replied, am I thus blessed with the epithet (bhacta) "faithful" merely because I have presented food to thee? 156.

Basava said to Allama, at one time Siva and his attendants (pramathas) were on Cailasa, and as all bore one and the same image, Parvati was unable to discern which was her husband; the angels then resumed their proper garb and she perceived her husband.

162. Parvati invited these demigods to dinner; they came, and presently sent a stripling cherub (pramatha) to see whether dinner was ready. She desired the youth to go and call them to her 168. The youth said he would call them, if she would first give him something to stay his hunger, she gave him, one after another, every dish that she had prepared for the entire party: he swallowed all, and still was not satisfied, and ran and told her husband. Siva laughed and said, this angel is omnipotent; his might is utterly ineffable 174. Adding that this angel was one and the same with his (Siva's) body 180. And he added, this angel shall at a single wish accomplish all creation. Her astonishment. Then said Basava, if Parvati was unable to satiate thee, how can it be possible for me to fill thy appetite 186.

Basava Puran

After listening to this tale, Allama blessed Basava, conveying to him all miraculous powers, and freeing him from the power of sin. He also instructs him in the knowledge of truth.

Then Allama was resolved into the (aikya lingam) primeval Principle 192.

Thereupon Basava's faith was greatly increased and he continually remained in meditation on the Principle: as fire and camphor unite in one 198.

Somana relates the following tale:—

One day, as Basava was as usual tending the Jangamas, one of certain robbers attempted to seize him: they disguised themselves as Jangamas; because none else had access to him; and instead of images which they did not possess, each of them tied a bean in a cloth, which they suspended from their necks. But by the miraculous powers of Basavana these beans when examined, were found to have vanished; and in lieu of each there was an image 404.

There was a devout man named Mallaya, a carrier by trade, who, wished to erect a temple to Siva in his village: his fellow carriers assembled and built a temple, with their packs of hay, and therein placed a (cunsam) cup. But Mallaya offered his prayers to Siva; and then attempting to remove the cup, found it was metamorphosed into the shape of Siva 210.

There was a cowherd named Cata Cotaya who worshipped a bit of goat's dung, under the impression that it was an image; and offered to it a sacrifice, by milking a cow over it; his father scolded him for this waste, and struck him with an axe; but the boy did not move, whereupon the bit of dung was converted into an image 216.

Basava related these stories to the robbers to shew the power of faith; which is the main spring of happiness, and he thus instructed them 216.

One day, while Basava was adoring the image, one of the devout came to him, and begged him to give him some pearls. At these words a heap of grain was converted into pearls, and Basava desired him to take as many as he pleased 222.

Then a devout man, named Maratada Vancaya was requested by another (bhact) devout person, to give him some milk and (máré dípati) some wood-apple leaves 222. It was then mid-night, but Vancaya desired a log to furnish the leaves, and commanded a bulleck to furnish the milk. Hence he was named (morata) from the log he used in this miracle.

Such were the stories which the bystanders recollected, while hailing Basava.

Presently the god Sangameswara approached, and requested Basava o present him a third eye to wear in his forehead. Basava desired him to

look in the mirror and he then perceived that he was already ornamented with this eye. He was abashed and expressed his willingness to bestow on Basava whatever he choose to request. He replied, he would request nothing; for I subsist by feeding the Siva bhactas 234. He added, Cannappa and the other attendants at your temple are people of mine 253. Indeed I have adored thee from all ages; and it is out of thy power to quit me.

As Basava was one day seated in king Bijjala's presence, he raised his arms as if raising a jug, and exclaimed, Oh! The king laughed and said, what new act of faith is this? 259.

Basavanna replied, at the village of Capileswarem there is a bhacta, who at this moment is about to perform rites to the honor of Siva, at a temple on the east of the town; he is raising a vessel full of milk to pour over the god, and the milk is spilt at his feet. A herdman's wife in passing along, found her foot slipping in the milk; and exclaimed, Basavanna. I heard this exclamation, and when I raised my arm, I raised her from the ground. If you doubt me, send for her and you will find it true.

Accordingly she was sent for, and the story proved true. She also told the king the following story. There was in old times a bhact, named Jitta Baludu who was coming along with some flowers in his hand. It was raining and he fell down -while falling he exclaimed, Jitta Bal Adāsā! (a name of Siva) whereupon Siva pulled him up again, in like manner has Basava now saved me 271.

She further said, when I was at Sónnalica, I heard the holy men talking to Siddha Ramaya regarding Basavana, and declaring that Basava is at all hours present, both in heaven and with us on earth 277.

To know whether this was true, Siddha Ramaya (added she) departed to (cailas) heaven, and there, as she had stated, he found and worshipped Siva 295. Siva desired him to declare that he is himself ever present, where Basava is present. To prove this, he opened his breast and shewed that Basava actually was in his heart 301. Further added the woman, Siva repeated the same statements to his wife Parvati 307. Likewise Siva added, Basava is superior to me in faith and all virtues. Therefore, meditating on the name of Basava, shall at once gain me myself 313. Then Siva addressing Basava (who was seated in his heart) said, are there now any faithful men on earth? is the world dear to thee! Basava replied, I am the chief of thy adorers, and as all thy worshippers are forms of thee, I give myself to honoring thee in them.

The god then addressed himself to Siddhi Ramaya and desired him to descend to earth with this intelligence: he obeyed, and I heard him.

This far are the words of the shepherdess to king Bijjala—who, thereupon gave her honorable gifts 225.

Basava Puran

Bijjala then lauded Basava, saying, How can I sing his praise who in the palm of his hand holdeth all animated nature 331.

BOOK III.

One day the king and his ministers had as usual commenced with Basava, to distribute wages to the establishment, a by-stander who was a jangam expressed (a wish) to be paid likewise. Basava immediately gave him the money: the other servants went and told the king that Basava had wasted his money 4. The king Bijjala called Basava and said, you shall no longer be minister, settle with me about the money. Basava replied, shall I who am lord of the Tree of desire plunder the goods of others 9, come and examine the chests. The king came and found the chests even more full than before 15.

The king was delighted and the by-stander's said, this is like the story of the king Madhura Pándya, who gave money to his minister Chocca nainru to buy horses with; he was a faithful man, and forthwith distributed all the money among the faithful: then, as he had no funds to buy horses with; he procured some foxes and turned them into horses, which he brought to the king.

Bijjala bestows presents on Basava 20, and threatened to cut to pieces any one who should hereafter say a word against him.

Then one of the devout men who lived in the house of a courtezan and who daily received an allowance of food from Basava, sent a servant girl to ask for it; the girl went, but on her return she described a fine silk dress which was worn by Basava's wife: her mistress thereupon asked the devotee to give her this dress, saying, that surely Basava would not refuse it 26—33. The man obeyed, he went to Basava and begged the dress in question. Basava called his wife and ordered her to strip, and give up her clothes: she obeyed; but, as fast as she stript herself, more and more costly vestments appeared 38, whereupon the asker got all he wanted, and still she remained elegantly dressed. The asker took up as many of these dresses as he could lift; and carried them home, saying this is no great matter 43.

Here begins the legend of the Silly Saints (múdha-bhact) who were Saivas, but not Vira Saivas.

Description of the evening worship 49, and of the (minda-Jangamas) libertines, who after being duly honored by Basava, proceeded to the houses of the (vesya) Hetairas 55.

One of these Bhactas named Mugdha Sangaya was such a (mudha) simpleton as to haunt the Hetairas, as a religious act: indeed he plainly told Basava I am now going to a prostitute. Basava smiled and sent him to the house of a hetaira, who was of the true faith. He went and considering her as a (Rudra canyaca) angel, she washed his feet and adored him

62. She then led him into her chamber, he viewed the splendid silken bed, and supposed it, in his folly, to be a chapel built, to worship the image in ; he therefore knelt down to it, and desired her to bring the sacred vibhuti: she gave a cunning answer, taking his word in a wrong sense 74. At her expressions he held her to be a very superior woman, and asked her to tell her adventures ; she replied, my original instructress was saint Parvati : we live in perpetual abstinence as recluses: for our teacher dwelleth at Sri Giri and at every holy shrine 86. The man imagined the bed to be the throne of Siva, and desired the girl to bring him the proper materials for worship: she brought them 92. The moon now rising she called the other girls, prepared the other scenes, and prepared to act a play 98, while dancing and acting they did not fail to attend to the man thus kneeling to that which he supposed to be an image 104. He carried on this worship until morning, hen he returned to Basava, to whom he told what had passed, adding, you should have accompanied me 110. I have enjoyed extreme delight with women in consequence of my intimacy with you, and I have been charmed by witnessing among these women at Sri Giri, and other holy shrines, the sublime power of their faith. At these words the attendant Jangamas laughed 116. But Basava addressed Chenna Basava saying,* This Mudha Sangaya is a saint beyond compare in the present, and in past ages 122. For said he, in former days a certain Jangama was reading in the Adi puran (a Jaina book) the story of churning the sea, and of Siva drinking the poison ; which so greatly shocked him that he fainted: afterwards he expressed his horror that neither Parvati, nor the Pramathas had interposed to prevent so horrid an act. This ancedote shews that simple belief is very acceptable 128. On another time this (Mudha bhacta) simple believer was roaming along with his whole mind fixed on his god; and was on the point of falling into a well, when Siva and his companions interposed to save him; then Siva asked him what boon he desired ; and he replied, disgorge that poison and let me drink it 134 Siva replied, where I to disgorge that poison it would destroy all nature, whereas it does not inconvenience me. The simpleton replied, surely it must disagree with you, and rather than this I would willingly die. Parvati &c. were alarmed at the idea of this poison flowing forth to destroy the world, but Siva desired the simpleton to mount and stand on his lap, and look into his throat where he would see that he had not swallowed the venom, thus rendered innocuous. There is a statue of Siva and this saintlet on his lap at Ayatur, and is there at this day 140.

In the Chola country was a certain bhackta named Nila nacea nainaru and his wife, who were constantly engaged in the worship of Siva ;

* Here begins the Eight Legends of the Silly Saints.

Basava Puran

one day he saw a spider mounting on the lingam: his wife was shocked at this, and attempted to blow the insec taway, lest it should raise pustules on the image. Her husband was angry at her daring to defile the god with her breath. As a punishment he expelled her. But when he looked at the image he found it all covered with sores, excepting in the one spot his wife blew on 146. He now went in repentance, and made it up with his wife, and desired her to breathe on the image again to cure its sores: she tried this remedy but it failed; whereupon she was about to dash her brains out, but Parvati and Siva appeared to her 152, and offered as usual any divine gift. She replied, the only boon I ask is, eternal dwelling in thy presence, this they granted, and bore her, and her husband to Cailas 158.

There was a pious woman named Bezza Maha Devi who wondered to know how it happened that Siva should have every relation except a mother. She reflected on the grief she suffered at the loss of her own mother, and imagining that it might comfort him, she longed to be his mother. As a means of doing this, she adopted a boy whom she named after the god 164, she tended the infant affectionately 171, 177, but to try her faith he abstained from the breast: she imagined the infant to be ill, and was much distressed 182. People supposed the infant had got an inflamed palate (Angita malu) one woman said "the boy yesterday went to such and such a house and ate something that has disagreed with him" 188. His mother reproached the boy for eating too much, and for eating whatever was given to him 194, adding that, if only he would have eaten the dinner she had given him he would not have got into this trouble. In despair she was as usual going to knock her head against the wall, when the boy broke forth in divine form, and offered to bestow on her all she should ask. She demanded nothing and he bestowed on her (sayujyam) eternal happiness. And as she had been a mother to Siva, she is now a saint under the name of Ammavva 200.

There was one Siva Deva, who with his wife quitted his home where he left his daughter. He used hitherto to offer boiled milk to Siva, and desired the girl to attend to this daily: she attended to this duty: one day she placed the sauce pan before the god and bowed to him 207, but at that time he was to drink the milk, she retired; on returning, however, she found he had not touched the milk. She begged to know what had given him offence, whether the cup was not full; or whether she had brought it later than usual 218: the god made no reply; she thereupon was about to knock her head against the wall as usual, but the god took pity on her, reached to the cup and drank the milk 224, as she was returning from the idol with the cup in her hand, she met her parents coming home. They asked if she had any milk in the cup, she replied that Siva had drunk it. They replied, what! when Siva will not even eat the noblest offerings, can we believe that he has drunk this milk? no, you have drunk it yourself or have spilt it 230. Next

day they put the bowl of milk as usual before the god; and as they saw he did not drink it they were inclined to punish the girl: she bowed to the god, who at that moment opened his breast; the girl entered, and was absorbed, or made one with the god 236. But her father caught her by the hair, but the tresses came off in his hand: and that her hair continues to grow, so that they are obliged to cut it every six months. Could you desire more perfect proof of any miracle 242.

There was one *Dêpada Calayar* who was setting out from Conjeveram on a journey, on the road he found a ruinous temple to Siva, he was grieved at its lowly condition; so he brought and sold all his goods to defray the cost of repairing the temple 248. He built the temple, and a fort and palace to boot 254. As he was thus honoring the god, he found that his property was now exhausted. All the men he hired now, walked off: but he planted a line of torches all round, and carried on the work more nobly than ever 260. As the guards had disappeared, he himself guarded the place at night; and, for want of oil he used wood and grass, the blaze of which illumed the neighbourhood 266: when this failed, he set his hair on fire to serve as a torch; the fire now touched his head: at which moment as usual Siva appeared 272, and offered him any boon. He declined any reward, whereupon Siva took him to heaven in a string, with the chapel tied to his tail 278.

At Conjeveram there was another pious man named *Natya Nimittandi* who went to the temple, where he saw the image of Siva thrown in human shape (observe this worshipper is a *Purva Saiva:* for no Vira Saiva would set his foot in a Siva temple), seeing the god in a dancing attitude, he asked the chaplain why the god's hands and feet were in such strange positions 284. The chaplain thought the man a fool, and said, the god has got the rheumatism, and is getting worse and worse for want of medicines. The madman thereupon gave all he possessed to the priest to buy physic: the priest gave him some castor oil, and said to rub it over his limbs, and they will come straight again 290. He tried; but as the medicine did the god no good he procured other applications: but finding they did little good, he told the god that he wished him to break his (surgeon's) head for incapacity. Thereupon as usual the god appeared, and promised to grant him any boon 296. He replied, if I can only make your limbs straight, I shall be satisfied. The god answered, these are my dancing attitudes 202, whereupon he took the man into his coach, and carried him to Cailas 314.

The Story of Cannappa.

Cannappa was a forester who lived near Sri Calahasti, he was full of devotion to Siva, he went a hunting with other foresters, and one night in a dream he beheld Siva in the form of a hermit, who said, go on a little further and I will appear to thee; he did so and met the god; when in his simplicity

he wished to invite the god to his house 320, he asked the god why he came there 326. The god was silent, and Cannappa supposed he was speechless through hunger; he went to bring the god flesh for food 332: should any one ask how it is possible for Siva to eat flesh, let them recollect the legends of the giants and the Emperor Sibi and others who offered their own flesh in sacrifice, and obtained the favor of Siva. When the god offered Cailasa to them, they said, This is no great boon, it is our birth-right, for our fathers vanquished it. All we request is, that you will eat up our bodies. Siva replied, if all of you will undertake to be born near Calahasti in the form of animals, my faithful servant Cannappa shall slay and offer you to me 342. The giants consented; and at last Cannappa came and slew them, and on tasting the flesh he placed the best portions in dishes 347, which he presented to Siva, as above-mentioned.

But there was a hermit (yogi) who was offended at this rite. He said thou art a pariar, I am a bramin and offer fruits and milk to Siva. Siva may indeed be one only god: but surely he will not accept the sacrifices of the pure and impure alike 352. This reminds me of the story of the elephant and the spider; this brawny forester is the elephant, I am like the spider. Let me, however, see if I cannot plot his destruction 357.

Story —For in old days a spider so built his web as to shield the god from the sun; when a proud elephant tore down this screen, and brought water which he poured over the god as a much more acceptable homage. The spider was enraged, took his opportunity, got into the elephant's trunk, and killed him 362.

Now thought he, I will in like manner contrive the death of this Cannappa 367. But the god wishing to exemplify the devotion of Cannappa assumed a weeping guise, with tears flowing from his three eyes. On seeing the image wet with tears, Cannappa wiped them away with his shoe, and filled his mouth with water, which he spirted over the image: from which the god now poured forth a river of water. Cannappa asked what made the god shed tears 377. Art thou weeping said he, because thou canst not obtain food for thy wife and children, or are these tears on my account? so saying he embraced the image, saying, surely I am thy son, do not weep 382; so saying he wiped away the tears of the image 387, and blew with his breath, to dry up the moisture from the poor god's eye* wondering how it happened that he wept with one eye only. He said, I cannot tell why thou weepest, but thy enemies will say it is from regret at having slain Cupid 397. Surely you, in old days presented an extra eye to Vishnu, and yet you are now in distress about your eye. Now don't cry. If you want an eye I'll give you one—so saying he pulled out one of his eyes, and handed it to the god—

* We sometimes see a single eye painted on a lingam.

this stopped his crying with that eye; but the other one continued to weep 402. So the devotee now pulled out his other eye, and put it in.

Whereupon, as usual, Siva appeared and restored his left eye 407, with which he now shed tears of joy 412. The holy man who was plotting his death, saw these miracles, which drove him to confess his wicked design, and to beg pardon of Cannappa.

Thus the god and his worshipper had now recovered the proper number of eyes, at which all nature rejoiced 426.

This blessed eye quite overpowered the death-doing eye in Siva's forehead. And had he only obtained it sooner, he might have precluded the power of death altogether 431.

The touch of Cannappa's shoes conferred holiness on the heavenly stream that flows from the tresses of Siva. Had only Brahma been blest with the form of that shoe, he would surely have been blest with the sight of Siva.

Had only Vishnu been so blest with a lick of this shoe, which became an ornament to Siva himself, who can declare the miraculous powers of this blessed slipper? 426.

Siva was only too highly blessed in being permitted to taste the leavings of Cannappa's food!

Such were the exclamations of men—at that moment *Siva* appeared visibly to Cannappa and as usual offered him a boon; while he replied, I seek no boon save perfect knowledge of thee! 441. All I pray is this, let my eye be ever fixed on thee!

This boon was granted, and accordingly at Calahasti you may see the statue of Cannappa facing the statue of the god: where they first adore the saint, and then give the residue to the god. They rinse the mouth of the saint, and then offer that as holy water to the god 445.

Thus terminates the Calahasti legend.

END of the eight legends regarding the (Mudha bhact) eight simpleton saints—as they were narrated by Basavanna to Chenna Basava 450.

The above eight silly saints were Saivas, but not *Vira* Saivas.

Just as Caliamba Nainar, in old days, bound himself by a vow to make every man laugh; and hereby he gained the favor of Siva—so your smiling at the eight stories of the silly saints is all my object 455.

Tale of *Sri* Sailam.

There was one Sacal Esa Madiraz who ruled the town of Nambe 460. He was a great musician and devoted his talent to the praise of Siva 465,—as

Puran

follows 471, description of the musical modes 476. He one day went to visit Mallarusu a saint who lived at Sri Sailam 481. Description of this sacred hill 486, and of certain quaking or dancing mountains 491,496,502, continued description of that sacred hill, 506, 516, 523,—and its groves 531, and of the Munis who dwelt there 541.

Madiraz was delighted at the sight; and to try his faith, Mallarusu (who is in fact Mallic Arjuna, or Isvara) disguised himself in a strange shape: so that neither his head or feet were visible: the pious Madiraz adored him, as incomprehensible; the god was well pleased, and brought him to his temple 550, where he endowed him with the image and said, as long as thou dwellest on earth thou must be subject to the law of works. But Madiraz refused to return: and the god thereupon caused a jumba tree to spring out of the earth; under which he desired him to dwell 555; while he lodged there, the god again approached him in the guise of a herdsman 560, and began to hew down the bough that gave him shade, while he sat at his devotions. He was angry and forbade him, saying it is a sin. The swain replied, thy being angry is a sin, and he who gives way to anger is a sinner 564. If this annoys you, cannot you go, and sit down elsewhere—I'll tell you a story.

Once on a time a flood took place and a bear came swimming down the stream, a man who was wading, thought it was a sheep, and was seized by it.

Thus you sit here to conquer (Maia) the earthly temper, and are yourself conquered by it 569.

But Madiraz persisted in reviling him; while he replied by preaching patience. At last he blazed forth undisguised 573, and being asked by Madiraz how eternal happiness was to be attained, replied, you must return down to earth—and hereafter thou shalt attain heaven. All I have done is to increase thy faith 578.

Further, the god (Siva) said to Madiraz, there is now on earth the great saint Basava. Go and listen to his preaching, and I will shortly summon thee to this place 582. What further dost thou ask? Madiraz replied, I ask no more. To which the god replied, depart to the city of Calyana where thou shalt find Basava. At these words the saint saluted the god, and the next moment found himself at Calyana patnam.

Basava had been warned in a dream of his approach, and received him with honor 587,—592.

Book Fourth.

Legends of Madirala Macayya.

This saint was the son of a washerman at Hipparigé and the celebrity of Basava's devotion induced him to visit Calyana patnam, with a view to be adopted by him: and he employed himself in washing the clothes of the

devout 8, as he brought the clothes home he carried a bell, which he tinkled to warn people from touching him 13. One day he imagined some one had touched him, and forthwith slew him. This was reported to king Ballalu 18, adding that on a former day he was touched by a man whom he caught and flung up into the skies and never came down again. At these words the king turned to Basava, and said your saints give me more trouble than all the rest of the people 23. He added bitter reproaches of Macayya and gave orders to the police to slay him. Basava, however, assured the king that Masaya was actually Siva himself 28, 36, 40. The king answered: if he be so strong, I will order out an elephant to slay him 44. But Masaya gave the elephant a mere gentle toss which destroyed him 48. Basava saw this with much pleasure 53, and as the king was much mortified, he narrated the following :—

Legand of Iravatta 57.

This prince was very religious in his youth, and studied hard; one morning an elephant of the king of Chola was passing down the street: and at that hour a friar was gathering flowers for worship in a garden, whom the elephant slew, the poor friar cried out Siva! Siva! King Iravatt overheard this, and ran to see what Saivite was in trouble 66. The elephant rushed madly on him, and he slew it on the spot 71. But at hearing this the king killed himself for sorrow, the story was told to the king of Chola: and he came to king Iravatt—full of sorrow and offered to give up his life as a forfeit for that of the friar 75. But at this moment Jupiter (siva) appeared, and brought the friar to life again, and also the dead king, and carried them to heaven along with the king of Chola 80.

Further—he told the king the legend of Bāvúri Bramhaya.

This friar planted several gardens, which he visited in the morning to gather flowers for Siva 84. By the force of faith he converted grains of corn into images. Now a certain chief, returning from war, halted at this village; and one of his elephants broke loose and rushed down the street. The friar was passing that way, and caught hold of the elephant, which he tossed into the air like a penny—the elephant went flying through the air and fell down dead at the banks of a river. The king was much displeased, and came to Bramhaya saying.—Tell what for you kill he 93. The saint on receiving the prince's homage, restored the elephant to life.

This story shews that no friar ought to be opposed by violent methods—Let us go to the presence of Masaya 102.

So at Basavas advice the king went to visit Masaya: he saluted him standing afar, while Basava assured Masaya that the king was ashamed of himself. Whereupon Masaya condescended to restore both the man he first slew, and the elephant whom he afterwards astonished. When he sat to work to slay the elephant, he laid aside his clothes fresh from washing:

which he had tossed into the sky, and told to remain there, while he settled the meddler: he now beckoned to these bundles, and they came back into his hands 106.

A certain friar was reciting in the presence of *Masaya*, the hymns to Siva (linga kirtana) composed by Basava. Masaya was displeased at hearing hymns to Basava, degraded by being composed in the vulgar tongue. His expressing his annoyance pleased Basava, who came to visit him 111. In his presence he used (atma ninda) self-debasing expressions, adding, I have hitherto composed many books in the vulgar tongue in praise of *Siva;* but if they displease thee I will destroy them all, Macayya replied, art thou in any respect superior to other faithful men? 116. You imagine that you are very bountiful to Jangamas; but what is all thy riches? I will shew you how to accumulate riches for the use of the faithful.

So saying, he flung a handful of water into the air, and as the drops fell they changed into diamonds and rubies, to the great delight of the Jangamas 105.

This miracle evidently shewed that Macayya was Siva; and accordingly Basava offered him homage 125. Macayya was so delighted that he embraced him fondly. He then urged on him the necessity of having a humble spirit, as pride ruins every good work 133.

Basava asked, can he obtain faith who hath (ahancaram) pride in his heart.

It is impossible, replied *Masaya.* Listen to the following story 133.

There was a certain pious man named *Sancara Doss* who used to make rugs and quilts for sale, devoting the profits to the use of the pious, whom he daily fed 141. Another saint named *Devanga Dasaya* visited him, and seeing him in much poverty, expressed some pity in talking to one Duggalavva—who seems to have been his wife: she sent him a basket full of grain; but at his touch all the grain vanished. At the same moment all the wealth of the sender in like manner vanished 145. The poor woman reflected my act of charity was mingled with pride; and this has given him offence 149. Then Siva appeared to *Sancara Doss* and offered to bestow on him whatever he might demand: he declined making any request: but said, as you insist on my making a request I beg to have such an eye that I shall be able to thread my needle in the dark 154. Siva accordingly bestowed his third eye on him. But this was the destroying eye of flame, in dread of which the other deities were so terrified that they absconded, and lived as servants in the houses of certain Jangamas 158.

At this time a saint named Jogud Eca Mallu entertained a doubt whether the above story of the eye was true: and therefore proposed to Sancara Doss to remove his doubts, by coming into a Vishnu temple, and

asserting the truth of the tale in the presence of the idol 153. For if the story be true then a glance of that destructive eye would fuse the molten image. This did so happen and the image was melted. This terrified the worshippers of Vishnu, who made him then a bow, and fled 167. This story was intended to humble the private pride of Devanga Doss.

Then he and his wife came to Sancaraya, and saluted him 172, who jeered at them, and said go and bring me a spade : they did so and on digging on the spot came to a great hoard of ingots of gold. Whereupon they fell at his feet and worshpped him 176. He said I am a poor man ; do not pray to me—pray to Siva alone—take this wealth and depart home 181. They were now equally humble, and bounteous to Jangams.

Such was the legend narrated to Basava by Macayya 185.

He likewise added the following story—There was a pious woman named Nimmavva who used to devote all her earnings to feeding the poor. There was also a pious Bériman named Sri aludu, alias Chiri Tonda nambi ; and to try his faith, Siva visited him disguised as a hermit 189, whom he asked to dine with him ; he replied, I will not, unless he would feast him on human flesh. He said, my son is an excellent boy, you shall have him for dinner—so he went and desired his wife to get him ready 193, she had some scruples ; but she cut the boy up and grilled him for dinner, then she seated the hermit, and presented him this nice dish 193. He thanked her, but on looking over the mess, missed the head—and declined trying the dish unless the head was produced. They replied, we scrupled to put it on table, because of the hair 201, but said they, if you like it you shall have it—so they cooked it, and served up. He now said, all is now right, come and dine with me 205. There were very properly desirous to do every thing in their power to gratify a Jangama ; so they sat down and said grace *(linga aradhana)*. But he now observed that it would not be proper for them to dine without calling their son to dinner 209. The father said, the boy is not at home, pray sit down to table, he will be here soon : the guest said to the mother go and call for your son, I am sure you will find him 212. She obeyed him 216, whereupon the boy appeared in very fine clothes, and ran up to her 224.

Such was the story told to *Basava*, by Macayya—adding that all three now acknowledged their guest to be Siva 228, who took them all to Cailas in his coach.*

But observed Macayya, he was infatuated with pride at having so gloriously sacrificed his son to Siva 232. To humble his pride, Siva descended

* This Chiri Tondam Ambi was in this manner carried to Cailas from the city of Canchi, seven times; and is hereafter to be once again thus transported from Canchi to Cailas

Basava Puran

on earth bringing him along with him; and set him at the side of Nimmava above mentioned (at verse 184-8) who received him hospitably, and offered him a good dinner—he went to sleep and she then went to get the things ready for evening worship. At this time her son came back hungry from herding cows: he called to his mother: as she was away, he ate one of the cakes which he found ready dressed 236, whereupon his mother, at returning killed him for daring to touch what was prepared for the sacred use of good men. Then, that the guest might not eat the boy's leavings, she threw away this dinner, and prepared another.

Siva desired Chiri Tondan Ambi's to observe how far her devotion was beyond his 241. The mother now came to call them for dinner, they declined dining unless the boy sat down to dine with them 245; she replied, I suppose you think me a mere woman. You want Chiri Tondan Ambi to cure you of your tricks 250. I don't want your Cailas. At these words Chiri Tondam Ambi was ashamed, and Siva perceiving that she had the gift of faith, independent of all hope of reward, shone forth in his true form; but she replied, you have a thousand varying shapes 254. I am not so easily wearied of my love of thee. Surely your assuming these mortal shapes, merely makes you ridiculous. I will never hold thee in despite, I beg thee to assume the shape wherein thou didst visit Cumara Gundayya 259.

After hearing these words, Siva and Chiri Tondam Ambi sat down to dinner. Siva mentioned to him the legend of Cáta Cátaya, who slew his father because deficient in devotion—on which occasion said he, I appeared, and restored him to life 263.

Macayya now began a fresh story, which was narrated by Siva.

Narsinga Nainar was king of Chola; his wife went one day to the pagoda to worship: and she happened to smell at one of the flowers. The priest immediately chopped her nose off—her husband was told of this. He applauded the priest's act, and at once cut off his wife's hands 268. Now said Siva, I forthwith appeared, and rewarded the king for his blazing faith 272. Restoring him his wife again.

Now said Siva to C. T. A., you called your son, and he returned from the dead; but this woman (Nimmavva) is vastly superior to you, for you see she did not even ask to have her son back again 277.

Siva now restored her son to life and carried him to heaven—but his mother still remained on earth in the exercise of faith.

Macayya desired Basava to observe that the moral of these stories is, that any pride leads to the ruin of faith 281.

Then Siva carried C. T. A. with him to the city of king Halayudha who received them with due honors, and asked who they were. Siva replied

I am he whom all adore 285, and I am now born at the wish of my worshippers 289. And I was brought up by Nimmavva and other holy women 293. I was long dwelling at Draxarama and thence came to the house of C. T. A., where a son was born to me who is now dead 297. In former times Samba murti wishing to try the faith of C. T. A., visited him, accompanied by a long line of pious people, whom he feasted to the full, and Samba murti owned himself vanquished 302.

Siva now proceeded to explain C. T. A.'s (mahatmyam) or glory to Halayudha; and said, one day he did not happen to find any guests on whom to bestow his bounties; but Siva assumed the form of a Jangam, and visited him, and feasted on his son, who was served up for dinner; after which the god brought him to life again.

The king observed what is Chiri Tondam so devoid of sense? Surely in older days Siva used to restore their wives and children to saints 306. Halayudha asked Siva to explain how these events were possible. He said, a man may sacrifice his own body, but is it possible that any one would give his son to be slaughtered? Did not Siva object to this murder? 315. Surely he was not only a human being, but a brother Jangam. Besides said he, I suppose Siva brought him to life again, that he might not be called a cannibal 322.

Such sinners, said the king, are unworthy to live: I therefore denounce Siva and C. T. A. to be excluded from the caste, and let all be expelled who even think a thought on them.

Siva and C. T. A. were excessively frightened at these words and ran away. Siva's wife and C. T. A.'s wife now came down stairs from Cailas and appealed to the king 329. They applauded him excessively, so that he promised to give them any thing they chose to ask. They replied you have expelled our two husbands 335. At this moment these two appeared and as their two wives paid them homage, the king and his court did likewise 341. Whereupon they all took wing to Cailas 347.

In like manner shall all who have pride in their hearts perish; for pride is the greatest of sins.

Macayya now told another story.

There was one Miru Mindu Nainar, who lived at Jayagonda who performed the *Siva ratri* rites with great zeal. He went to Tiruvullúr where he had much intercourse with the pious 351. There was another saint called Nambi who dressed himself as a gallant, and came to the temple of the god Valmikésa 356, 360, at the door he met this Nainar, and others. He took no notice of them; but went straight into the temple: they were much displeased at his insolence 345. N. has gone in, said they, to the god very inso-

Basava Puran

lently; can he expect the god to aid him. Surely Siva can be appeased by him who has first made friends with his attendants. But to sue the god without making friends with us, (his servants,) is mere presumption. Let him be expelled.

But a priest who was in attendance told them that Nainar was so mighty in faith that Siva was actually become his servant 369, and has pimped for him. Nainar exclaimed, have we too been expelled as unworthy? I denounce all of you as unworthy. Indeed he has actually become Siva's master, as completely as if he had bought him.

Then said Nambi the god and his worshipping pet are equally infamous—and we will expel them both from among us.

At these words the god took his pet with him—they stole round the idol, hid under its projecting front, and stole out of the pagoda and ran away 373, 382.

After the unfortunate divus Valmika and his worshipper had wandered some distance, they arrived at a park—description of its rural beauty 390.

The deity saw a calpatree in the garden, and wondered whether it was a tree or a temple 394, on finding it was a tree he sat down under it forming a throne of flowers 398. Valmiki enjoyed the scent of the blossoms very much 402, Nandi expressed his wonder that a god should suffer such distress: the divus replied. 'I and my followers are one, nor can I be free from grief while they suffer' 407. I will tell you a story to prove this.

There was a devout man named Banudu, who daily bowed to Siva a thousand times: wherefore the god gifted him with a thousand arms—to enable him to accomplish these 1000 salutations in a moment. Besides, to prevent people from disturbing him, the god Siva sat at the door keeping guard.

There was a king of Karical who levied a man from each house to erect an embankment across the Caveri—one man was levied from the house of a religious woman named Pittavva: and as she could not furnish one. Siva volunteered to be her labourer.

There was another pious man named Nambi, who had so completely got Siva into his hands, that he employed the god as a mere slave: without any of his neighbours objecting to this want of homage. But Chodadu, king of Karikal heard of this, and declared both the god and his employer to be outcaste; forbidding all people to relieve them or have intercourse with them. At that time says Siva I went there, and made up matters between Nambi and the king 420.

Now, said Siva to Nambi (continuing the conversation commenced above), I thus became the slave of such as firmly trusted in me, it is vain to

imagine that the good deeds of my former birth would ensure such a boon. Nothing but thy pride has caused a difference to exist between thee and me.

These words convinced Nambi of his errors, and he humbled himself before the god 424.

Maçayya here observed to Basava, that such humbling of himself has gained Nambi the honors of canonization 428.

Now, thus Nambi continually distributed sandal wood to the devotees, till he had exhausted all his wealth : this he disregarded, and even contemplated giving his very body to be cut up for their use 433.

As a beginning he cut off his hand—whereupon Siva rewarded him by carrying him to Cailas 437.

Now, I said Macayya was the disciple of this devoted Cadamala Nambi 441.

There was also one Guggula Caliar (or Thomas of the Incense) who perpetually offered incense to the god, till he fell into poverty ; who, on one occasion performed the great deed of raising and fixing a fallen image. I was his disciple 445.

There was also Arivala Nainar (John of the Sickle) who used to offer daily food to Siva, and wasted all he had, and was reduced to subsist by manual labor. One day, all the corn he had fell into a chink—at which he was in despair; but just as he was attempting suicide, Siva appeared and carried him to Cailas 454.

In the Pandya country there was a very pious fisherman named Adi Bharata who knew no other trade : whenever he caught fish, he gave the first fruit of haul as an offering to Siva, releasing the fish and then selling the rest, he bestowed the money on Jangamas 458. One day he cast the net and caught a gold fish. This he released, and cast his net again repeatedly, each time the same fish re-appeared, each time he restored it, relinquished the pursuit and fasted that day, having nothing to eat. Next day he visited another part of the lake : but on casting his net, the same fish again appeared : he therefore determined if this again happens, to cast away his nets : it again appeared—whereupon the god appeared and carried him to Cailas 462. Behold he was my teacher.

There was a certain devotee named Enadi Nātha a prince, who looked upon every Lingadhari as the express image of Siva : he was victorious over his foes, and levied revenue from them : but one of his foes dressed up a commander of the opposing force in the garb of a Jangam. On seeing him, the prince imagined him to be of the creed and humbly saluted him—at that moment the deceiver attempted to slay him ; but Siva rescued him. I am the servant of that Enadi Nātha 467.

Basava Puran

Chedi Bhupati, king of Chendiel was a Lingadhari, and worshipped every Jangam as an image of the god—whereupon his foes disguised thirteen men as Lingadharis and sent them to him; he was deceived and trusted them, but Siva appeared, and saved him. And I said Macayya, I am his disciple.

Choda Raz, king of Cariyuru was a devout worshipper: he slew his foes, and was returning home with their heads; but on viewing these heads, he imagined that one was the head of a Jangam: whereupon he was about to slay himself; but as usual Siva appeared and carried him to Cailas. I am his servant 475.

There was a devout man named Caliamba Nainar, who had in his house a boy, the son of one of the housemaids; the boy was lazy and as a pretext, dressed himself as a Lingadhari, whereupon his master treated him with every homage and washed his feet. His wife reproached him for being such a fool, whereupon he cut her hands off. As a reward for this, Siva bestowed eternal bliss on him—and I am a disciple of his 480.

There was one Iruva Tándári, who constantly used the Jangama form of worship: Siva came to him disguised as a Jangam, and gave his modesty piece and his blanket to keep. Then to try his faith, the god miraculously resumed these valuable articles; which he now desired to have returned to him. As they were not forthcoming, the pious man as usual was about to dash his brains out, when Siva appeared in his own form, and carried him to Cailas 484.

Angula Macayya was equally pious—to try his faith, Siva came to him in the garb of a Jangama during a shower of rain. To warm him, the good man first set his house on fire; and then, having no other food ready, he dug up again some corn which he had sown. To reward him, Siva carried him to Cailas 483. He is my teacher 488.

Ganapaludu was another Siva worshipper, who bestowed all his goods on the religious poor, and thus attained great faith. Siva visited him under the garb of a Sudra, and refused to conform to the Lingadhara rules. But his host forced him to assume the lingam—whereupon as usual the god carried him to Cailas 493.

A religious worshipper named Cumara Gundaya (Thomas the Potter) was one night returning from the Siva temple, as he passed by the house of a dancing girl, she was rincing her mouth and spirted the water all over him unintentionally. He exclaimed, hara ! hara ! (O lord ! lord !) at which she recognized him to be of the true faith—she therefore consoled him for the mischance, and he went home 493, she had perfumed and trimmed him, and this his wife perceived. I call to God to witness. In consequence of this curse, he passed eighty years in separation. Siva was much pleased with

him; and one day while he was bathing, Siva restored his juvenility. Then he took him to Cailas 501.

There was one Vicrama Chodudu, who built a golden temple to Siva and celebrated sacrifice. Another devotee named Pusala Nainar (John of the Beads) raised by force of thought a vehicle made of gems. His servant am I 505.

Tirupaladulu was a king who renounced his kingdom and devoted himself to Siva. I am his disciple 509.

Now said *Macayya* to *Basava*, you see that faith is of no avail if clogged with pride. Nambi whom I first mentioned was united to the saints; but as he was proud, he remained on earth, though Siva bestowed (sācalyam) eternal happiness on the others 513.

After hearing these lectures Basava went home—all the people and Macayya lauded him as being verily Siva,

Book V.

Stories related by Somana to Sanganna.

There was a certain merchant named Kinnara Bramhayya, who had gained much wealth which he laid out on the worshippers of Siva; when all his wealth was gone, poverty drove him to subsist as a harper. Siva was so much pleased, that he bestowed additional wealth on him 1, 8. Kinnara Bramhayya heard of Basava's bounty in promoting the worship of Siva; he visited Basava and was respectfully received. After dwelling with Basava some days, he visited the temple of (Tripurantaca svami) a certain Siva, and sat down in the porch 12. A gallant was coming along with a sheep, which he was carrying to the house of a dancing girl; but the sheep, broke away from him and rushed into the Siva temple: the gallant wished to take it again, but Bramhayya objected, saying, the goat is come to offer itself in sacrifice. I will give you half a rupee (mada) to let it be 16. The man refused, unless he received 2,000 Pagodas as a remuneration 21. Accordingly, Bramhayya paid him the money, he went away and bought two other sheep—which he took to the courtezan. But on hearing the story, she refused to accept these, requesting to have the first one alone—she therefore declined having any thing to say to him 29. He therefore went to the temple and attempted to wrest the sheep from Kinnara Bramhayya: who thereupon attempted violence, but Bramhayya smote this man's head off and it fell outside the temple 33. This gallant's family told all this story to king Bijjala, who said, you take greatly upon yourself to slay people thus at your own pleasure 37. Now said Bijjala, as such manslaughter will render me very culpable, take you the kingdom yourself 42.

Basava replied.—I request that you will send messengers to the spot to ascertain the precise mode of this man's death. The king consented, the messengers came to Kinnara Bramhayya 46, who replied by telling what had happened 51. And he called on the god to bear witness.

Hereupon the king came to him 55. The gates of the temple were closed; but at a word he uttered, they flew open 60. At his request the god descended in a visible form 65. The voice of the god made the world tremble 69. And the king and his court fell speechless with terror. Basava prayed Bramhayya to put an end to this terrific scene 74. He consented, and the god disappeared, and the awful thunder ceased. The king offered homage to Bramhayya who was pleased thereupon to restore the dead gallant to life, Basava returned home 83.

Kalikéta Bramhayya was a devout worshipper 88, who used to behave as a jester while collecting alms, which he laid out in charity 92. Another Siva worshipper was travelling to Kinnara Bramhayya, and being weary, halted at this man's house; who asked him, whence he came and where he was going. On hearing, he said you need not go to him, take what I give you. So saying, he smote the earth with his staff and poured forth gold and silver 102, of this he took as much as he could lift, and went to Basava's abode, and said, give me a man to assist me in carrying the wealth 106. Basava expressed his astonishment at this miraculous bounty 111, he then went to visit Bramhayya whom he greatly applauded—but he replied, I am by no means equal, in miraculous power to Kinnara Bramhayya (see verse 1, 8) or to Nambi (see IV, 351, 437,) 116. But still I will bestow something on thee 120. So saying, he touched a clod which turned into gold—and said, describe this to Kinnara Bramhayya, and desire him to bring carts to transport it all. On hearing of this, Bramhayya set out, and paid him his respects 125. Basavanna feasted them nobly 130.

There was a saint named Molinga Maraüa who earned his bread as a woodman, and offered the proceeds to the poor. The Jangamas who used to dine at Basava's house went and partook of his feast; and on returning they said to Basava, the best of your dishes is inferior to the porridge we get at Maraü's house 135. Hereupon Basava went disguised to Maraü's house with 2,000 pagodas in his pocket. He saw the saints wife, made his bow to her, received his dinner, and put the money in the empty plate 139. Basava looked upon himself as sanctified by eating in the house of so excellent a person; and even envied the birds and beasts that were at the holy abode 144. Soon after his departure his host came home, he perceived the money and asked whence it was; she replied, a stranger has come and dined here, he suspected it to have been Basava 149, he distributed the money among the Jangamas who were his guests. Then he sprinkled a faggot with

the water in which he had washed their feet; and the sticks were changed into gold.

They went and reported this to Basava 154. Basava then went to Maraüa and paid him homage, but Maraüa replied, all I give and do is by thy grace. Basava was much shocked at hearing such language addressed to him 159. He replied, have mercy on me, a poor inferior creature, as far beneath thee as a crow is to an eagle—I am the very abode of all sin. At these words he embraced Basava, and Basava returned home 164.

Cannada Bramhayya (St. Nicholas ?*) was another man of devotion, he was by trade a house breaker. If he found that a house he broke into was inhabited by the faithful, he begged pardon and retreated: but shewed no false delicacy towards such as were not of the true faith 173. He was one day going to break into the house of king Bijjala, but on digging his way in, he met Basava who invited him to walk into the king's treasury, and take what he pleased. On hearing this, the king was much displeased 183, he came to the treasury, found the hole made, and the money lying before it. He asked Basava to explain the affair. Basava replied, these are the doings of Canada Bramhayya (John the Borer) who is a great saint 188. The king asked how a house-breaker could be an excellent man. Basava replied that he bestowed his plunder on people of the true religion 193, adding tha he had broken into the king's treasury, with the best designs towards his majesty. Then the thief carried a party of Jangamas home and gave them a dinner 203.

Basava now assured the king that the said thief was a noble saint, unequalled in faith; but there was another equally celebrated.

This saint's name was Musidi Candayya 202, because when he set out to visit Basava he halted in a grove of musidi trees (nux. vomica, or poison nut) 213, which he offered as sacrifice to Siva and gave them to the faithful for food, who feasted on them with impunity. He then proceeded to Calyana puram, and was honorably received by Basava 218. Canda was now advised by all the disciples that he should enter on the state of matrimony: he agreed, and set out for the village at which he proposed to take a wife. But on the road he saw the corpse of one of the faithful; and it came into his head to make the dead man give him his blessing. So saying, he brandished his sword and saluted the dead man—who immediately rose up and blessed him 223. They then embraced, and he took the dead man with him to the marriage. On the road he saw a herdsman's boys standing by a fig tree (marri) 228. These boys were playing, and one, in asseveration called on "the Basava fig tree" to be witness

* St. Nicholas when an infant, fasted from the breast on Wednesdays and Fridays—Chaucer 1—350, note.

to what he said. Canda asked them how the tree got this name 233, and in reply, one of them told him the following.

Story 233.—In old days two bulls fought on this spot, one was killed and buried here: whence this is called the Bull fig tree. [Basava meaning a Bull.]

After hearing this story, Canda sat down under the tree and set his sword leaning against it, whereupon the primeval Basava made his appearance in the 238. But this supernatural bull was worshipped by Canda 243, who feasted the bull and invited him to the wedding.

On the road they came to the river Hedura whom they requested to grant a passage 248. But the river would not listen to reason: so Canda brandished his sword at it, and it then gave way 253.

He then went and took a wife, and after the wedding returned to Calyana puram 258.

When entering the town a virgin met him, and saluted him: he replied by wishing her a hundred years of life, and next morning she died; when she was being carried forth to be buried, Candaya restored her to life 263. He then extended the same blessing (a century of prolonged life) on her, and on her parents 268.

There were some gentiles (ajnulu) who hated him: and when they heard the story of Canda, turned it into ridicule; they made a large figure resembling that of a man and placed it at the temple of Siva; telling the people who passed that this was a deceased friend 273. They then placed it on a bier and brought it before Canda's house: he saw through the trick 278, and went up to the bier with his sword in his hand: he took the figure by the hand: it forthwith became animated, and fell at his feet to worship him 282. This converted the disbelievers: and induced them to enter the Saivite creed.

Suriya Candaia was a pious Saivite 293, who used to pay reverence to Jangamas first, and then to adore the image: thus reversing the usual rule. He always kept a drawn sword before him 298, and waited on the Jangams 303.

Now there was one Caricala Chodudu who used to feast the devout Saivites—he meanwhile stood at the door with his drawn sword and listening to his eating guests, imagined he heard his god eating 308. In eating his dinner Surya placed the image before him, and fed the image and himself alternately—and the people saw with astonishment that the image actually ate the food 313.

Now there was another saint named Telugu Zommaya 318, who used to worship the image at Calyana. There was another worshipper named Siva-

nanda, who adored the image at Sri giri where a disciple used to wait no him, 323. Once on a time a number of fairies (gandharva) with their wives 325, who, at seeing him protested they took him for a bear; and imagined his disciple to be a brute 328, hereupon the disciple cursed them to be born as brutes: the fairies begged pardon, but he refused to rescind the curse 333. This took effect, and they were all born as quadrupeds.

One day Zommaya came to the place for some herbs used in sacrifice, when these quadrupeds begged him to free them from this curse, he agreed, he went home and brought his bow and spear 344, with his dogs whom he cheered on to the chase and slew them all: they thereupon recovered the fairy form and thanked him for the cure 349. Some of the mountaineers expressed their amazement, and he explained the mystery 354. Zommaya daily offered seven animals in sacrifice to the image 359.

Basava heard of this and lauded him; declaring that he was in truth a form of the god Siva—so that there is not a doubt that the wild beasts he hunts and slays, all attain release 364, 367.

Book VI.

The same narrator and listener as in the preceding book.

There was a devout Saivite named 'Ecanta Ramaya who was daily in attendance on the faithful. Hearing the fame of Basava he came to Calyanapatam: where he was one day sitting in the temple of Siva. A certain Jaina came there with his shoes on, at seeing whom, he was wroth and reproached him with irreverence: advising him to atone for this sin; 11. But the Jaina replied, Jaina is the only god, I am myself the deity; and I will never believe in your god unless you cut your own head off, and then revive. Ecanta Ramaya was much displeased, and replied, numbers of the faithful have cut their own heads off, and offered them to Siva, and then recovered life 16. I will tell you some stories about this.

Govindu Bhattáru, and others in old times acted in this manner.

Moratada Vencaya heard of this and said—He got his head back after the lapse of three days. If the god was in truth so mighty and the saint's faith so strong, why should he have waited three days? I will try my own luck, so saying, he repeatedly cut off his own head, and it continually returned to its place 26—meantime, though he got new heads, the old one's actually filled the temple. The god told him he could not tolerate so vast a load of heads 31.

Besides Tiruma Vacar Iswara a faithful worshipper, had the belly-ache, and was in great pains when his sister observed that as all the common spells proved fruitless it would be better to use the (Siva mantram) prayer to Siva. He resolved to take her advice 36. She therefore assembled the

Basava Puran

Linga worshippers and caused them to recite the five-syllabled spell. This process cured him. This induced the Jaina, his guru to embrace the Jangama faith 41, in which he was very devout 46.

His fellow Jainas persecuted him for this heresy, and proposed to burn him alive: but the fire would not burn him: this alarmed them, but his preaching converted them to the lingadhari faith 51. Then he destroyed the various Jaina images.

There was a (Siva bhakta) worshipper of Siva, named Iruvattandu, who lived at Trivatur, he was blind from his mother's womb; he proposed to prepare a tank to the honor of Siva. But as fast as he dug, the Jainas filled the tank again. Then, by the favor of Siva, he obtained eyesight, while they all went blind 56.

There was a bramin a worshipper of Siva, who lived at Sri-kāli, who by the grace of Subrahmanya had a son named Pilla Nainar, he brought the child with him to a pond, put him on the bank and bathed him. Siva and Parvati were then passing in their (vimánam) chariot; Parvati took up the child, kissed him, taught him the (dixa) potent prayers, and gave him the breast. Then put a gold cup in his hand with milk in it, and returned to her husband 61. When the father came out of the water, he asked the boy where he got this gold cup; the boy replied, pointing to the goddess' car just vanishing in the sky 66. The father prostrated himself at the sight, then took the child home 71; at night the boy went and adored Parvati at her temple; she rewarded him with a pair of gold cymbals which he used in hymning the god Siva, who rewarded him with many golden chariots: at witnessing these miracles, the king of Chola embraced the worship of Siva 76.

After conquering or converting the Jainas at Tiruppala, &c., he went to visit the wife of the king of Madura, who had embraced the Siva faith: the Jainas requested the king to banish him 81, the king said he was willing to banish him, if the Jainas would first vanquish him in argument. For said he, this man says he is a disciple of the king of Chola whom you must vanquish, if you drive him away. The Jainas now used spells against him, and evoked (Anila) the Genus of Fire, 87. But this genus was alarmed at the youth's supernatural powers, and humbly bowed down to him. [An allegorical expression denoting that they attempted to burn him in his house, but he escaped]. The holy man reproached the Genus for this crime—and desired him to atone for his offence by putting the king in a fever. He obeyed—The king cried out in agony, and the Jainas were unable to cure him. The youth now used prayers and charms, which not only cured him but relieved him from a hump which he had on his back. [This tale is given in detail in the Cocca Raza Lila] 93. The king now invited the Jainas to

renew the discussion. They said, they would use no criterion but fire, and would believe him if fire failed to burn him 93.

The youth now wrote a Siva spell and delivered it to the king, who also took a similar scroll from the Jainas. He cast both into the fire—the latter was burnt, while the Siva spell remained unhurt. This experiment was tried three times 28. The Jainas then proposed that both books should be cast into the river Cāvéri—in this also their books perished, while the Siva books floated. The youth (Pilla Nainar) now set up a number of iron spikes on which he impaled the Jainas 103.

There was a king named Nidumarudu who heard of this massacre of the Jainas and rejoiced at it 108, he assembled the people and counselled them to embrace the worship of Siva; he told them concerning the said Pilla Nainar 113.

But Ecanta Ramaya (see beginning of this book) after telling the Jainas the above stories, reminded him that the Jainas were saved from impalement only by embracing the Siva faith 118.

He further added the following story :—

There was a faithful Siva worshipper named Nami Nandi : he used to beg about the town for ghee with which he lighted a thousand lamps nightly in the temple of Siva. This displeased the Jainas who issued a rule forbidding any one in the town to give him oil : he therefore went to Siva and said that as he could get no ghee he was ready to kill himself; whereupon Siva appeared in visible form, and told him to fill the lamps with water from the well—he did so 123.

Then the god smote all the cattle in the village that supplied the milk whence this oil was made. The people therefore came to Nami Nandi and begged him to forgive them : so he restored their cattle to life, and they embraced the Siva creed 128.

There was also a faithful worshipper of Siva who was named Sankhya Tonda and lived in the Chola land. He was the son of a Budhist. As he no where could find men who adored Siva, he prayed to Siva to destroy all the Jainas—adding, until thou grantest this prayer I will daily fling three stones at thee 133. He did accordingly, but one day the river came down in a flood, and cut him off from approaching the temple. As he could not fulfil his oath he fasted till the river went down. Then to keep his promise effectually he brought a huge stone which he cast on the god's head. But Siva stretched out his arms and caught him, asking him what he wanted 138. On learning it, he pacified Sankhya Tonda and granted his prayer by destroying all the Jainas in the town 143.

There was also one Covvuri Brahmaya a devout Saivite who held discussions with the Jainas, and fairly vanquished them; they offered to

appeal to a decisive miracle that of reviving a tree from its ashes. He accepted this challenge: the tree was burnt and he restored it 148.

There was a Jaina guru who was confessor to a king named Desing a Ballalu. The queen was named Suggalavva who had as her confessor one Devara Dasaya who was an adorer of Siva. She desired him to destroy all the Jainas. He then went home to his village named Pottacheruvu where she treated him with all homage and this was reported by the Jainas to the king. The king learnt that this was done at his wife's advice, and he warned her never again to act in this manner. He added that it was highly improper for a husband and a wife to have separate confessors. These words offended her—she said, A penitent is just as strongly bound to his confessor, as a wife is to her husband. Recollect your marriage oath, or if you break it, you had better separate from me. Assemble your Jainas, and let them argue with my confessor, and let us decide our creed according as this debate terminates 155. The king agreed. The debate was held: but the Jainas argued unfairly; whereas Devara Dasa asserted that the deity Siva pervaded all the universe. They replied, if your god fills all space, surely it is superfluous to assemble in temples to adore the deity 163. Dasaya replied, The king rules the whole country; but it does not hence follow that every one of his subjects is king. I will now show you that there is no occasion to attend temples, as the deity is present with us all. Consider—The moon-stone has the lunar influence inherent, and melts at the lunar ray, so does the heart of the pious man melt at the divine influence, for in him, the deity is inherent. Just as we are obliged to buy the calf with the cow if we desire to have the milk, and none but the calf has the power of causing the udder to flow 173, so none but the faithful adorer can draw good from worship 173. Besides, the pearl shell rejects all common rain, but expands to the genial showers of (Swati) May, for these alone breed pearls: in like manner the faithful Vira Saivas heart expands to the divine power of Siva alone.

They then asked—Was Siva the body or the soul of the world 177. He replied, life and its properties do not appertain to the Supreme Being. The living soul is in bondage to works: but the deity is not. The deity is in our bodies as fire is in wood, or oil is in seed, cöexistent and hidden 182.

They replied—You say that Siva fills all space and add that the divine spirit is immortal, and the vital spark is mortal. Prove to us that the deity is eternal and our life is temporary 187. Besides, broad as is the distinction between brutes, and the Supreme, being still there must be some one common principle—explain this.

He replied, you well know that oil exists in linseed, yet it is not apparent 192. The Eternal Being shall be attained by the wise, no fool can attain to Him. For he pervades all nature.

If said the Jainas, the deity pervades all the earth, then it is irreverent to urine, 195.

But Dasaya replied—The great spirit fills all nature and delivers those who believe in him, he sustains, animates, and supports all. His commands sway all creation 202. Dasaya now proceeded to prove more distinctly the existence of a Deity 207.

He said, the Deity can never be attained by such as are devoid of faith ; he is omnipresent. If you doubt this, I will convince you by miraculously destroying this town of the Jainas (Pottacheruva). So saying, he put a serpent in a vase and asked, Do you believe that the Deity is in this vessel 212. He verily is therein, so saying, he opened the vessel and behold the serpent was turned into a crystal (lingam) image. This convinced them 217. Dasaya then caused the Jaina temples (vasadi) to be pulled down. He named this crystal image 'Uttar Eswara,' and set it up for worship.

He further added a story regarding Hiriya Nacaüa who lived at Máruligé, where was a Siva temple which the Jainas demolished. He vowed that he would vanquish them : he therefore left the town accompanied by 12,000 faithful worshippers and returned, bringing 1,200 images (lingams) 228. He conquered the Jainas and set up (l) images in their temples 233.

There was one Somana who lived at Huligara who perpetually adored Siva; he lost his eyesight and the Jainas deluded him—they lead him into one of their temples, where they assured him was an image (lingam). Deceived, he worshipped it : whereupon the Jaina image was turned into a lingam 238. As he thence returned home, the Jainas said our god has heard thy prayer—and led him again into another temple ; whereupon the Jaina idol broke to pieces, and in its stead the lingam appeared 243.

There was a woman named *Váijáivi* who adored Siva at Barnoligé : her husband was a Jaina, and desired her to dress a dinner for the Jainas : she obeyed, but presently there arrived the god Siva, disguised as a Jangama 248. While he was eating, her husband brought the guests for whom he had intended the dinner. Hereupon Siva vanished. The Jainas refused to eat, as he had first eaten : hereupon the husband was enraged with his wife, and told her to begone with the intruder. But while he was inflicting blows on her, they in reality fell on the Jainas who were not pleased 258. The Jainas fled, fell into tanks and wells wherein they perished : but one of them was a man of sense and said, what we suffer is the result of this man's beating his pious wife : whereupon they fell at her feet, and adored her 263.

One day she erroneously made an adoration to a Jaina temple : whereupon the figure of the Jaina deity burst to pieces, and the lingam appeared in its place. Whereupon she quitted her husband, and obtained (mucti) release from the body.

Besides, there were several holy women in olden days who, in like manner quitted their husbands for the sake of heaven—such were Anasuya and Náráyini.

There was another pious woman named Tilacavva who left her husband because he was not in the faith, and when she went to the Siva temple her husband came, and apprehended her, whereupon she suddenly was metamorphosed into a man 273.

Besides, the name Vaijanatha was acquired by Siva on account of his rescuing Vaijacavva 273. These stories, continued Ecanta Ramaya to show the miraculous power possessed by saints in olden days. Is their power now diminished? Certainly not. Accordingly, I am myself able to vanquish you all.

The Jaina replied—If you wish to convince me by miracle, be it this, cut off your head and then come to life again.

Ecanta Ramaya replied, rather come with me to your temple and see your idols burst to pieces. The Jaina consented; but on their entering the temple the idol burst to pieces, and the temple fell to the ground 283.

Behold, said Ecanta Ramaya, after this my cutting my head off is no great matter. To convince you, I will walk about headless for a week. After which I will destroy all the Jaina temples 288.

Then he cut off his head, and danced in the presence of the Jainas and of king Ballaha, to their great satisfaction 293. In this manner he walked for a week, and then came home and put on his head again. It was however slightly on one side. The Jainas then wrote to king Bizzala describing this victory, and the worshippers of Siva stamped their arms with marks, denoting victory 299.

The Jainas were in this manner routed and all the faithful bowed down to Ecanta Ramaya, who nourished them, and lived in the town of Calyana where Basava worshipped him as a god.

There was another man named Shoddála Baçayya who was a Siva worshipper, and was applauded as an absolute form of Siva 310. He declared Siva to be the lord of all, while all other beings were mere brutes: he laboured to destroy all other sects, particularly that of the Vishnavites. He was born at Surat (Saurashtra desam) and when the annual rite (Sivaratri) occurred, he, if possible went to his home at Surat, though in the service of king Bizzala 315. On one occasion he asked leave as usual of the king, but the king refused it, as the accounts at that period required close attention. The day before the feast, the god Siva came to his house (disguised as a jangam) with a letter 321. He was at that moment measuring the grain brought to his door in a wagon; in the letter there was written "Samba

Murti (*i. e.* Siva) is coming to visit thee" 327. Then Siva disappeared. On reading this message, he desired that the street and the town should be decorated to receive the god 332. The god now descended from the skies, the store of grains burst open and the god was discovered seated in the middle. Bizzala saw the faith of the said Bāçayya, who thereupon pulled the barn down, and erected a temple to Siva on the spot: while Bizzala full of envy erected a Siva temple at Narayanapuram, and therein placed an image of his god Gopala, as an opposition god. [It seems that the king being a Jaina did not honor Gopala, who is Krishna: but he merely set it up to annoy the Saivas] 342. He then said to his courtiers,—This Baçayya neglects me, and does not pay me common attention, for he neglects the image I have set up. Hereupon Basava observed that if Baçayya neglect his duties he merited punishment: but that he could not be expected to adore a new god 347.

To illustrate this, Basava told the king the story of Bhringi who was a devout servant of Siva in Cailas: he used to encircle the god who bore the Ardhanari form (the right side being male or Siva, and the left side female or Parvati). In his zeal to worship Siva alone, he assumed the form of a (bhringa) wasp, and bored a hole between the god and goddess, whom he excluded from his homage; this annoyed the goddess, who thereupon by a curse abstracted all his flesh and blood. Thereupon to comfort him, Siva presented him with a third leg. This is an instance of exclusive faith such as zealous worshippers of Siva entertain.

There are also some who are (ghanta carna) bell-eared: from their constantly ringing a bell to prevent the praises of any other god entering their ear 352.

There was another pious Savite named Ariyama who would pay homage to no other god save Siva: a brahmin came to his house to ask for alms. This man was devoted to Siva: on putting the mess of food into the beggar's wallet, Ariyama let a grain drop: the beggar inadvertently made an exclamation, in which he used the name of a forbidden god (probably Govinda !) whereupon the charitable donor slew him. This displeased the other brahmins who complained to the king; the king sent for him and asked why he had slain the brahmin 357. He replied, "Siva knows." The king was enraged, this man took refuge in the temple where the image opened and absorbed him, nothing remaining but the tail of his coat, which is to this day kept as a relic in proof of this miracle 367.

Basava further added a story regarding a devout man named Vira Sancara, who in a dream thought he was touched by the hand of a Buddhist, he therefore went to Sri-giri and relinquished life in the presence of Siva.

At Benares was one Siva Lanca Manchaya who cut off his fingers and offered them as a sacrifice to Siva: who next day restored them. This

miracle was daily repeated. This man erected a (dhwajam) flag staff to Siva 372. The Jainas were envious of his fame, and seated themselves at the temple and sent for Manchaya and put some queries to him. To these he replied, asserting that Siva was the only god.

They therefore defied him to perform any miracle to prove his assertions. He replied, I am ready: I will take Govindu, this god of yours and make him bow down in the temple to my god. He now went to that stone image, and desired him to come with him to Siva's temple: he obeyed, and adored Siva; and in consequence he may to this day be seen lying before the image of Siva 383.

There was another pious man named Sancara Doss, who was so potent that a glance of his eye broke any false god to pieces. Jagadeca Mallu reported this to king Ballaha 389.

Basava after telling these legends, assured king Bizzala that the legends of the Saivites were inexhaustible. He then sent word to Baçayya that the king was displeased with him, he therefore attended on the king, who asked him why he had failed to attend the feast made in honor of Govindu. He replied, he is a very secondary god, vastly inferior to Siva 394.

Bachi Devaya then observed to the king, that Kṛishna and all other gods were vastly inferior to Siva. For, said he, were they really mighty, how does it happen that they cannot vindicate themselves when misfortunes befall them. He added, that neither Jainas nor Bauddhas worshipped the true god: for if they did, why should they disown the *veda* 399. Again he said, Maia (nature) and the other powers are not divinities, nor are the sun and moon divinities. Were they omnipotent, surely they will not be bound to follow the same undeviating path through the heavens.

Nor has the law of works (Yajna-Carmam sacrifice) any potency. Were they potent, surely the pious Daxa Prajapati would have been saved by his works 410. Surely Siva the lord is alone omnipotent: and his servants are the gods of every town. For Brahma and all the rest are not deities: they are merely his servants 415, 420. I will further declare to you his supremacy. The titles (parama) supreme, &c., can be duly applied to no deity excepting Siva. Vishnu underwent the ten Avataras in consequence of the curse inflicted by Bhrígu. In the silver age, Vishnu appeared as Vyasa and as Kṛishna, he is not a rival of Siva, being far beneath him, whom I call on you to adore 430. Bachi Devaya further observed that at the conclusiōn of the ages, Vishnu was repeatedly subjected to annihilation, from which series of deaths Vishnu revived by adoring (Vishweswara) the lord of all. Remember that Vishnu bears on his breast the mark of the kick given him on the breast by the saint Durvasa. And Vishnu derives his name Chacri from having been employed to draw the car of Rucmini

Besides the rishi (prophet), Upamanya one day swallowed the sea of milk wherein Vishnu was lying asleep. But Vishnu cut his way out of the rishi's belly; besides the giant Jalandhara vanquished Vishnu. And the giant Jarasandha on another occasion conquered him. And the giant Gajasura locked Vishnu up in jail—and his thunderbolts were smashed to bits by Dadhichi. Besides, when Krishna was born a jackass that was there, was prevented from braying by Vasudeva, caught it by the leg. When Siva swallowed the poison and sent the nectar to Vishnu. Vishnu lost his manhood and appeared in the guise of a woman (Mohini) 437. Vishnu was finally expelled from earth for his sins, and took refuge in the midst of the sea. Again, in the Ráma avatar, for his sins he lost his wife and roamed desolate through the earth 438. Then, great hero as he was, Krsihna is well known to have died by the hand of a mountaineer. Why should I add further disgraceful stories of him, it is notorious what a life of debauchery he led, among the milk maids 439. This wretched god was a mere plaything in the hands of *Nandikéswara* 440. Ultimately he would never have had a son, unless at his request Siva granted him one. In the Fishavatar he was slain by Siva 441. In the tortoise avatar he was again slain by Siva who still wears his skull. And when Siva assumed the Sarabhava avatar, he slew Vishnu in the form of a manlion, and to this day is clothed in the hide 442. And in his hand he bears the boar tusk which he tore out of Vishnu's head when Vishnu in the form of a wild boar assaulted him. In another hand Siva bears the rib of Vishnu which he tore out of his belly when he bore the name Trivicrama (and this is called the Khatwangam). Besides, Vishnu presented Siva with one of his eyes which he wears in his foot. Does not Siva bear the name Hara on account of his depriving Vishnu of his glory. Siva likewise slew Cupid the son of Vishnu. Besides, Brahma lost his head in consequence of his criminal desire for his daughter Saraswati (Minerva) and Siva cut off the hands of Vyasa on account of his declaring Vishnu to be the Supreme Being: besides Siva discomfited no small number of the worshippers of Vishnu 456. It was he who set the universe on fire. It is quite beyond my powers to describe all the might of Siva, one of whose servants would suffice to destroy Vishnu, and all his adorers 461. In his various avatars we always find Vishnu adoring Siva as the deity 466. Further details are added.

After hearing all this, king Bizzala was ashamed to look the Saivas in the face, as the god Gopala whom he had set up was now proved to be nothing 487. The king therefore offered his homage to Baçayya and returned home 495.

Book VII.

Siva Nagamayya was a devout Saivite who was by birth a pariar (chandála) and stayed with Básava. The bramhins went and reported this to

king Bizzala—saying that Basava treated this pariar with the highest respect, and adding, that the sin committed by the Minister attaches to the king. The king therefore sent for Basava who came, but brought the pariar sitting in his carriage with him 10. Being excluded from the palace, Basava spread his own shawl and seated the pariar upon it in the verandah 11. He asked the king why he had sent for him. The king replied, you are now acting in such a manner that the whole city will be in confusion as regards caste. If you act in this manner, surely the whole land will be cursed and heaven will withhold its rain 14.

Basava replied, at Godagara there was a bramhin who changed a pariar woman into a bramhin woman by the rite of placing her in a cow, made of gold 16; after which he as usual cut up the image of gold and distributed it to those who assembled. Now if you hold this image to be a cow, those who cut it up were cow slayers [lame logic !] you ought not to listen to those who talk to you of pariars !

Besides, the Vedas laid down but two castes namely (pravartica and nivartaca) the active and contemplative 22, what is the advantage of discussion regarding castes recently instituted ? Surely faith (bacti) alone is caste. Caste devoid of merit is as fruitless as a bar of gold that chances to be in the hand of a beggar. Caste is nothing in comparison of faith. The bramhins around you are wholly inferior to this pariar 28.

For example—There was in olden days a holy man named Sri Pati Pandita who vowed that a million of bramhins were not as good as a single worshipper of Siva—and he declared that if the contrary could be proved, he, would cut his own tongue out. In proof of his supernatural powers he lighted some coals of juniper, and rolled them up in his handkerchief which remained unconsumed.

This wise man swore that the dogs at Siva's house were as good as all the worshippers of Vishnu.

In the town of Halina Halla (Harpon-hully) lived one Calli Devia, a devout man; at this town travellers were incommoded by snakes, which one day bit him; the man recovered from the bite, the snake it was that died. But he brought it to life again, and merely desired it to be more civil in future.

His servant girl went to fetch water, and chanced to touch a brahmin woman; whereupon she threw away her pail as defiled and fetched another. This did not please the brahmins. They asked her master what might be the motive of this act 42. He replied, to touch you would be a defilement even to a dog of a Saivite house. For the phrases, Supreme (Paramatma) and Divine (Para Brahma) appertain to Siva alone. The brahmins were

enraged and said what, are we dogs ? Can a dog read the vedas ? Let us try if he can ? 52. He accepted the challenge and called his dogs, who at sight read the vedas, quite as well as the bramhins did 57. Hereupon the priests made a homage, the dog made a bow 62.

Basava further said to Bizzala, there are many houses in which the dogs read the vedas, quite as well as their masters 67.

There was a devotee named Sivachit, who held that a single devotee to Siva outweighed any number of bramhins. So to try, he put a bundle of bramhins in one scale, who were outweighed by his shoe 72.

Another name Bibba Baçayya lived at Gobbur, who to show his faith used to feed the devotees and to live on what they left. Whenever a feast was given to them he attended in his carriage 77. He gathered all their leavings, brought them home in his coach, and subsisted on them. He was reviled by the brahmins for this, and on one occasion he thus made an excursion in his carriage 82, and the brahmins saw him return with the cold meat in his coach. They reviled him 92, but he told them that the food left by the deity is not to be reviled, being nectar and ambrosia in the eyes of devotees, but burns the wicked like fire : he added, that he would have nothing to say to them 96. They were very wroth, and took steps for having his gig stopped. This was done, whereupon he uncovered the dishes 103, and tossed a handful of rice among them, whereupon their houses were all burnt up 108. This annoyed them considerably 113, and they made their bows to him. So he called back the flames which settled in his hand in the form of grains of rice. Then their houses recovered from the effects of fire 124.

Basava further said. There would be no end to the miracles performed by our saints and indeed there is nothing extraordinary, and though this Siva Nagamaya be a pariar, his piety to Siva makes him a dignified saint.

Besides, there was a devotee named Mandhara Dudaya 129, a brahmin who had the leprosy chanced to pass his house and accidently stepped into the drain of the kitchen : on washing his feet from this filth, he was surprised to find them healed. He therefore went and bathed in this water and was completely cured. Then he went and thanked Dudaya for the cure. This reminded the spectators of the legend which describes the sun as having had the leprosy, which was cured by the water wherein the Siva devotee Mandhara had washed his feet. Hereupon seven hundred bramins (bhusur atma) who were lepers came, and were cured at the same pool 135.

There was another devotee named Sivapachaya [*i. e.* a pariar, or dog eater] who was cooking his dinner in the forest, when a brahmin named Sāma Véda who used to take walks in the skies, chanced to come that way. To prevent his seeing the food, the devotee covered his kettle with his shoe. The brahmin was incensed and said what, is impure flesh to be veiled with an Swa /

Basava Puran

impure shoe, as if my eyes were yet more vile. But at the moment he used this contemptuous language his magic boots deserted him and he came tumbling down at the feet of Sivapachaya and after paying due honor to Siva and obtaining his blessing, he went straight to the paradise of Siva, carrying with him the inhabitants of thirty six towns.

Thus you see that even a pariar who is in the true faith is in truth a brahmin.

There was another devotee named Udbhata who was tutor (guru) to king Bhoja 144. The king's wife was named Tommo Avva. It was reported to the king that an improper familiarity existed between—but the king would not listen to the story 150. Some time after this, the tutor died and the smoke of the funeral pile when he was burnt, ascended through the boughs of a fig tree which was tenanted by seven hundred sprites (bhuta). And so potent was his holiness that this accident rendered them all sinless, and they ascended with him to Cailas. But it seems one of these ghosts was away, collecting food for his fellow friars. Next morning he came home and to his great alarm found none of his companions, he began crying, and his groans frightened the people, so that they went and told the king, who came to see what the matter was. The ghost told him that he and his compeers had assembled in this tree to await the death of Udbhata, as they proposed to make a party with him to Cailas; and he was now unluckily left behind: but, said he, pray do me the favor to relume the remaining sticks of the pyre and if there is smoke enough for me to fly on, I will follow my companions—Don't doubt my truth, to convince you I will carry this fig tree with me.

The king agreed: but with a due regard to his own advantage he first mounted into the tree, seating his wife and children on different branches; so when the tree took flight, they all flew away to Cailas together.

There was a devotee named Cakia, who one day heard a public reader reciting some of the legends wherein he read all the vulgar stories to the honor of Vishnu, but omitted those wherein Siva is the hero 157. He objected to this partiality, and as he could not convince the reader he killed him 173.

There was another of these worthies named Bhogaya and he was a favorite with Siva; who one day came down the street disguised as a man carrying a dead calf on his shoulder. But the worthy went and saluted him and brought him home. The guest said, I never dine but off dead calves, so I beg this one may be dressed for dinner. His host accordingly boiled up the dead calf with his own dinner; whereupon the brahmins were not a little shocked, and rushed into the house, but the god had vanished. They all reviled Bhogaya for being a pariar. He replied, if I am a pariar what

brings you all to my house? 185. As you revile Siva you shall certainly fall into hell. I make you a present of my house, and lands, and shall depart hence.

But at the moment of his departure every image (mark) in the town whether in chaples or private houses took leave with him and the whole place was left godless 196. The people were greatly alarmed; they followed him and persuaded him to return, whereupon all the various images came home again: but at the desire of Bhogaya several of them changed places 207.

There was a woman named Guddavva who lived at 'Avindágé, who was leprous; she one day went through the (agraharam) brahmin street, and the brahmins reviled her and turned her out of the town. She wept and set out for Surat where she heard there was a god who could cure her. She therefore set out; but, as she went on, the leprosy took away her feet; then she went on, her legs was now taken away. (This resembles the verse in Chevy Chase. For when his legs were smitten off, he fought upon his stumps). She then went rolling along, whereupon Siva appeared visibly to her, he cured her; and her only request was that the god should for ever be with her. So he granted this, and inflicted the leprosy on the brahmins who had driven her out of the town.

This story shows how imprudent it is to revile those who adore Siva 218.

For, wrapping up a gem in a foul covering will not soil its brilliance. Surely Vyasa, Valmiki, and many others were men of low birth, pariars who notwithstanding became the prophets of the brahmins. Then let us reflect that he who believes in Siva, however degraded he be by birth is the noblest of men 223.

Such was the discourse of Basava which filled king Bizzala with anger. He replied, if a man is wounded, blood flows: if a devotee is wounded, will milk flow? Why trouble us with stories regarding these wretched brahmins? give us some proofs regarding them.

Basava replied: brahmins say that killing a cow is the greatest of sins; yet they will readily slaughter the golden image of a cow and share the limbs. I will show you that milk can flow from the palm of Siva Nagamaya's hand: will you produce so much as water from the hand of any brahmin. If they cannot perform this miracle let them be crucified (carta veyu) for their revilings of the Saivites 239.

So saying, he took Siva Nagamaya by the hand: and by the force of his supernatural touch, abundance of milk flowed from it. Hereupon the prince Bizzala and the people paid him homage 240.

Then Basava mounted Siva Nagamaya on an elephant, and sat at his side, and carried him home 245, accompained by the devout.

(Here follows a long list of their names) 251-2.

Several other persons now began to profess the faith preached by Basava; whereupon king Bizzala received many complaints, that the Saivites were gradually infringing on other creeds; these complaints were made by (boyas) herdsmen, who had now lost the dinners (prasadam), which hitherto they (as cowherds) used to receive from such as formerly worshipped in the temple of Siva.

The king therefore asked Basava how this happened 275. He replied, they have a claim to the (prasada) blessed food bestowed in the Siva temples, but have no right to enter the houses of Jangamas or even to see their food 280. The claimants observed that at (Casi Gaya, Prayaga) all the celebrated sacred cities they enjoyed this privilege: and they added that were it now withheld they would voluntarily die by starvation 286. Basava replied that this did not alarm him, offering them however the usual privilege at the temples. We of the *Vira Saiva* sect, said he, will not even tolerate the sight of a Saivite. But he added, I shall to-day order a dinner to be prepared of poisoned food, you are welcome to partake of it if you chose 291. They expressed their willingness to eat such food, if their host would eat it with them 296. And, said they, if we see you swallow the poison with impunity we shall relinquish our claim.

Basava consented and sat down with the king to prepare the poison, the very scent of which drove away the (boys) foresters. He proceeded to place the poison in dishes and said grace over it 308. The very gods were terribly alarmed, but Basava desired the retreating foresters to wait and see what Siva would now do 313. He then ate and drank the poison, along with his fellow worthies 319. They then rejoiced in their impunity: he then shared the remainder among his servants 352, and gave some to the horses and elephants 362, all were well pleased.

Bizzala then said surely, thou art greater than Siva: for he did not venture to swallow the poison, he retains it in his throat, but thou has swallowed it with impunity. Thus the foresters relinquished their claim, as this miracle proved it to be of no avail 374.

Another day Basava was invited to dinner by Jagadeca Malla who was an Aradhya. But this being the anniversary of his host's father's death, he as usual assembled some brahmins and washed their feet. At hearing of this Basava was much displeased: Jagadeca Malla thereupon went to him: but he at first refused even to see him; saying it is a great crime in those who adore Siva to honor any other gods 385,

He now told him this story. There was one Eleswara Ketaya who was one of the worthies; the unfaithful detested him and burnt down his barns: he merely scattered the ashes over the fields, and forthwith a large crop arose 397. So his enemies stole his cattle; but it was quite in vain, for the cows had too much loyalty to eat or drink unless at the desire of their master 402. So the thieves were much concerned, and let them go home again. But when they came back he would not let them be in the outer yard: the people of the village took pity on them and gave them fodder 403. But the cows were two sensible to eat the grass of vulgar people and bellowed their prayers to Ketaya, in whose house their calves were, and heard them. Ketaya now let them in, and the moment they saw the image they bowed down to it, and then ate their meal 414.

Thus you see, said Basava that a cow in a worthy's house has more religion than a Saivite has; then how can you be so brutish as to wash the feet of brahmins 416.

There was another worthy named Savarada Navayya, whose wife bore him a son. He immediately invested the new-born babe with the image, whereupon his wife instantly bore another son. But he had no image ready to invest the second child with, and therefore told her to abandon it 419, and like an obedient wife she obeyed.

Basava further asked him how can I convince you of the supremacy of Siva? It is as idle as trying to teach a blind man what light is 425. Your conduct is as foolish as using a golden plough, and then sowing thistles 437. Consider how fruitless were the sacrifices offered to brahmins by Gáutama, Dadhichi, Dacsha, Bala, Chacraverti, and others. No honors that you can offer to brahmins can be equal in merit to the worship of the image.

Jagadeca Malla was convinced of his folly; and offered thanks to Basava 443, who now spoke to him kindly and said, after a short time there will happen a dreadful crime here: and you are to slay him who commits it: after which Siva will appear visibly to you.

Convinced by these arguments, Malla renounced all intercourse with brahmins; whereupon Basava again became his friend 449.

There were two worthies named Allya and Madupaya who always were in attendance on Basava: the king Bizzala caused their eyes to be put out; but Basava, and the other worthies restored them their eyes: after which they blotted out all the accounts kept in the royal treasury. They now sent for Jagadeca Malla, and told him that the appointed time was come for him to slay an offender 455. Basava now retired from the town, which was immediately filled

Basava Puran

with every sort of outrage ; so much so that the worthies fled and were scattered through all lands. But Malla went home without killing king Bizzala : when his mother reproached him for failing to obey the command of Basava 461. She said, surely if they wished it, the worthies were well able to do the deed themselves ; they entrusted you with it only as a favor conferred on you 467. If you disobey them, I wish you may become a dog and live on (prasadam) rice given in charity.

Hereupon Malla was treated as a dog and fed on rice, which his mother cast on the floor for him 472. But this pitiful tale was told to Malla Bramhaya, and other worthies who came and comforted him ; nay, they dined off his leavings. They then led him to the palace of Bizzala 477, whom these three men slew. After which they returned home : Malla paid homage to his mother. Then they all reflected on the sin they had committed, and proposed to kill themselves. Whereupon Siva appeared visibly, and carried them all to Cailas 482.

After the death of Bizzala, Basava went back to the temple of Cudali Sangameswar, where he prayed the god to take him to himself 488. Hereupon the god came out of the temple and appeared in visible form, Basavana saluted him with adoration, whereupon the god (aikyam chesucounádu) took him to himself, while all the people sung his praise 499.

Then all the worthies adored Basava, as being himself Isvara 504.

The poet concludes the volume by apologizing for the meanness of performance, in recording the History of Basava.

Translated by C. P. BROWN.

7th November 1839.

The book is a narrow folio, thick, wove paper, bound in cloth, and lettered.

13. No. 237. *Basava puránam.*

By *Pála-curiki soma nátha.*

1—7 *asvásams dwipada.*

The book is a thick folio, French paper, the English summary on wove paper, cloth bound and lettered, worn.

14. No. 238. *Basava puránam.*

1—7 *asvásams dwipada.*

The book is a thick folio, French paper, half bound in cloth and calf, lettered, injured.

15. No. 239. *Mari Basava purânam.*

By *Bachchu siddha.*

1—5, *asvâsams, dwipada.*

A series of legendary tales, ex, gr.

Nuriya chandayya cat'ha.
Yogi dwayya „
Nagê mâri taddhi „
Siva kincarayya „
Panikari Brahmayya „
Tenca bommayya „
} and many others similar.

There are English marginal notes, from the beginning to about one-eighth forwards.

The former owner remarks:

"Complete M. SS. of this poem are very rare, though the most popular tales are common enough; being mere extracts. The present M.S. is founded on two, each of which was defective; but what one omitted was found in the other.

"The *Mari Basava purânam* is entertaining enough; but evidently the poet was, like Burns, an uneducated rustic."

The book is a thin folio, wove paper, cloth bound and lettered

16. No. 240. *Chenna Basava purânam.*

By *Papayya.*

1—5 *asvâsams, padya cavyam.*

A supplementary book of legends, concerning the *Jangama* system. *Chenna Basava* was nephew to the elder *Basava*, whose sister *Nâgamma* having a son, without being married, the parentage of the latter was given by some to the elder *Basava*, by his own sister. In this case *Chenna Basava* would be both son and nephew.

"A set of legendary tales popular among the *Jangamas.*"

There are some Telugu marginal notes, for a part of the book; and at the end, an English abstract down to the 3rd *asvâsam.*

The book is a thin folio, cloth bound and lettered, worn.

17. No. 241. *Chenna Basava purânam.*

1—5 *asvâsams, padya câvyam.*

This seems to be a fair copy of the last No., it is without marginal indices, or English abstract.

The book is a thin folio, good paper, half bound in cloth and paper, lettered.

18. No. 242. *Chenna Basava purânam.*

1—5 *asvâsams*, *padya caryam*, said to have been written about A. D. 1600.

The reader has probably had enough of the older *Basava purânam;* lengthy enough, saucy enough and shocking enough. While this equals the other in many points, save the catastrophe, it is more ludicrous; and aims its sarcasms specially at the *Brahmans* in a way too gross, and obscene for detail. Two specimens may suffice, and of these the abstract only could not be quoted with common decency. One relates to a very handsome young *Brahman* who let himself out to hire to various persons. A middle aged wealthy man had two wives; the elder of whom became madly enamoured of this *Brahman*, and ran all risks. The younger wife locked the pair in; but the husband, on his return home, found that *Siva* had interposed; and the husband turned all his rage against the younger wife, for false information. In another case, a king had a very celebrated *guru*, or spiritual preceptor. It happened that *Dombra* mountebanks came to the town; and a woman of the company, hearing of the fame of the *guru*, determined to play him a trick. She succeeded, in a way detailed: and the *Brahman* became so infatuated, as to leave his post, after the company had quitted, and to rejoin his temptress in the gipsy-camp. When proposing to return, tears and prayers were used; and the simpleton followed the camp to Benares, and lost his caste. It is not surprising that the *Brahmans* bitterly revile, and detest the *Jangamas.*

The book is a small quarto, somewhat thick, good paper, bound in country calf, and lettered.

19. No. 243. *Panditârâdhya charitram.*

1—5 *prakaranas.*

The book is a long folio, of medium thickness, boards, lettered, worn.

2 T E

20. No. 244. *Panditáradhya charitram.*

In two volumes, Vol. 1, 1—2 *prakaranams.*

Dwipada Vol. 2, 3—5 „

"Being a continuation of the *Basava puranam*, by (the same author) *Pálu-curiki-soma-nátha.*

"This book being so voluminous I wished to have it abridged by leaving out the verbose theological discussions, and preserving only the legends which are very amusing."

"In 1841 this work was well edited, under my directions, by *Vira Bhadra*, a learned Jangama guru who adopted the present volumes as the basis of the new edition which he has prepared."

"This roughly written volume (vol. 2nd) is of great value. It was prepared under my directions, and the interlineations preserve the various readings found in six manuscripts."

An English abstract of the 1st volume is contained in the book. As already done in several instances, it is here given in full and correctly. It is perhaps desirable that such books should be drawn out of obscurity to the light of day; for they illustrate a system by its own votaries: and it is better if the abstract is rather edited, than made.

The following abstract is copied from the book.

Laud of Basavanna—Praise of the saints who preceded Basavanna. I will sing the tale of Pandit Aradhya. Laud of him. Laud of three Pandits, viz., Mallicarjuna Pandit, Manchana Pandit, Sri Pati Pandit. Description of Sri Sailam. Description of Sri Sailam continued. Description of the hermits there. You have already composed the Basava Puran. The Veman Aradhya is the name of the descendants of—the Poet's description of himself, Lénk, a child—I am the child of a handmaid in Basavana's house. And my name is Palcuriki Somanādha. Description of those who shall hear this tale. The Poet selects Surapa Raz to be his hearer. I shall use verses and rhymes, but let not my book be looked on as mere poetry. It is fact—it is veracity. Discussion on verse and metre, on rhetoric and refinement. Whenever I quote passages from the Vedas, I use these signs. I use the Dwipada metre because I treat of the dwipada, two worlds—the present and the next ! ! ! I dedicate the book to Basaven. End of the Preface. Dedication to. Why was Pandit Arádhya bonr on earth? He was born to unite all the virtues of all the old prophets. Siva directs the Pandit Aradhya to descend on earth, at the village of Dracsharam. There is Bhima Pandit who has hitherto prayed for offspring in vain. Be thou born as his son. Wherefore he was accordingly conceived in the womb of Gauramba. And when born, he was named Mallic Arjuna Pandita (he is the hero of this poem). Description of the Dixa Cramam or discipleship. The Brahmins,

objected to the observances of the Aradhya. The Aradhya proves from the Vedas that it is proper to use Bhasmam. God placed your foreheads *across* the eyes—not upright. Ergo, we use the cross mark ! ! More discussions to establish the necessity of the Vibhuti. Same subject, " He delighteth in ashes ! !" Reviling him as a Sudra who wears the upright mark ! ! ! On the same topic—manava puran ? What book is this ? Let all who wear not the Vibhuti be expelled the land by the king—or the realm will be ruined ! ! ! Curses on all who are opposed to the creed. Laud of the Rudraxa Dharana or Rozary. Laud of the Rudraxa—on the virtues of the holy water—in which a confessor's feet have been washed (pādōdacam). On holy water. Rules for drinking the dirty holy water. Lingarchana Vidhi. On the virtues of Linga Puja—miraculous gifts gained in the older ages by those who were then devout in worship. Blessings bestowed on those who worship an Emblem of gold, of silver, of crystal, and so forth. Boons gained by those who worshipped various images of the Emblem. On Prasada Mahima. Discussion on Naivedyam. Dispute between Vyasa and Jáimini. On the texts supposed to declare such Siva Naivedyam unlawful. The Emblem is like the father of the worshipper. That Siva is the creator of all that we can offer to him. The entire argument tends to show that the worship of the Emblem is binding on all Brahmins. Vaisvadeva—Faith is the one qualification for Siva puja. To judge from some of the rites that all brahmins use, they are already in the Saiva faith—though they deny it. As criminal as offering *retas* in sacrifice. Let not the remnants of funeral oblations be offered to Siva. They who profess not this faith are jackass Brahmins and pariars. Discussion on the rites used at funerals. All these discussions tend to prove that say what they may, all Brahmins are of the Saiva faith. Urging the sanctity and profitableness of Prasádam—more discussion on the point whether viands offered to Saiva are to be eaten. Citation from the Vatula Tantram. Fable of the serpent who drank the water in which Siva had washed his feet, and therefore became 'Adi-sesha the serpent who supports the world. More citations from the Veda, &c., to prove that the worship of Siva is supreme. On the Siva nirmalya grahanam. Ghanta carna, a devotee to Siva threw away the flowers after sacrificing, and because the sun dried them up he cursed the sun. The sun begged him to help him out of the scrape, and was told to drink the water in which Manóhara had washed his feet. To try the faith of the boy, Siva turned one of the

flowers he was offering, into a worm. The boy did not throw it away, but put it on his head, the worm forthwith eat up his strength and vigour. Wherefore Siva blessed him. This was Durvasa. He went to Dwaraca and visited Krishna and Rucmini. After he had dined, he gave the remnant to his host Krishna, saying, I smear this all over your body. Krishna failed to apply it to his foot, wherefore he was not invulnerable, and was slain by a boy's arrow. THEREFORE you see the blessing of consecrated food!! The feasts of Naradu. The sun was so frightened that he tumbled down on earth. Here begins the legend of Surasanamma wife of a brahmin. She was a faithful worshipper of Siva. Her husband died. The brahmins complained to the king. She lived most like a mad woman in devotion to Jangams. And that she had a pariar man for a priest. She is publicly given up to pariars, though living among us brahmins. The king required them to show him the pariar actually in her house. In her house they waited; a miserable cobbler came there. She gave the cobbler supper. Then the brahmins surrounded the house to catch him in it. List of the names of the brahmins. Among them was one leading brahmin, who said arddha bindu. They heard him eating, and drinking in the house. They attempted to enter the house. She opposed them. She said, you little know that he who is hid in my house verily is Siva himself. They searched the house. But he was not found. She told them that perhaps he was gone to eat a calf, which another devotee had sacrificed to him. They went to search there; but he was not forthcoming. Bhogayya quitted the town, but along with him all the various lingams disappeared. She finished this story, and began telling another fable. Somavedi once on a time celebrated a *Yojna*; a slanting division of the hair, such as the English use. Whereupon Siva and Parvati came to him disguised as pariars. Siva carrying a dead calf on his shoulder. They came, and Somavedi and his wife prostrated themselves to the disguised gods, he took the dead calf and went into the house, all the brahmins ran away. He seated the pariar pair on the altar, and washed their feet. Three sorts of holy water. Pad odacam, Ling-odacam, Prasad-odacam. So the calf was roasted and was offered to Siva. Whereupon the god was pleased to lay aside his disguise. He replied to the god thus:—You have never pleased to eat offerings. There was one Dasamayya who gave the god a shirt, but no dinner. There was also one Cheru Tonda Bhactu who offered her son to the god. Ballahu gave you his wife. Gundaya also. Yet you did not condescend to eat what all these saints offered you. But you was pleased to eat what was offered to you by —— Hereupon the god was pleased to partake of the sacrifice. The god rewarded him by carrying him to heaven. This is the story of the Vira Bhadra Vijayam. To honor the pious by charity is far superior to performing burnt offerings. Surely as a woman knows her husband under any disguise, so the pious man knows the god. In the Tamil land was a certain brahmin who gained money by labour and offered it to Siva. He lived at Benupur. One year as usual he went to the festival to sell

Pandit Aradhya Charitra

grass. He happened one night to be locked out of the fort, a flood took place. He was up to the waist in water. It rained hard. This unlucky hap was spied by Siva. The god came on his elephant, released him, took him home and vanished. The legend of Kackayya. The legend of Madura Dudaya. Now for the story of Madara Dudaya. There was a fountain that cleansed the leprous. Bijala Raya to find out which faith was right, wounded Siva Nagamia, whose veins proved to be filled with nectar or milk; while those of the brahmins were full of vulgar blood. Your foolish trust in caste is mere self-deception. The Smartas believe in 25 tatwams; the Vaishnavas believe in 28; the Vira Saivas believe in 36; the Sactas in 96. Marvelling, they exclaimed, this beats the legend of the Venga Cayas turned into Lingas. And the story of the pint turned into a lingam; and the legend of Cota Colaya, this beats them all!!! They said we have in old days heard these tales—now we witness a marvel quite as great. The brahmins revile themselves, as worse than pariars; the homage offered by the devotees. On the benefits of Bhuti snanam, or bathing in ashes. Mallicarjana Pandit Aradhya begins to prepare for Siva puja. Linga puja described, compare the Curma Puran iv, 87, 118. Mallicarjana's eyes were fixed on the lingam. His glances were attracted by the idol. Titles wherewith he lauded the lingam. Sancara Gitalu, Ananda Gita Basava Gitalu. Such were is hymns to Siva. A quotation from the Veda. Laud of the unrivelled Pandit Malleswar Aradhya. After the worship terminated he was visited by —— while he was worshipping they came to him, he rose to receive them: whereupon the Monad in his hand rose and stood in the air. Laud of Jangams. They are verily the actual deity. Same laud of Jangams. Thus did he laud the sect when he received his visitors. He who adores the lingam, devoid of the Jangam creed, might as well adore a corpse after decking it finely!!! This signifies that beneficence to devout men is vastly superior to mere adoration of the idol. Surely the worshipper to whom you give the sacred bread is him whom you adore, that is, the image of god—the god has two mouths, viz., the guru being between the god and the worshipper is like a two-headed eagle. What avails watering a dead fence. It is profitable to give milk to snakes, but if you kill the snake and offer milk to an image thereof, what will it avail you. You might as well try to eat with the back of your neck. Then consider that relieving the faithful is a sacrifice to god. All this tends to show that the living jangam is infinitely superior to the mere image. Then let me be only the mere dog of the Jangam's house, this is the highest of honor. Laud of Mallicarjana Pandit. We have now witnessed all we formerly heard regarding thee. Thou wast deity before the birth of all the gods were born. Then wast thou Vrishabha, therefore is Nandi thy vehicle; then was Nandikeswara born Ayonija, as son of Siláda. Then was Nandikeswara born as Bassavanna in the Carnata country—at Hinguléswara as the son of Mandenga Madi Raz and his wife Madamba. Reasons or which he was thus born as a man.

Thus Basavanna was born to abolish all the Purv Asrama Dhermam, or ceremonial law. Baladeva Danda Naik, minister to Bijála, gave him in marriage his daughter Gangamamba. And his sister Nagamba lived in his house at Cappadi—after the death of the minister, Basavanna was put in his room. And Chenna Basavanna was his disciple. Names of other bhacta—miracles. The story of the Vanga Cayas substituted for monads. More miracles. There was a certain Sangaya who thought proper to covet and pray for Siva's divine eye. As a milkmaid's pail slipt down, she cried out, O Basava! and he caught it up. Another tale a woman named Mayi Devamma prayed Chevi ăcu, the leaf rolled up and inserted in the ear. Siva Nagam Aya was a pariar. Basava took him by the head. Basavanna reproached them for despising him, as being low born. You are not his equal. He held up his hand and it streamed with nectar. Wherefore they adored him. Another story. There was another Minda Jangam whose wife made him ask Basava to give him his wife's petticoat—the more she unrolled her petticoat—the more there was. So he cut off as much as he wanted and gave it to his langa. Certain Boyas offered him poison to eat as a proof that he was a god. He did eat it with impunity. Eating the poison brought on sleepiness. One day he became one with the monad, i. e. died. Then his disciple Chenna Basavanna adored him and said, Thou art now like the waveless deep, or the still breeze on the cloudless sky. The laud, or song of praise. Thou hast sacrificed thy soul to the deity. You appear to be now in full enjoyment of the eight blessings. Surely he hath mentally embraced the god. She sent her heart to call her lover—but her heart never returned to her. Description of the progress of love in ten grades. Thus is the Monad the husband, the spouse of my soul. Thus hath the saint Basava's soul now become one with his divine lord. As a plantain bud is nothing but fold upon fold, let the body be given to the monad; let our soul be given to god, and the wealth to the poor. End of the hymn. Intelligence of Basava's death was sent to his disciples. All these hermits (bhactis) and a few millions more assembled—total 196,000, Jihvaná 12,000 Minda Jangams ; 197,000 Jangams assembled to know why he died. The Chenna Basavanna began to tell them the tale as follows:—Saying, he is dead because his soul is gone on visit. Sangamésvara (the guru of Basavanna) is our witness; at the approach of this saint, the life returned to Basavanna just as Kinnera formerly revived from death. How did that happen ? I will tell you. Kinnera Brahmaya's soul was one with Basava's, who therefore wept at his death. Lamentations. Basava's lamentations. Thus did he grieve and lament. The message was sent. While he thus lamented, Madivala Maçayya laughed at hearing of his grief. Thus Madivala Maçayya was a washerman; and was Basava's great instructor. Maçayya reproaches Basava for wailing like a woman at the death of a great Saint. What am I to come and weep with you. They

reported to Basavanna this rude message. So he gave his life to the corpse, and fell dead. The astonishment of the bystanders. Madivala Maçayya therefore came to Basavanna, and restored him to life. Basavanna recovered his life. The assembly applaud him. Thou, O Maçayya ! who didst formerly crush the pride of king Bizzala. Tangatur Maçayya. Some are Linga Prani, others are Prana Linga. Thus did the assembly laud the great Basava. And O! Mallicarjana Pandita! surely thou art as mighty as Basavanna himself—exclaimed Surasanamma and Yemanáradhya. Thus ends the chapter on Dixa. One day when Mallic Arjuna and his disciples arose from sleep before dawn. Description of the hour before dawn. They rose and gathered flowers for worship. Sweta dropt a flower. Description of the garden. There was a devotee named Vellagonda Mahadeva who performed matins. Description of the garden. He selected such flowers as not even the bee had tasted. Accidentally his foot touched one of the consecrated vessels—wherefore he cut off both his feet and put them as a gift before the god. *Pandit Aradhya* was delighted at seeing this devotion. His speech—he who can dispel constitutional fever. His applause of this foot. Mallic Arjuna put his amputated feet on his head and swore they were the feet of Siva. His laud of these lopt feet. *Pandita radhya* embraced him. All the spectators hailed him. His feet were restored to him by Mallic Arjuna. Here begins the legend of Caliamba. This man was very pious, he washed the feet of the pious and drank this as holy water. This filthy water is precious as mother's milk. Blessings on him who drinks this nastiness. Then a slave's son assumed a saint's garb, and came to have his feet washed. His name was Ippanna. The wife detected him. What said she to her husband will you gain heaven like ——— and ——— and ——— by such folly—you had much better. The husband was quite shocked at hearing his wife's common sense. He reproached her. Surely, said he, this is no slave's brat, but the god himself. Verily this scamp as you think him is Mahadeva himself. So he cut his wife's hands off. The saints approved of this severity, and told several stories to justify it. He used to make a lingam of sand, and offer milk to it. Another named Cata Cotaya used to make a lingam of goats dung and offer milk to it, his father reproached him for this folly—wherefore he cut his father's legs off. Besides there was a woman named Memmavva who slew her son, for daring to taste a dinner prepared for a Jangam who was in truth Siva—the god therefore took her to Cailas. Another tale. There was a king of Chola named Chodudu. His wife, in a famine, opened her granaries to the public. The king's relations died of hunger—both M.SS. agree? false prasa. Another tale. There was a king, Narasinga in the Dravida. He offered a flower to the god—as his wife smelled it he cut her nose off. The Pujari told him his wife's hands ought to be cut off. All these stories justify Caliamba. Now comes the story of Pilla Nainara. Pilla Nainar came to visit Caliamba.

Pilla Nainar gave her his blessing—so her amputated hands came back again. Cumara Swami was born on earth, in the name, or form of this Pilla Nainar. He came to Madhura, where he met with a certain Velama. There was a man living in this Velama's family—but the Velama, instead of giving him a daughter in marriage, gave them all to others. The youngest daughter eloped with him—as they went, he died of a snake bite. As she wept, Pillanainar came there and hearing her, restored life to him. Vagisa Nainar had a daughter and vowed to bestow her on Pilla Nainar. She died one day—the father reflected that, if she was dead, he could not keep his promise. So he put her bones in an urn. Whereupon, by casting some holy ashes on her, she came to life again. In like manner his amputated feet were restored to him. This Mahadevaya—this fellow probably is a make-believe saint. The great end of all this talk is to prove that every Jangama is actually Siva. They all begged his pardon. Enmity with the bad is preferable. He has blest them who struck him, what will he do to those who bless him. Another tale. There was one guru Bhactaya, he washed his master's feet. Similar nonsense to prove that the Jangam is the same as the Lingam. Laud of the guru as being the same as the god. So his legs were all well again, as his feet were restored. With a view to spreading the fame of him who cut his own legs off, his guru enthroned him—all were scandalized at the guru ; thus honoring the disciple. The other disciples reviled him for obeying the guru in seating himself on the throne. So the guru desired all of them to go, and sit on an impaling stake. They refused—whereupon the guru desired his favorite to go, and sit on that stake : he obeyed—the stake pierced him through. So sitting in the air he saluted the guru. The guru reproaches his other disciples. Behold he looks upon the crown and the cross as one. Laud of the impaled martyr. Now begins a new legend. There was an actress named Praudhavati. Bhact Andari caught a glimpse of her. He sighed to find himself smitten with the arrows of Cupid. He meditated in texts in the Siva Puran and Suta Samhita that would authorize his love. If I consecrate my lusts to Siva they will be sinless. He sent a chum of his to persuade her to come to him—but she refused. He desired her to let him love her. He described himself to her as a perfect professor of the art of lust. She refused to have him. Her speech continued. She produces all sorts of arguments to deter him. Saying, that she had consecrated her charms to Siva and his Jangams. I am no cousin of yours. I won't have you for a husband. Chastity has imperishable renown. Besides said she, you know what devils we actresses are. I suppose this is an error for *Sammini*. A string of abusive phrases. Thus you see what devils, dancing girls are. A string of abusive phrases. Crimes committed by prostitutes. This will suffice for once. Personal defects brought on by whoring. Nitoembam the filth of the yoni. Calugōta, a stone gate. Now let us consider the comforts they pretend they

Pandit Aradhya Charitra

find in whoring. First you lose your character, then your eyes. These severe evils shall befall you. They never think you have any hold on them but they stick to you like leeches. They balance like scales—and a penny weight more will turn them the other way—same discourse. Let then the faithful ever shun prostitutes. This closed her sermon. But he was not to be contradicted. So she again resumed her homily—hear me. I will describe the interview between Rambha or Venus, and him who desired to have her. She smiled at Sweta—he asked her what made her laugh. Rambha reproached him for his profligacy. One day as he was bringing some flowers for his lanja, he dropt one. His reply. Her reply. She said, to embrace me is but a momentary delight. I will give you perpetual delight. This she points out to be in holiness and austerity. So he became a slave of the temple. One day Mahadeva the god appeared to him. When Yama's messengers tried to seize him, and carry him to hell—but were disappointed as Siva shielded him. Then Yama himself came to catch his soul, but he caught it himself, as Siva thrashed him. Moral. Let every man listen to the counsel of the woman he likes! She now proceeds to relate another legend about Malhaundu. He had a bogamadi—she loved him and hated her mother—the old woman reproached her daughter—the old woman reproaches—more revilings. So she got rid of him and gave her daughter to a Raja. Malhana grieved at losing the girl. The lover's grief at losing his love. Everything he saw reminded him of her. To get a peep at his love he lay hid at her house. She rinsed her mouth and chanced to spit it over her pet Malhana. I did not see you were there. Conarder, said she, the pleasure you wish is a mere nothing at all. As he was sleeping with his hands on her breast he fancied it to be a monad. Malhana began musing on the celebrated verses in Sanscrit. Thus the lanja and her dam and her parrot all went to heaven together. Then let every man listen to woman's consent. There was a king, Cumara Pakkurjara who was a Vira Saiva. He was one day playing at socatalu with his wife. Here all the backgammon phrases are used in a divinity sense!! While thus playing he laughed—his wife asked the reason. She stopped playing, and hung down her head in grief. Pray what makes you laugh? Then tell me what made you laugh. In reply, he again laughed and said. There was a certain saint named Ohiludu in the land of Saurashtra or Surat. Here begins the story of Ohilai. This Ohilai perpetually offered frankincense to Somesa. List of the perfumes he offered in his fumitory. Description of his joy in offering his incense. All this displeased the Gaula hermits. The hermits were all in a fume at his fumigation. There was a spider who worshipped the god, and was hated by an elephant. The spider got into his trunk and killed him. There was one Sankhya Tonda, a Jain who daily offered 100 pebbles to Siva. He bullied Siva into appearing. The Gaula hermits forbid Ohilai to go into the temple. So he was obliged to

wait till night—then he got in and worshipped the monad. The monks determined to starve him out of the town, by persuading the people to refuse him alms. So he took leaves and grass for food, and throve very well—on such thin diet. This word dirisi appears in all the M.SS. but one which says némi: another day, Ohilai went to the forest as usual for perfumes. A thorn pierced his foot, but lame as he was he went on. Then the god Somésa put on the shape of a Chensu or savage and approached Ohilai. Description of the garb. The god was accompanied by the Vedas in the shape of four dogs. Siva's speech to Ohilai. Siva offered to pull out the thorn out of his wound, when the thorn was drawn, there flowed not blood, but ashes. Siva cured him with a leaf. So he was carried to Cailasam. Another tale. Thus all the saints went to heaven. Then Ohilai's wife was annoyed at his going to heaven alone. Surely he was devout, and thou art not. The Chola saints. There was a great saint named Murkha Nainaru—who used to live by gambling and gave the proceeds to jangams. Whereupon to try his faith, Siva disguised himself as a gambler, and lost all to him. Then Siva let him into the secret saying, I am a jangam. Whereupon he offered to cut off his own head as a due punishment for plundering a jangam. Whereupon the god appeared to him and offered to give him what he pleased—he replied, pay me what you have lost, as it is the wealth of the church. *

The two volumes are long and thick folios, good paper with rough edges, half bound in country calf and lettered, used.

21. No. 245. *Panditárádhana charitram.*

1—5 *praharanams.*

The book is a folio of medium thickness, thin wove paper, both sides neatly written, half bound in cloth and calf, lettered, used.

22. No. 246. *Panditárádhana charitram.*

In two volumes, Vol 1, 1—3 *prakarana* 794 *padyas.*
„ 2, 3—5 „ from 795 „

A copy of the preceding collated version, on thicker paper, altering the bulk.

Folios, of medium thickness, foolscap paper, half bound in cloth and calf, lettered, used.

23. No. 281. *Cási yátra charitram.* Tale of a pilgrimage to Benares.

By *Yenugala Virasámi.*

Section 1—41.

Possibly of some interest; an abstract, with translation of a few passages, might suit a periodical.

The book is a royal quarto, French paper, uncut edges, bound in sheep, the binding damaged.

24. No. 297. For Section 1, see VIII.

Section 2, *Prabhu linga lìlá dwipada.*

1—5 *asvásams*; but these are not in regular order, see 3—9 preceding, and especially 6, No. 227.

The book is a quarto, country paper, boards which are broken.

25. No. 339. *Basava puránam padya cávyam.*

By *Piddu patti sōmana.*

An account of the elder *Basava,* with a variety of legendary tales, down to the killing of *Bizzala* the king of *Kalyána puram.*

See 10, No. 234, 1 *supra* and abstract from the *dwipada* edition 12, No. 236.

The book is a thick folio, French paper, half bound, lettered.

26. No. 389. *Prabhu linga lìla.*

The book is a very large quarto of medium thickness, country paper, bound in sheep.

27. No. 390. *Chenna Basava puránam.*

By *Pápáyya* I—5 *asvásams, padya cavyám,* v. *supra* 16, No. 240 et seq.

The book is a thin folio, foolscap paper, half bound and lettered.

On Appa Cavi. See p 724

The Nannaiia Bhattiyam is in five books. Appa Cavi's Commentary is incomplete: not extending to one half. Ahobala Pandit (see p 725) afterwards wrote voluminous annotations on the N. Bh. but cites only so much of A. C as we now possess. This is a [illegible] proof that no more was completed by A. C. whose work was printed at Madras in 1862 or 1864

[illegible]

In speaking of Thomas Paine who wrote the Age of Reason, Gilbert Wakefield calls him an unprincipled arrogant writer; contemptuous, self-opinionated, and ill-informed. For my own part, says Wakefield, "his unprecedented infatuation, * * * such a compound of vanity and ignorance" &c. (Life of Paine in Wm à Beckett's Universal Biographical dictionary. 1836) p 330